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Thomas Shepard his book: 1656

AN EXPOSITION OF THE MORALL LAVV, OR TEN COMMANDEMENTS OF ALMIGHTIE GOD,

Set dovvne by vvay of EXERCITATIONS.

VVherein is contained an explanation of diverſe Queſtions and Poſitions for the right underſtanding thereof.

Together with an explication of theſe Scriptures which depend upon, or belong unto every one of the Commandements.

All which are cleared out of the originall languages, the cuſtomes of the Iewes, and the diſtinctions of the Schoolemen.

רוק ותשכח

Conſidera & invenies.

By *Iohn Weemſe*, of *Lathocker* in *Scotland*, Preacher of Chriſts Goſpell.

LONDON.

Printed by *T. Cotes* for *Iohn Bellamie*, and are to be ſold at his ſhop at the ſigne of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*. 1632.

TO THE RIGHT HONORABLE, *JAMES* EARLE OF Carlile, Viſcount Doncaſter, Baron of Saley, one of his Majeſties Privie Counſell, Gentleman of his Bedchamber, and Knight of the moſt Noble order of the Garter.

RIGHT HONORABLE,

WHen the Iſraelites were travelling through the wilderneſſe to *Canaan*, the Lord gave them three guides, *Moſes*, *Aaron*, and *Miriam*; of thoſe three guides *Miriam* was the meaneſt; ſhe was a woman, the infirmer ſexe, and ſhe murmured firſt againſt *Moſes*, therefore ſhe was ſtricken with leproſie: *Aaron* was their ſecond guide, but in ſomethings hee proved a blinde guide to them, for hee ſet up a golden calfe before them: *Moſes* was their third guide, but hee could not bring them to Canaan, it was Mica. 6. 4.

Joſhua who brought them to their reſt. So there are three guides which direct men in this world; firſt corrupt nature, or *natura non ſuſcitata*, that is, nature not wakened or ſtirred up by learning; this guide is but like unto *Miriam*, and oftentimes it murmureth againſt *Moſes*, the law of God. The ſecond guide is *ratio ſuſcitata*, reaſon wakned and ſtirred up, and ſomewhat refined by learning and humaine ſciences; yet it is but a blinde guide, and oftentimes it murmureth, and repineth againſt *Moſes* as well as leprous *Miriam*. The third guide which directeth men here; is the law of God, which ſheweth us the way to Canaan and our eternall reſt. *Moſes* guided the Iewes three manner of wayes; firſt by the ceremonies; ſecondly by the Iudiciall; and thirdly by the Morall precepts. The ceremonies did dilineate to them Chriſt to come, and as a painter when hee is about to paint a man, firſt hee draweth ſome lines and draughts, and this is called ἰχνογραφία; Secondly hee addeth the blacke colours, and this is called σκιογραφία; and laſtly the vive colours, and this is called ὀρθογραφία; then we diſcerne plainly whom hee did delineate before: wee take up at the firſt that hee is painting a man, but

wee

wee cannot discerne in particular who it is: The first lineaments (as it were) of Christ were drawne to the Patriarches; then *Moses* added the blacke colours in the ceremonies; but when Christ came in the flesh, then hee was seene in his vive colours: and as the fathers say, to the Patriarches hee was *in spicis*; to the Iewes *in farina, sed nobis in pane*; that is, the Patriarches saw him as it were, but in the eare of the corne, the Iewes saw him in the meale, but we see him in the bread set upon the table before us. The second way how *Moses* directed them, was by his judiciall lawes, guiding them in their policie and commonwealth, where for hardnesse of their hearts, hee permitted many things to them; but their chiefe and principall guide was the Morall law, which is that guide of guides. *David* when hee breaketh out in commendation of this law, hee spendeth the whole 119 psalme in praise of it, and there is not one verse in it except the 122 which hath not some epithet of the law of God in it, as his judgements, his words, his lawes, his testimonies, his commandements, his covenant, his statutes, and his precepts &c. It may be said, perhaps, that this law seemeth not to be

ſuch a guide, ſeing it is called a killing letter, and the miniſtration of death: but this is only accidentall to it that it is ſo called, when it meeteth with the perverſe and corrupt nature of unregenerate man, then it is the miniſtration of death and a killing letter; but when it meeeteth with a regenerate man, then it becometh a guide unto him; therefore the fathers ſay well, *Datur duris in flagellum, proficientibus in pædagogiam, & perfectioribus in ſolatium*; the law is a whip and a ſcourge to the ſtubborne and diſobedient, it is a tutor to thoſe who begin to learne new obedience, but it becometh a comforter and a counſeller to thoſe who have made any progreſſe in holineſſe, and as God himſelfe with the pure hee will ſhew himſelfe pure; and with the froward hee will ſhew himſelfe froward, ſo doth this law ſhew it ſelfe a hard and a rigorous Taskmaſter to the wicked. This law being ſuch a perfect guide, and ſo neceſſary in the Church, what monſters are theſe *Antinomians* who ſet themſelves againſt the law, and will baniſh it out of the Church, whereas Chriſt came not to deſtroy the law but to fulfill it. Chriſt and *Moſes* were in the mountaine together: ſo the Church ſang the ſong

2. Cor. 3. 6. 7.

Pſal. 18. 26.

Matt. 5. 17.

Matt. 17. 3.

ſong of *Moſes*, and the ſong of the lambe, the Law and the Goſpell muſt not be ſeparated. Thoſe who would remove and baniſh the law out of the Church doe as theeves do when they come to robbe and ſteale; the firſt thing that that they doe in the houſe, they put out the light that they may ſteale the more ſecurely: So carnall and profane men, that they may ſinne the more ſecurely and with greater liberty, doe labour to aboliſh the law out of the Church; but the Lord never lighted his candle, that it ſhould be put under a buſhell. The Lord hath ſet men in three ranks in the world: ſome in the meaneſt and baſeſt condition of life, ſome in a middle condition of life, and ſome in a higher condition: this law is neceſſary for all ſorts and conditions of men: for to thoſe who live in the loweſt and baſeſt condition it is neceſſary to uphold them, they have not beene unfitly compared to a fiſhers net, which hath lead to make it ſinke, and corke to make it ſwimme; ſo poverty and croſſes hold the poore man down and make him to ſinke, then the comfortable promiſes of the law of God make him to ſwimme and hold up his head: ſo this law is neceſſary for thoſe

Revel. 15.3.

thoſe who are in a middle ſtate, it is like the tongue of the ballance to thoſe to make the ſcales ſtand right, but it is moſt of all neceſſary to thoſe who ſtand in high places, for high places, as *David* ſaith, are ſlippery places. In Iſrael when a man built a new houſe he was
Deut. 22. 8. commanded to make a battlement about it, leſt men ſhould fall over and indanger themſelves; ſo when men are in eminent places, the beſt battlement to ſave them is the law of God. I know, my Honorable, and very good Lord, when yee remember Gods goodneſſe towards you who hath advanced you to ſuch an high place, and continued you in ſuch favour with your Prince ſo long, that ye will be thankfull to your God, and that ye will
Prov. 3. 3. not forget to make this law your philactery, and put it like a chain about your necke. The reaſons, my Honorable Lord, that have moved me to ſeeke your Lordſhips patrocinie to this worke, are firſt, becauſe I know ye love the truth. Secondly, becauſe ye have ſo faithfully and honourably carried your ſelfe often in thoſe weighty imployments which his Majeſty and the State have committed to you. And thirdly, becauſe you carry your ſelfe ſo reſpectively to all ſorts of men at home: theſe motives

motives encouraged mee to take the boldneſſe to preſent this treatiſe to your Lordſhip. And although I be not able to bring a lambe, the ſacrifice of the richer ſort, yet if I bring but two turtle doves, I know your Lordſhip will accept of it, becauſe a man is debter for that which he hath, and not for that which he hath not. The grace of God be with your Lordſhip, and preſerve you blameleſſe in ſoule and body untill the comming of the Lord in glory.

Levit. 5. 7.

2. Cor. 8. 12.

Your Honours

in all dutifull

ſubmiſſion

IOHN WEEMES.

The Contents of the particular Exercitations contained in this first Booke of explication of the first Table of the Morall Law.

EXERCITAT. I.

Of the excellency of the Morall Law above all other lawes. Pag. 1.

EXERCITAT. II.

The manner how the Lord gave the Law. p. 9.

EXERCITAT. III.

The Law was written in Tables of stone. p. 13.

EXERCITAT. IIII.

The preface of the law. p. 19.

Commandement. I.

EXERCITAT. V.

We should have God onely for our God. p. 28.

EXERCITAT. VI.

God is to be loved with the whole heart. p. 36.

EXERCITAT. VII.

Of the highest degree of mans love to God. p. 48.

EXERCITAT. VIII.

Wee cannot love God and Mammon. 52

Commandement. II.

EXERCITAT. I.

Idolatrie in generall. p. 59.

EXERCITAT. II.

No ſpirituall worſhip is to bee given to any creature invisible. p. 65.

EXERCITAT. III.

No viſible thing in the heaven or in the earth to bee worſhiped. p. 69.

EXERCITAT. IIII.

No Image can be made to repreſent God. p. 74.

EXERCITAT. V.

That Idolatrie is moſt oppoſite to God. p. 78.

EXERCITAT. VI.

How baſe Idols are in the ſight of God. p. 82.

EXERCITAT. VII.

What force Idols have to allure thoſe who worſhip them, and to draw them after them. p. 85.

EXERCITAT. VIII.

The many evils which the people got of idolatrous Egypt. p. 87.

EXERCITAT. IX.

A compariſon betwixt the golden calves ſet up in the wilderneſſe, the golden calves in Dan and Bethel, and the Popiſh Idols. p. 90.

EXERCITAT. X.

Of the increaſe of Idolatry, and how it ſpread through the world. p. 93.

EXERCIT.

EXERCITAT. XI.

Whether Gideon made the Ephod an Idol or not? p. 97.

EXERCITAT. XII.

Whether Naaman might bow in the house of Rimmon or not? p. 100.

EXERCITAT. XIII.

Of mixtures of religion. p. 104.

EXERCITAT. XIIII.

Of the motives which mooved the heathen to worship Idols. p. 108.

EXERCITAT. XV.

Whether things idolatrous may be converted to any use either in the service of God, or may wee convert them to our owne use. p. 111.

EXERCITAT. XVI.

The reason why the Lord will not suffer idolatrie. p. 117.

EXERCITAT. XVII.

The punishment for the breach of the second commandement. p. 122.

EXERCITAT. XVIII.

Of the extent of Gods justice, and his mercy to those who breake and keepe his commandements. p. 131.

Commandement III.

EXERCITAT. I.

How the Iewes superstitiously abuse the name of God, Iehova. p. 138.

EXEXCITAT. II.

Of the Iewes superstitious and deceitfull oaths. p. 140.

EXERCITAT. III.

What great sinne it is to curse God. p. 144.

EXERCITAT. IIII.

That men should not curse the creatures. p. 147.

EXERCITAT. V.

Of Perjury. p. 152.

EXERCITAT. VI.

Of Blasphemy, p. 157.

EXERCITAT. VII.

To give God his right titles and attributes. p. 161.

EXERCITAT. VIII.

Of a lawfull oath. p. 163.

Of the word AMEN, whether it bee an oath or an asseveration. p. 170.

De juramento coacto. p. 171.

De juramento incauto. p. 172.

EXERCITAT. IX.

Of the gestures which they used in swearing. p. 174.

EXERCITAT. X.

Of Vowes. p. 177.

EXERCITAT. XI.

Of Iephthes vow. p. 184.

EXERCITAT. XII.

Of Davids vow. p. 188.

EXERCITAT. XIII.

Of the punishment for the breach of the third commandement. p. 191.

Commandement IIII.

EXERCITAT. I.

Of the word Sabbath, how it is taken in the Scriptures. p. 197.

EXERCIT.

EXERCITAT. II.

When the Sabbath day beginneth. p. 200.

EXERCITAT. III.

Of the morall, judiciall, and ceremoniall part of the Sabbath. p. 208.

EXERCITAT. IIII.

Of the difference betwixt the Sabbath and other feast dayes. p. 214.

EXERCITAT. V.

Of the sanctification of the Sabbath. p. 218.

EXERCITAT. VI.

That man is commanded to labour sixe dayes. p. 222.

EXERCITAT. VII.

No worke to be done upon the Sabbath. p. 225.

EXERCITAT. VIII.

Whether the Sabbath was from the beginning or not. p. 239.

EXERCITAT. IX.

Of the change of the Sabbath to the first day of the weeke. p. 234.

EXERCITAT. X.

Workes of necessity doe not violate the Sabbath. p. 237.

A Table

A Table of the places of Scripture,

explained in this first Booke of the explication of the Morall Law; the first number sheweth the Chapter, the second the Verse, and the third the Page.

Genesis.

Cap.	Ver.	pag.
1	5	200
4	6	5
5	3	122
10	9	17
14	1	94
17	14	126
22	28	159
25	30	40
29	23	204
30	27	70
31	42	46
34	28	19
35	16	211
36	43	17
49	26	134

Exodus.

cap.	verſ.	pag.
3	14	22
	16	122
4	31	20
10	10	145
19	16	9
20	2	117
22	15	18
28	10	15
29	31	61
30	29	104
32	1	60
24	1	13
	28	13

Levit.

17	7	70
19	18	6
	27	105
20	20	125
	23	87
23	15	197
25	17	47
5	18	120
6	4	5
21	23	192
23	21	81
25	13	119
26	9	17
27	3	129
30	2	153
	15	182

Numb.

Deut.

4	7	79
	10	47
6	5	39
10	2	13
12	2	114
19	21	2
21	4	148
23	4	34
24	5	3
33	2	16
	4	34

Iosh.

5	9	88
7	21	112
8	32	14
10	3	201
23	7	166

Iudg.

8	26	97
	27	98
11	30	185
13	8	22
18	20	95
20	18	188

Ruth.

2	4	149
4	1	21
	11	148

1. Sam.

Cap.	vers.	pag.
1	17	179
21	7	38
30	7	97
25	26	163

2 Sam.

1	10	191
3	29	129
8	13	245
	15	153
12	30	113
14	26	2

1 King.

12	13	92
13	33	91
19	2	145
	17	13
20	32	26
22	13	146

2 King.

1	10	151
2	2	68
	14	161
5	18	100
10	30	131
14	16	124
15	4	72
19	4	27
23	5	72
	13	31

2 Cron.

13	3	16
25	2	38
28	19	124
	20	17

Nehem.

1	6	130
13	15	226
	19	212

Esth.

1	10	5
	18	20

Iob.

1	6	233
3	15	79
8	14	46
13	15	37
	28	17
19	21	39
	24	15
21	15	37
23	12	223
	17	2
31	27	72
	34	56

Psal.

7	4	146
	16	191
18	40	39
19	9	11
40	7	18
72	10	105
87	25	90
79	8	130
86	13	82
89	35	144
102	8	148
104	10	201
105	23	88
106	26	78
	37	70
109	6	150
110	1	145
119	122	152
126	6	40
135	19	227
137	2	61

Prover.

6	13	11
	24	120
8	10	159
17	2	191
23	26	38
30	15	36

Eccles.

2	10	57
	19	123
5	5	64
	6	12

Cant.

8	6	119

Esay.

1	4	32
7	13	27
10	1	13
14	4	137
	14	54
18	21	134
19	18	88
26	19	25
43	1	26
46	7	88
50	1	120
53	4	33
59	5	46

Iere.

2	18	88
3	1	120
	2	34
5	13	16
7	8	71
	18	55
8	2	246
	16	95
17	5	66
	8	39
29	22	120
32	10	196
44	19	71
50	20	192

Lament.

1	7	219
	8	80

Ezek.

2 10 18
4 5 133
8 5 31
16 15 92
20 25 4
23 3 87
4 92
24 26 203

Dan.

1 8 3
2 2 34
13 47
5 22 126
7 15 8
8 13 21

Hos.

10 21 17
137

Ioel.

2 13 159
16 3

Amos.

8 6 2'9
14 165

Iona.

1 9 23

Micah.

6 16 4

Habak.

2 18 80

Zeph.

1 8 119
3 1 81

Hag.

2 12 142

Zach.

1 3 18
7 12 16
14 9 79

Mala.

3 3 180
14 37

Matt.

12 41 92
21 24 20
37 33
23 35 124
26 18 21
55 137
28 1 202

Mark.

5 39 25
11 16 213
16 1 202

Luke.

1 6 41
4 2 18
14 12 159
17 17 40
18 12 217
14 92
24 49 161

Ioh.

5 13 65
45 7
8 4 81
10 17 49
11 25 25
12 29 11
13 8 154
16 8 169
18 28 198
19 7 158
31 198

Act.

4 36 2
7 53 14
54 5
8 10 54
10 13 2
13 22 217
16 21 2
21 10 49

Rom.

2 16 7
7 21 7
14 14 167

1 Cor.

1 17 159
5 5 151
7 4 178
16 2 235

2 Cor.

1 20 170

Galat.

2 23 47
3 12 3
19 14
28 34
4 23 9

Ephes.

6 5 8
3 15 118

Philip.

1 23 45
2 3 33

Coloss.

1 16 65
2 18 67

1 *Tim.*

1 9 13
2 8 29

Heb.

4 10 134
6 7 167
10 1 4
12 21 12

Iam.

1 23 8
2 8 2
4 6 11
12 8

1 *Pet.*

4 3 82

1 *Ioh.*

2 16 56
5 10 175

Iude.

11 124

Revel.

1 8 23
10 234
3 10 41
4 5 12
16 2 89
18 3 7

A Table of the Hebrew words expounded in this booke.

א
אחר 30 79
אחלה 92
אחליבה ibid
אלילים 78
אם־לא 144
אמן 170
אסר 153
אף־הוא 162

ב
בגד 72
בגורה 121
בוש 84
ברך 60

ג
גד 72
גר 227

ד
דוד 98
דרור 104

ה
ה demonst. 197
הבירים 90
הוא 17
המשהה 31
הרס 88
השתחוה 60

ז
זכה 104
זכר 138
זר 30

ח
חי 78
חרם 111
חרס 88

ט
טוב 214

י
י pro Iehoua. 23
יום 214
ימול 126

כ
כברה 211
כס יה 174
כסף 5
כפלים 128
כרע 60

ל
לי אתה 26
לשון 112
להתנות 187

מ
מבשרת 105
מורה 81
מזה 18
מלכם 113
מפלצת 83
מר 104
משובה 112

נ
נאם 145
נפלה 25
נרנה 8
נחשתן 83
נכר 30
נעצר 38
נשבע 137
נשק 61

ס
סחר 37
סחרחר ibid
סור 219

ע
עברי 23
עה 68
עז 32
ער 181
עצבים 83
ערב 94 201

פ
פלמוני 21

צ
צירים 83

ק
קרד 60
קדשה 147
קול 11
קנא 119

ר
ראשנים 130
רעס 11
רש 135

ש
שבת 197
שמש 27
שעירים 79

ת
תחום 210
תחנונים 135
תרפים 70

A
Table of the Greeke vvords expounded in this Booke.

A

Ἀκριβοδίκαιον 194
Ἀλισγήμα 82
Ἀμὴν 170
Ἀνεκφώνητον 24
Ἀνθρωπομορφεία 118
Ἀνθρωποπάθεια ibid.
Ἀντιλέγω 157
Ἄρρητον 23
Ἀφρράστον ibid

B

Βάαλ βρρόντευς 84
Βάαλ πόρδευς ibid
Βλάττω 157

Δ

Δάμαλις 74
Δεισιδαιμονία 138
Δύναμις 162

E

Ἐκτραπελαγάστρον 56
Ἔνοχος 192
Ἐξηγητικῶς 63
Ἐξουσιαστικῶς ibid
Ἐπιεικεία 194
Ἐρχόμενος 22
Εὐλαβεία 138
Εὐλογέω 157
Εὐφημέω ibid

H

Ἠθοποῖα 118
Ἦν 23

I

Ἱππόδρομος 211

K

Κρίμα 193
Κρύφιος 21
Κύριος 23

O

Ὀπισθόγραφον 18
Ὀψὲ 202

Π

Παρόδειγμα 81
Παρασκευὴ 198 215
Πάροικος 227
Προσάββατον 215
Προσέλυτης 227

Σ

Σάβας 199
Σάββατον ibid
Σαββατισμὸς 197
Σκυθισμὸς 95
Σύγγραφον 18

Υ

Ὑποταρτάριοι 69

Φ

Φιλάργυροι 53
Φιλήδονοι ibid
Φιλότιμοι ibid

Ω

Ὦν 23

AN

An alphabeticall Table of the principall distinctions and chiefe matters contained in this Booke.

A

Aaron *compared with* Ieroboam *in making the golden calfe.* Pag. 91

Accident, *two fold.* 122

Achans *theft.* 112

Adoration *two fold*, 28. *an act of religious worship*, 62. *how it differed from prayer*, ibid. *it looketh to the greatest excellency in the person.* 66

Ambition *to affect Gods honour.* 54

Amen, *whether an oath.* 170

Angels *not to be worshiped.* 67. *how they are said to give the law.* 14. *why they concealed their names.* 22

Aph-hu, *a proper name of God.* 162

Arabian *for a thiefe.* 34

Aramites *were Idolaters.* ibid.

B

Baal, *why put in the feminine gender.* 73

Balaam, *how hee called God his God.* 27

Beelzebub *and* Beelzebul. 84

Bellie *a base God.* 56

Bill *of divorce, when given to* Iudah, 121. *when to* Israel. ibid.

Bowing, *to what commandement it belongeth*, 28. *foure sorts of bowing.* 60

Blasphemy *what*, 157. *what the Iewes did when they heard blasphemy*, 159. *Gods judgement for blasphemy*, 160. *Christ condemned as a blasphemer:* 158

Blessings *of fathers conveyed to children.* 134

C

Ceremonies, *why kept after the death of Christ*, 106. *ceremonies of order*; 209. *what ceremonies not kept in the wildernes*, 3. *ceremoniall statutes why called not good.* 4

Chaldean *for a genethliack*; 34.

34. *change fourefold.* 27
Children *by nature, by imitation,* 124. *they imitate their fathers sinnes two wayes,* 126. *how they are guilty of their fathers sinnes.* ibid.
Christ *how hee lay three dayes and three nights in the grave.* 202
Church, *where shee remained in the time of idolatry,* 94. *how she may cease to be Christs spouse.* 121
Comfort *in Divinity.* 26
Commandements *distinguished,* 28. *the first and second distinct.* ibid.
Covetous *mans Idell, his gold,* 56. *his sacrifice to his Idoll.* ibid.
Curse *suppressed by God,* 144. *and why,* 145. *suppressed by good men, bad men and the devill.* ibid. *not to curse the creatures,* 147 *cursing expressed by blessing,* 148. *the curses of the Prophets are predictions,* 151. *a curse on the creatures for mans cause,* 148. *how the people cursed* Meroz. 151

D

Dan *an idolatrous tribe,* 95. *punished for his idolatrie,* ibid.
Davids *vow,* 188. *how hee performed his vow,* 189. *his reward for it,* ibid. *hee put not on the Priests Ephod,* 97. *hee tooke not the crown from* Milcom, 113. *his fearefull curse against* Doeg. 150
Day *twofold,* 200. *when the naturall day began,* ibid. *how divided by the Romans.* 207.
Devill *worshiped in all idolatrie.* 70
Doeg *a great hypocrite.* 38

E

Egypt *compared with spirituall Egypt,* 87. *why called* Ham, 88. *why called* Rahab, ibid. *the evils that come out of it,* 88. *and* 89.
Egyptians *represented God by a serpent.* 110
End *twofold.* 64
Ephod *twofold,* 97. *Ephod ecclesiasticall threefold;* ibid. Gideons *Ephod.* 98
Evangelists *put in the feminine gender.* 105
Evening *the end of the day,* 203.

203. *the periods of it.* 204
Euphrates *compared with* Sihor, 249. *it is called the river* Antonomasticè, 88. *it was the border of* Canaan. ibid.
Execrable *things of three sorts.* 111

F

Falshood *threefold.* 168
Father *properly given to God,* 118. *who are meant by fathers,* 124. *fathers naturall, by example.* ibid *when the father is said to die in his owne sin,* 129. *how his sinne is said to be his childrens.* 127
Feare *a hedge to all the commandements,* 47. *the feare of* Isaac, *what* 46. *feare put for God.* 47

G

Gad, *how it is read.* 72
Gideon, *his Ephod,* 79. *why he set it up,* 98. *he made it not an Idoll.* 99
God, *how to be conceived,* 75. *how to bee loved,* 36. *whether he may be loved for his benefits,* 37. *he is loved three wayes,* 44. *hee is to bee loved extensively & intensively,* 43. *he filleth the heart,* 36. *he is the object of the soule,* 37. *how men can desire to bee like God,* 54. *whether to hate God, or to bee ignorant of him the greater sinne,* 42. *his revealed and secret names,* 162. *his name and attributes abused by the Iewes* 140. *hee forgetteth not the children of good parents,* 135 *hee punisheth to the fourth generation,* 131. *hee continueth longer than to the fourth generation,* 133. *another god is a strange god,* 32. *things proper to the creature attributed to God.* 118

Guilt, *what* 191. *how expressed,* ibid. *a twofold guilt,* 193. *guilt and punishment goe together,* 192, 193. *guilt of swearing fearefull.*

Guilt *of the fathers sinnes when*

when imputed to the children, 126. *guilt pardoned although the sinne remaine.*

H

Hand, *to lift the hand, what* 175. *to shake the hand, what*, ibid. *the hand upon the throne.* 174

Harpocrates *an image of the heathen, how painted.* 108

Hate, *how man is said to hate God*, 133. *to hate our selves that wee may love God.* ibid.

Heathen *multiplied their Gods*, 79 *they gave diverse names to their Idols*, 84. *diverse attributes*, 86. *they continued their predecessors names by setting up an Image.* 108.

Heart, *the first thing that God lookes to*, 38. *what meant by the heart*, 39. *to fill the heart what.* 36

Herods *ambition.* 54

Hypocrisie, *defileth all the actions of a man*, 38. *a dangerous sinne.* 39

Hypocrites *serve God for gaine*, 37. *they cannot apply Gods promises in particular.* 26, 27

House, *to build the house, what*, 190. *house for friends.* 99

I

Idol, *not to bee worshiped*, 60. *no maintenance to be given it*, 61. *it is called a dead god*, 78. *it is opposite to all Gods attributes*, ib. *how it speaketh lies*, 80. *the Lord detesteth the forme of them*, 83. *the base names given to them*, ibid. *they torment the Idoliter*, 84. *they are called a shamefull thing*, ibid. *they have great force to draw men after them*, 87. and 246. *it is called the image of jealousie*, 30. *how they entred by degrees into the temple*, 31. *the vilenes of the*, 83. *not*

to ſweare by them. 105
Idolatrie *expreſſed by drinking*, 249. *the increaſe of it in* Ezekiels *dayes*, 31. *idolatrie of the firſt and ſecond commandement*, 55. *it is called a ſinne*, 80. *it evaniſhed before Chriſt came*, 92. *the periods of it.* 94,95
Idolaters *are called adulterers*, 81. *their care to ſerve their Idols*, 85. *things pertaining to them of three ſorts*, 112. *what things of theirs may bee uſed now*, ibid. *they are in a worſe caſe now than they of old*, 133. *they breake all the bonds of nature.* 247
Iehova *ſignifieth the eſſence of God*, 21. *not revealed before* Moſes *time*, ibid. *the laſt letter put for the whole name*, 23. *it is not pronounced with the owne vowels*, ibid. *it is given to no creature.* ibid. *the ſuperſtitious abuſe of it.* 139
Image *twofold*, 74. *conſidered two wayes.* 76
Ieroboam *compared with* Aaron. 90
Ialouſie *what*, 119. *how it is bred*, ibid. *why it is ſet to the ſecond commandement.* 120
Ieremiah *his curſing the day of his birth.* 251
Iephthes *vow*, 185. *much ignorance in it*, 186. *whether hee ſacrificed his daughter.* 187
Iewes *in their firſt eſtate*, 32. *their hatred againſt the Samaritans*; ibid. *their great ingratitude*, 33. *why they ſet up the golden calfe*, 73. *they abuſe Gods attributes*, 140. *and the ſcriptures*, ibid. *the manner of their oath*, 143. *what oath they keep*, ibid. *they will not ſweare but in the hebrew tongue*, ibid.
Iob *his curſing.* 251
Iudges *in Iſrael, none of them idolaters.* 94
Iudgement *twofold*, 169. *what to ſtand and riſe in judgement*; 92. *judgement and juſtice how taken*, 153. *the world convicted of judgement.* 169

K

Kings *of the Ilands who.* 105

Knee, *twofold bowing of the knee.* 110

L

Law *morall compared to the ecliptick line,* 1. *compared with the judiciall law,* 2, 3. *with the ceremoniall law,* ibid. *with the law of the conscience,* 7. *with the law of sinne,* ibid. *written upon stone,* 15. *and why,* 17. *why upon hewen stone.* ibid.
Lies *in themselves are all alike.* 153
Love *fulfilleth the law three wayes,* 45. *our love to God,* 40, 41, 42. *to love our selves,* 43. *our love to our superiour, equall, inferior.* 48, *&c.*
Lukwarmenesse, *a great sinne.* 41
Lust *of the eyes what.* 57

M

Magistrat, *how he may punish the children for their fathers sinnes.* 125
Martyrs *would partake with Idolaters in nothing.* 103
Members *how attributed to God.* 75
Mercy *Gods owne worke.* 137
Minerva *how painted.* 109
Mourning *threefold.* 202
Mouth, *to open the mouth what.* 352

N

Naaman *his petition,* 110 *he is not simply free from sin in his petition,* 102. *his fact not justified by the Prophet.* 103
Name, *what it is to take Gods name,* 137. *the name of God called his memoriall,* 138. *names of God given to the creatures,* 23 *why men conceale their names.* 22
Nebuchadnezzar *his ambition.* 54
Necessity *twofold,* 226. *necessity inevitable contracted,* 237. *imminent, present.* 238
Nilus *worshiped as a God,* 73. *compared with idolatry.* 249
Nothing, *threefold.* 79

O

Oath *the conditon of it,* 167 *it is called the bond of the soule,* 153. *when it is to be kept, and when not;* 154. *oath representative,* ibid.

ibid. *a rash oath not to be kept*, 169 *an oath made to thewes when to be kept*, 17. *the Iewes oath*, 143
Object *twofold*. 76
Olevite *the hill of corruption*. 31
Originall *sinne alike in all*.

Oxe *a signe of plenty*. 73

P

Painting *condemned by the Iewes*. 59
Power *twofold*. 63
Precepts *of three sorts*. 4
Preface *of the law*, 21. *what it includeth*. 23
Priests *stood bare footed when they served*. 62
Professors *of foure sorts*. 41

Q

Queene *of heaven*. 71
Queene *of the South*. 92

R

Religion *not to bee mixed*, 195. *diverse sorts of Religion*. 106
Rending *of the clothes, whē and for whom*; 159. *the manner of rending*. 160
Rest *fourfold*, 230. *how God rested, and from what workes*, 229. 290. *why beasts should rest*.

S

Sabbath, *a word knowne in all languages*, 197. *it signifieth the whole weeke*; ibid, *why called a high Sabbath*, 198. *diverse derivations of it*, 199. *other feasts take their denomination from it*, ibid. *what time it beginneth*, 205. *what morall, ceremoniall, and judiciall in it*, 209, 210. *a Sabbath dayes journey*, 211. *the signification of it*; 212. *the Iewes liturgie that day*, 215. *it differed from other feasts*, ibid. *the end of it*, 220. *what workes may bee done that day*, 226. *whether it was from the beginning*, 230. *of the change of it*, 234. *it is called the Lords day*, ibid *the Iewes superstitiously observed it*, 239. *the punishment for the breach of it*,
Sanctification *threefold*.
Scripture *speaketh of things as wee conceive of them*, 198. *it keepeth not ever the order of time*. 200
Scythians *worship a sword*. 112

Sinne *for idolatrie*; 123. *sin by propagation, imitation*, 122. *the fathers sinnes are the childrens two wayes*, 127. *sinne a wearisome labour.* 130
Sinai *the mount of God*, 9. *compared with* Sion, 10. *with* Ebal. 16
Soule *the object of it.* 37
Strangers *of two sorts.* 227
Sweare *by God*, 163. *when the creatures may be named in swearing*, 164. *how the oath bindeth the Idolater*; 166. *why man should sweare*; 168. *ceremonies in swearing.* 174

T

Tables *of the law*, 13. *whether written on both sides.* 18
Temptations *of three sorts.* 245
Teraphim *what.* 69
Thunder *called the voyce of God*, 10. *compared with spirituall thunder*, 11. *it went usually with some revelation.* ibid.
Time *how called holy.*
Type *twofold.* 213
Tyrus *his ambition.* 54

V

Verity *threefold.* 168
Visite *how it is taken*, 122. *how God visiteth the sins of the fathers.* 127
Vow *what*, 177. *three sorts of vowes*, ib. *what things we may not vow*, 178. *the conditions of it*, 180. *whether a vow or oath bind more straightly*, 181. *twofold vow*, 183. *who may disanull it*, ibid. Iephthes *vow.* 184

W

Will *threefold, it cannot be compelled.* 171
Wish *twofold*, 49. Pauls *wish*, 50. *whether it was a sin*, 51. *considered two wayes.* ibid.
Word *for a commandment*, 20. *words repeated intend the signification*, 39.
Write, *to write is to give lawes*, 13. God, Moses *and the King wrote the law*, 14. *why Christ wrote none of the new Testament*, ib. *why God wrote upon stone*, 16. *writings of two sorts.* 18

Thomas Shepard me tenet. 1646.

AN

EXPLICATION OF THE MORALL LAVV.

The first Booke, containing sundrie Questions for the understanding of the first Table of the Morall Law.

EXERCITAT. I.

Of the excellencie of the Morall Law, above other Lawes.

Iam. 2.8. *If ye fulfill the royall Law yee doe well.*

THe Morall Law hath not beene unfitly compared to the Eclipticke line; for as the Sunne keepeth still his course in the Eclipticke line; and other planets, some of them are now in this side of the line, and now in that side of the line; and when they come within the Eclipticke line, then they come nearer to the Sunne. So man, when hee walketh in holinesse and righteousnesse, then hee is within his Eclipticke line; but when hee walketh in sinne and unrighte-

Simile.

unrighteousnesse, then hee is without his line. *Iob.* 23. 17. *His wayes have I kept and have not declined from them.*

A comparison betwixt the Law Morall and Iudiciall.

To shew the excellencie of the Morall Law, above all other Lawes; let us compare, first, Gods Morall Law, with his judiciall Law which hee gave also himselfe. Gods morall Law exceedeth his judiciall Law in this, that his judiciall Law obliged the Iewes, and that onely in *Iudea*. As other positive Lawes binde, not men out of their owne Countrie; so the judiciall Law of *Moses*, obliged not the Iewes; but onely in Iudea. Example, no Levite might have a possession in Iudea particularly by himselfe; yet their Law did not binde the Iewes out of *Iudea*; for a Levite of *Cyprus* sold his possession, and laid the mony downe at the Apostles feete. *Act.* 4. 36. but Gods morall Law bindeth all persons, in all places and therefore it is called *the royall Law*, or the Kings Law, *Iames*, 2. 8. For that which the King commandeth to be common, is common to all; as the Kings high way, *Num.* 21. 2. So the Kings weight. 2. *Sam.* 14. 26. *He weighed the haire of his head at two hundred ficles after the Kings weight*; That is, the weight wherewith all men weighed. So the Kings Law, that is, the Law which all are bound to walke in. Contrary to this, is *pervertere vias domini, to pervert the wayes of the Lord. Act.* 10. 13. It was a great blindenesse then of those, who said *Act.* 16. 21. that *Paul* and *Silas taught customes which were not lawfull for them to receive, neither to observe being Romans*. But Gods morall Law bindeth all people a like.

The Iudiciall law did binde the Iewes onely in *Iudea*.

The Morall Law bindeth all persons in all places.

The Morall law bindeth the inner man, but the Iudiciall Law bindeth him not.

Secondly, the morall Law bindeth the inner man, but the judiciall Law of *Moses* obliged not the inner man. Example, *Tooth for tooth, and eye for eye, Deut.* 16. 21. When one had paid tooth for tooth, or eye for eye, hee had satisfied the judiciall Law; for that Law required no more of him: but the morall Law required more

more of him, that hee ſhould bee free of the rancour of his heart.

Thirdly, The iudiciall Law was fitted for them, as they were a people of a hard heart; as the law of divorce, of Ielouſie, and of the revenger of the blood; which were Lawes made according to the hardneſſe of the hearts of that people; and as the ſhoomaker maketh a ſhooe according to the crooked foote: ſo the Lord made theſe iudiciall Lawes, and fitted them to the eſtate of that people. *Solon* being asked, whether he had given the beſt Lawes to the *Athenians* or not? Anſwered: the beſt that they could ſuffer. So the Lord fitted theſe Lawes to the nature of that people: but the morall Law of God, is not fitted that way to the eſtate of men; but all men muſt fit themſelves to it.

The Iudiciall Law for the eſtate of the Iewes.

Fourthly, ſome of the Iudiciall Lawes exempted ſome men, from performing ſome duties; as *Deut.* 24, 5. A man ſhould not goe to the warres, nor bee charged with any buſineſſe, the firſt yeare that hee is married. But the morall Law preſcribeth alike obedience to all, *Ioel.* 2, 16. *Let the bridegroome goe forth of his chamber and the bride out of her cloſet.*

The Iudiciall Law exempted ſome men from ſome duties, but the morall Law bindeth all alike.

Secondly, let us compare Gods morall Law, and his ceremoniall Law together. Some of the ceremoniall Lawes obliged all the Iewes in all places: therefore *Daniel* in *Babylon* might not eate of any of the uncleane meates of the King of *Babel*, *Dan.* 1, 8. Some of the ceremonies obliged but ſome of the Iewes in all places; as no Nazaret might drinke wine. And thirdly ſome of the ceremonies, obliged all the Iewes at ſometimes; as no Iew might eat leaven at the *Paſcha*. But the morall Law obliged all people, at all times, and in all places. Theſe ceremonies which had relation to the Temple, they kept them neither in the wilderneſſe, nor in the captivitie: as they paid nothing to the Prieſts who ſer-

A comparison betwixt the morall Law and the ceremoniall.

Ceremonies which had relation to the Temple, were not kept in the Wilderneſſe, or in the captivity.

ved in the Temple. But the morall Law did bind them, both in the wildernesse and in the captivitie; and therefore he who brake the Sabbath in the wildernesse, was stoned to death, *Levit.* 24.

Againe, the ceremoniall Law was accommodated and fitted to them, as they were infants in the Church; and it was fitted to their capacity and non-age: but the morall Law bindeth all estates and conditions of men alike.

The ceremoniall Law shew what was sinne *ex accidente* indirectly, but the morall *per se* and directly.

Thirdly, the ceremoniall Law, made them understand sinne, *ex accidente*; for it was appointed *in expiationem peccati*, for the expiation of sinne: as the judiciall Law was appointed *in panam peccati*, for the punishment of sinne. But the morall Law shewed them directly what was sinne.

Fourthly, these ceremoniall Lawes are called, *præcepta non bona*, *Ezekiel.* 20. 25. *I gave them also statutes that were not good, and judgements whereby they shall not live.*

Præcepta { *mala* / *non bona* / *bona*.

There are three sorts of precepts. First *mala*, as the statutes of *Omri*. *Micah.* 6. 16. Secondly, *non bona*, as the ceremoniall Law. Thirdly *bona*, as the morall Law. The Lord calleth these ceremoniall precepts, *non bona*: because they could bring nothing to perfection, *Heb.* 10. 1. And he that kept them could not live by them; they were given but as hedges to keepe in the people, after they set up the Golden Calfe, that they should not commit Idolatrie any more: and they were *but shadowes to them, of good things to come*, *Heb.* 10. 1. They commanded neither vertue nor vice in themselves; therefore he calleth them *præcepta non bona*. But the morall Precepts are just and holy, *and the man that doth them, shall live in them*, *Gal.* 3. 12.

The ceremoniall statutes were called, *not good*, because they brought nothing to perfection.

A comparison betwixt the morall Law, and the Lawes of men.

Thirdly, let us compare Gods morall Law and the Lawes of men, they say that *ratio legis est anima legis*, the

the wisdome of God was *anima huius legis*, and as farre as the wisedome of God, differed from the wisedome of man; so farre differeth the Law of God, from the civill Lawes of men.

Secondly, the civill Law saith, *de minutis non curat lex*, that is, the Law looketh not to every small transgression. But Gods morall Law, observeth, and condemneth, both the great and the least sinnes; it forbiddeth Gnats, as well as Camels, *Mat.* 23. The *Nazaret* was forbidden as well to eat the kernell of the Raisin, as to eate the huske, or drinke the Wine. *Num.* 6. 4. So the Lord forbiddeth in his Law, as well the first motions of the heart without consent, as he doth the act it selfe; but mans Law looketh not to these: and as the Sunne when it shineth brightly, sheweth us *atomos*, the very little motes, which are the least things we can perceive: so the bright Law of God, sheweth us these first motions of the heart to be sinne, which the naturall man would thinke to be as small as the motes in the Sunne.

The morall Law of God forbiddeth the motions of the heart without consent, but the Law of man doth not so.

Simile.

Thirdly, the civill Law saith, *Cogitationis pœnam in nostro foro nemo luat*; but the morall Law first taketh order with the cogitations of the heart, then it commeth to the countenance, *Why is thy countenance fallen*, *Gen.* 4. 6. then to the gnashing of teeth, *Act.* 7. 54. διεπρίοντο, they gnashed with their teeth, as if they had beene cutting with a Saw: then to the foaming of the mouth; therefore the Hebrwes marke, that *Ceseph* signifieth both foaming at the mouth, and anger, *Esth.* 1. 18. These the Greekes call πομφύλογοι, Who are angry till they foame at the mouth againe. So the morall Law taketh order with the angrie words as to call our brother *Raca* or foole: then see how the morall Law pursueth the act it selfe; as first, the Pharisees revenge, tooth for tooth and eye for eye: then *Cains* revenge, seaven for one. Then *Lamanes* revenge, seventy for one, *Gen.* 24. Then *Hamans* revenge,

διεπρίοντο a πρίω vel πρίζω serrà seco.

כֵּסֶף { *ira* / *spuma.*

The morall Law forbiddeth all sort of unlawfull revenge, or to remember an injury.

revenge, to have all the Iewes killed; and as the morall Law taketh order with the fact it selfe: so with the dregs after the injurie is pardoned. *Thou shalt not avenge nor remember Levit. 19, 18.* A man is strucken with a dagger, when he throweth away the dagger then he pardoneth the revenge; but yet if he keepe still the sheath, the dregge remaineth; and he remembereth the wrong done to him.

The Civill Law doth not respect vertues in themselves, but as they concerne the Commonwealth.

Arist. lib. 5. Ethic. cap. 1

Fourthly, the civill Law, Whatsoever it commandeth concerning vertues, it commandeth it onely in respect of humane society, and as they are acts of justice; so that if it prescribe any thing of morall vertues, as of temperance and sobriety; it respecteth them no other wayes, but as they are good for the commonwealth; but not as they are directly vertues in themselves. Example, When it comandeth temperance, it commandeth it not as a vertue necessarie for this or that particular man, but becausе this intemperance doth hurt the commonwealth. So when it forbiddeth Adultery, it forbiddeth not, as a sinne hurtfull to the man who committeth it; but as a sinne contrarie to an act of justice: but the Law of God commandeth these vertues, as vertues directly; both intellectunall and moral.

Plutarchus in vita Solonis, & lex 12. tabul.

Fiftly, mans Law permitteth many things, which the Law of God altogether disaloweth; mans Law permitted the Husband, if he tooke his wife in the act of Adultery to kill her; as the *Athenians* made a Law of it; and *Draco* and *Solon* approved it. The Law of the twelue tables saith *Mœchum in adulterio deprehensum necato*: but this Law was moderated *lege Iulia*, it was onely permitted for the husband to kill the Adulterer, if hee had beene a vile and a base fellow; and afterward, it was permitted to the Father onely, to kill his Daughter if she were taken in adultery; but not to her Husband: yet these were never allowed by the Law of God, and although

though before men those were not punished, yet they were guilty before the Lord.

Fourthly, let us compare the morall Law with the Law of mans conscience, and wee shall see how perfect the morall Law is. We are obliged to follow our conscience if it be rightly informed, because it is the Deputy of the Lord: if it be an erroneous conscience, we are bound to doe nothing against it; because it is the Lords Deputie we should thus farre respect it, although we follow it not. A Tyrant because he is Gods Deputie, his subjects may not rise against him; yet they must not obey his unlawfull Commandements: but wee are still bound to follow the Law of God.

A comparison betwixt the morall Law, and Law of a mans conscience.

Lastly, let us compare the morall Law and the Law of sinne together. *Paul Rom.* 7, 21. calleth sin a Law, because it commandeth a man, even as the Law doth. Gods Law is a streight Law, the streighteſt Line in the Mathematickes, is the shorteſt Line, and if we would goe the straight way to happinesse, let us keepe this Law of God; but enter not in the way of sinne; for it is a crooked Line, and it will bee long ere we come to our journeyes end, if we walke out of this plaine way: the Law of sinne is easie in the beginning and narrow in the end; but the Law of God is contrarie: the Law of sinne is *lato-angusta*, but the Law of God is *angusto-lata*.

A comparison betwixt the Law of God and the Law of sinne.

The conclusion of this is. From the generalitie of the Law that all men are bound to walke in it, therefore all men shall be judged by it; but with this difference, the Heathen and *Pagans* shall be judged, onely by it, as it is the Law of nature. The Iewes shall be judged by it, as it is the Law of *Moses*, by whom the Lord wrot these great things of his Law, *Hos.* 8, 12. *There is one that accuseth you, even Moses in whom ye trust*, *Ioh.* 5, 45. Thirdly, Christians shal be judged by the evangelicall law. *Rom.* 2, 16. *God shal judge the secrets of men, by Iesus Christ, according to my Gospel.*

Conclusion. 3

Conclusion. 2. Secondly, from the brightneſſe and puritie of the Law; let us learne to walke as the Children of light: for the bright Law is ſet up to diſcover ſinne to us, that we may ſhunne it. A man that hath a neate and a cleane houſe; he hath a looking glaſſe ſet up in it, that men may decerne the ſpots in their faces, to the end, they may doe them away; the Law of the Lord is that glaſſe ſet up in his Church that it may ſhew us our ſpots, and that we may doe them away. *But if any man be a hearer of the word, and not a doer, he is like unto a man beholding his naturall face in a glaſſe; for he beholdeth himſelfe and goeth away, and ſtreight way forgeteth what manner of man hee was, Iam.* 1. 23. So it is, if we forget our ſpirituall face when we looke in the Law.

Concluſi. 3. From this that the Law is ſpirituall and ſearcheth the ſecrets of the heart, the concluſion is. That mens Lawes bind not the conſcience directly, *Aquinas* ſayeth out of *Seneca*; *Servitus in totum hominem cujuſcunque, ſortis per omnia non deſcendit*: but we may convert this ſpeech, *Servitus in totum hominem cujuſcunque ſortis, per omnia deſcendit*: no Law of man can bind the conſcience of any, no not of the pooreſt Slave that is, Slaves in the Revelation are called, *bodies*, *Rev.* 18. 13. *She ſold bodies*, that is, *ſlaves*; why are ſlaves called σώματα *bodies*? becauſe as *Epiphanius* obſerveth, their Maſters commandements reach onely to their bodies; therefore the Apoſtle calleth them, their *Maſters according to the fleſh. Eph.* 6. 5. the body is but *nedena* the ſheath of the ſoule, *Dan.* 7. 15. *I Daniel was greived in my ſpirit in the midſt of my Sheath.* But the moral law of God bindeth both ſoule and bodie: and this is that which *Iames* ſaith, *there is one Lawgiver who can both ſave and deſtroy. Iam.* 4. 12. meaning God who can deſtroy both ſoule and body.

σώματα

נדנדה

Vagina, chaldaicè corpus

Concluſion. 4 From the excellencie and perfection of the morall Law, we may draw this concluſion. That no man ſhould ſpeake

speake evill of his brother *Iam.* 4. 17. for then he judgeth the Law, because the Law forbidderh a man to speake evill of his brother, and as the stroakes which are given upon the left side, are felt upon the right: so when wee speake evill of our brother, wee wrong the Law in not submitting our selves to it; and Iudge that, which should be our Iudge; and then wee wrong God himselfe who gave this Law, and we say as the house of *Israel* said, *the way of the Lord is not equall. Ezek.* 18. 25.

EXERCITAT. II.

The manner how the Lord gave the Law.

Exod. 19. 16. *And it came to passe, one the third day in the morning that there were thundrings and lightnings and a thicke Cloud upon the mount, &c.*

FIrst consider, where the Lord gave this Law? upon Mount *Sinai*, and in the Tabernacle. Secondly, how he gave it? with thundering and lightning.

why *Sinai* was called the mountaine of God.

The Lord gave his Law upon Mount *Sinai*: it is called the mountaine of God; not for the height of it, as tall Cedars are called the Cedars of God: but it is so called because oftentimes the Lord appeared there and gave his Law there: and from this the Heathen called their Gods, the Gods of the Mountaines 1 *King.* 20. 13. And therefore they sacrificed in the high places.

A comparison betwixt *Sinai* and *Sion*.

The Apostle, *Gal.* 4. 25. maketh a comparison betweene *Sinai* and *Sion*; that is, betwixt the Law and the Gospell, and he compareth *Sinai* and the Law to *Hagar* the bondwoman, who brought forth bond Children;

and *Sinai* to *Sara* the free woman, who brought forth free Children, and he maketh *Sinai*, *Hagar* and her Children συσόιχος, so he maketh *Sion*, *Sara* and her Children συσόιχος: which *agree together* or are *in the same ranke*: then he maketh *Sion*, and *Sara* ἀντίστοιχος, so hee maketh *Hagar* and *Sara*; and the bondwomans Children and the free. Let us studie then to flye from *Sinai*, that burneth with fire and is a Mountaine of blackneſſe and darkeneſſe and Tempeſt, where there is nothing but feare and terror, and which bringeth forth Children of bondage: and let us come unto *Sion* and to the City of the living God, the heavenly *Ieruſalem*, which bringeth forth free Children, *Heb.* 12. 18. 22.

Sinai and *Sion* like *Ebal* and *Gerazim*.

Sinai is like Mount *Ebal*, where the Tribes ſtood who curſed: and *Sion* is like mout *Gerazim*, where the Tribes ſtood to bleſſe. If we would be bleſſed, let us draw neere to *Sion* and *Gerazim*, and ſhunne *Sinai* and *Ebal*.

The morall Law was given upon Mount *Sinai*, but the ceremoniall Law in the Tabernacle.

The Law was given in *Sinai* and in the Tabernacle: ſome part of this Law concerned onely the Iewes, and ſome part of it concerned all the world: That which concerned all the world was given upon the top of the Mount. The ceremoniall Law which was given to the Iewes, was given to *Moſes* in the Tabernacle, *Levit.* 1. and when the Tabernacle was deſtroyed then the ceremonies were aboliſhed: but the morall Law which was given upon mount *Sinai* indureth for ever, and ſhall remaine as long as the Mountaines ſhall ſtand.

The ſecond thing to be conſidered, is the manner how the Lord gave his Law.

The thunder is called Gods voice.

The Lord gave his Law with thunder and lightning, there is a great ſimilitude betweene naturall Thunder and ſpirituall Thunder; naturall Thunder is called the voice of God, and ſo is ſpirituall Thunder: but the difference is this, the naturall Thunder is the voice of God, but it is not a diſtinct voice, it ſheweth us that there is

a

a God, but not distinctly that there is a God: and as there is a difference, betwixt the speech which a man maketh with his fingers, *Pro.* 6. 13. when he maketh signes with his fingers he is said to speake with them; and betwixt that which he speaketh with his tongue: so there is a greater difference betwixt this naturall voice of God, his Thunder, and his spirituall voice in the Word; the one is *vox in Aere*, the other is *vox in Sanctuario*, *Psal.* 29. 9. *But in the Temple every one speaketh of his glorie*,

The naturall thunder resembleth the spirituall thunder, the word.

Secondly, this naturall Thunder resembleth the spirituall thunder in subtilitie, for this naturall Thunder will breake the bones and not the flesh, and it will pierce verie subtilly: yet the spirituall Thunder farre surpasseth it; it will devide betwixt the marrow and the bones, *Heb.* 3. 12. and it discerneth the very cogitations of the heart.

Lastly, this naturall Thunder maketh Hindes to calve; it renteth the rockes, and it breaketh the hardest things which withstand it, but not the softest: so doth this spiritual Thunder, the Word of the Lord *resisteth the proud, and giveth grace to the humble Iam.* 4. 6. *Psal.* 81. 7. *Ian. swered thee in the secret place of thunder. Besether ragnas, Symmachus, ἐν βροντῆς ἀποκρυφῳ in loco abscondito majestatis*: and the reason of the speech was this, when hee was to reveale his will unto his people, hee revealed himselfe and spake in the thunder, as *Exod.* 19. 16. and therefore *kol* is called a voyce, and when *Bath* is joyned with it, it is taken for a kind of Prophesie among the Hebrews: and with the thunder, hee usually fortold them of somethings to come. *Ioh.* 42. 29. when the Father said to his Sonne *I have glorified it, and will glorifie it againe. Some of those that stood by sayd it thundred, others said it was an Angel that spake to him*; the reason was because these Revelations were usually in

בְּסֵתֶר רַעַם

קוֹל *vox.*

בַּת קוֹל *filia vocis*, and the Grecizing Iewes call thunder φωνή, a voyce.

Gods revelations made to the people were usually with thunder.

thunder, as if ye should say, some say it was *Kol*, others say it was *bath kol*; and they say *an Angel speaketh to him*, speaking after the manner of the *Chaldeans*, who ascribe the workes of God, to his Ministers the Angels or *contra*. See *Eccles.* 5. 6. *say not before the Angell* the, *Seventy* hath it, say not before God: so the *Chaldies* call *mortem repentinam, angelum mortis*. And wee may observe further, that *Iohn*, in al the Revelations made to him, ioyneth thunder with the Revelation. as *cap.* 4. 5. *and out of the Throne proceeded Lightening and Thundrings, and voices.* So *cap.* 6. 1. *I heard as it were the noise of thunder, one of the foure beasts saying come and see.* So *cap.* 10. 3. *and when he had cryed, seaven thunders uttered their voices*: thus we see how the two thunders goe together: and therefore the Hebrews call them *Tomim, gemelli.* The Christian Iewes, who observe, that propheſie and thunder went usually together: when they heare it thunder so often, they aske of them who remaine Iewes still. What is the cause that they heare no voyce, nor Angell speaking unto them of their Messias to come? and these miscreants when it thundreth doe light candles, hoping to heare that comfortable voice of their Messias; whom they expected so long.

The Chaldes ascribe the workes of God to his Angels.

תאומים
gemelli.

The people when they heard the thunder, and the Lord speaking, to them out of the cloud, were exceedingly affrayd, *Exod.* 20. 19. *and they said unto Moses, speake thou with us, and we will heare.* The Lord behoved to qualifie this voyce to them, and *Moses* himselfe feared and quaked, *Heb.* 12. 21

Moyses and the people were affrayd at the giving of the Law.

When the Lord appeared to *Elias*, there came a strong wind and rent the Mountaines, and the Rocks, and the Lord was not there: and after the wind, an Earthquake; and the Lord was not there: and after the Earthquake, a Fire; and the Lord was not there: and after the Fire, a still small voyce, and the Lord was there.

1 *King.*

King. 19. 17, 18, the Lord hath qualified these thunderings of the Law; and of *Kol*, a thundering voyce, he hath made, *bath Kol, vox in silentio*, a small voyce; and now *Bonarges*, the sonnes of thunder, doe qualifie their threatnings, and temper them; that they become the sonnes of consolation; and as after thundring there commeth Raine: so after their threatnings, with pitty and teares of compassion; they end in comfort.

EXERCITAT. III.

That the Law was written in Tables of Stone.

Exod. 34. 1, *And the Lord said unto Moses, hew the two Tables of Stone, like unto the first.*

LEt us consider first who wrote the Law? secondly why it was written upon stone? thirdly why upon hewen stone? forthly, why upon two Tables? lastly, why & wherefore they were so written, that this writting took up the whole Tables; so that there was no blanke left?

First the Lord wrote the Law: to *write* according to the phrase of the Scripture, is usually, *to give Lawes*, as *Esay* 10. 1. *Woe to them that write grievous things which they have prescribed.* So *Dan.* 6. 8. *Now O King, write the decree*, that is, give out the Law.

To write according to the phrase of Scripture, to give Lawes.

Whether were the second Tables written by God, or by *Moyses*? *Quest.*

They were written by God as the first were, for *Deut.* 10. 2. it is said *I will write in the Tables, the words that were in the first Tables.* *Answ.*

But it may be said, *Exod.* 34. 28. *that Moses was with the* *Object.*

the Lord fortie dayes and fortie nights, hee did neither eate bread nor drinke water: and hee wrote upon the Tables, the words of the covenant, the ten Commandements.

Answ. God wrote the second Tables as he did the first.

The words should be read this wayes, and *he did neither eate nor drinke*, to wit *Moses*, here is a rest distinguished by the point *Atnach. and he wrote upon Tables*, to wit God.

How God, *Moyses*, and the King, are said to write the Law.

Observe, that God wrote the Law upon stone with his owne finger, and *Moses* wrote the Law, and the King is commanded to write out the Law. The Lord wrote the Law, that is, the ten Commandements: and *Moses* wrote the Law, that is, *Hhamusha*, the whole five bookes of *Moses*: and the King wrote the Law *Deut.* 17: 18. This is called *Mishne torah*, the repetition of the Law, or the copie of the Law, *Iohn* 8, 32. And the reason why the King wrote out *Deuteronomie*, rather then any other part of *Moses* Law, was this; because it is a compend of the whole Law, and all these things commanded to them concerning the King, are set downe in it: in the other bookes, there are many histories and things, which concerne the Priests, and belong not to the King: therefore he wrote them not out.

חֲמוּסָה

מִשְׁנֵה תּוֹרָה

The King wrote out Deuteronomie onely.

How the Law is sayd to be given by the Angels.

The Lord wrote the ten Commandements, and gave them by the ministerie of the Angells to *Moses*, *Gal.* 3. 19. *It was ordained by Angels in the hand of a Mediator*, that is, *Moses* and the Angells were Mediators in the giving of this Law. So *Act.* 7. 53. *They received the Law by the disposition of Angels. Moses* himselfe againe wrote the Iudiciall, and ceremoniall Law, but grace was given by Christ. The first was given by God himselfe as common principles to all; and these which *Moses* gave, were more particular determinations, and cases depending upon this Law; but Iesus Christ gave grace.

Quest. What was the reason, why Christ wrote none of the New

New Testament with his owne hand, as the Lord wrote the ten Commandements with his owne hand?

Anſ. Why Christ wrote none of the new Testament with his owne hand.

The reason seemeth to be this; if Christ had written any of the Gospell with his owne hand, then superstitious people would have preferred it, to that which was written by the Apostles: for, if men make an Idoll of the crosse, upon which they hold, that Christ was crucified; and of the nailes that nailed him to the Crosse: farre more would they have made an Idoll of that which Christ wrote with his owne hand: and this seemeth to be the reason, why Christ Baptized none with his owne hand.

Object. But by this reason it should seeme, that God should not have written the ten Commandements with his owne hand, for feare of Idolatry also.

Answ. There was no such danger of Idolatry here; because the Tables were kept within the Arke, where the people saw them not.

The Lord wrote the commandements upon stone. We find in the Scripture, that they did write of old in Lead, *Iob.* 19.24. so in stone. Thirdly in the Saphire and other pretious stones; as the names of the twelve Tribes were written upon two Onix stones. *Exod.* 28.10. And upon the pretious stones in the Breastplate. ver. 12. Fourthly, upon Tables which are called *cerata*, or *levigata tabulæ*, set over with wax; and they were called *Pugillares tabulæ, quod stylo pingerentur*, So *Luc.* 1.35. *Zacharie* called for writting Tables: Fiftly, they wrote in parchment, So *Iere.* 36. *Iehoiachim* cut the rowle of *Ieremies* propheſie with a knife. So they wrote in brasse, as that covenant wch was made betwixt the Romans, & the Iewes, was written in brasse, 1 *Mac.* 8.22. *& cap.* 15.13.

the Iewes wrote in Lead and stone, &c

Most of the Iewes hold, that the Law was written by God in a Saphire. And *Epiphanius* is of this mind in his treatise of the twelve pretious stones. So *Rabbi Ioseph*

The Law was not written upon a Saphire but upon some other stone.

in his Paraphrase upon *Cant.* 1. *Suidas in Moſen* and *Abulenſis* upon *Exod.* 24. 16. and for this they alleage that place *Deut.* 33. 2. *The Lord did ſhine from Paran, and there came a fierie Law from his right hand*: they ſay the glorious beames which came from the Lord ſhined upon the Saphire, and made a reflexe backe againe, caſting gliſtring beames like the fire; but this is a miſtaking of the place: the meaneing of the place is onely, that the Lord taketh a compariſon from the ſunne here, which in the morning ſhoweth a light before it, then afterward it ariſeth, and enlighteneth the earth: ſo by degrees God ſhew his power amongſt the *Iſraelites* whereſoever they went, even from *Ægypt* whence they came, untill they came to the Land of *Edom*, which was neere to the promiſed Land. Then it was not a Saphir upon which he wrote; but another ſtone.

He wrote upon ſtone, to ſignifie the hardneſſe of our hearts.

He wrote upon ſtone, to ſignifie the hardneſſe of our hearts: there is no ſtone ſo hard, as the heart of a graceleſſe man is: therefore, *Zach.* 7. 12. *They made their hearts like the Adamant ſtone*. This Adamant is ſuch a ſort of ſtone, that no Iron can cut it, it will breake any mattell ſaith *Hierome*, but it cannot be broken it ſelfe: therefore the Greekes called it ἀδαμας ab ἀ et δαμάω becauſe it cannot be broken: and *Plinie* writing of it ſaith, *Duritiæ ejus eſt inenarrabilis, et ſimul ignium victrix natura, et nunquam incaleſcens*, and then hee addeth, *illa invicta vis, et duarum violentiſſimarum naturæ rerum contemptrix, hircino tamen rumpitur ſanguine fœdiſſimo animalium*. That is, this Adament which wil neither be broken by Iron, or will bee made hot by the fire; yet the blood of the ſtinking Goat will make it ſoft, this moſt fitly repreſenteth the hard heart of man: becauſe the baſe commodities, and the threatnings of men; will make his heart to yeeld; but it is hard like the Adamant to reſiſt the Law of God, *Ier.* 5. 13. *They have made*

The heart of man like the Adamant.

made their faces harder than the rocks. The heart of a wicked man is like the Smythes anvill, the moe stroakes that it getteth, the harder it is, this is a fearefull thing, 2 *Chron.* 28. 20. 21. 22. When the Lords hand was against *Achaz*, the more that he afflicted him, the more he hardened his heart; therefore the Lord saith of him; *This is that Achaz.* And *Kimchi* marketh upon *Psal.* 115. that the Article *Hu*, is set-before some notable transgressors, as *Gen.* 36. 43. *This is Esau the Father of the Edomites* So *Numb.* 26. 9. *this is that Dathan and Abiram.* So *Gen.* 10. 9. *He was a mighty hunter before the Lord.* So 2 *Chron.* 28 *This is that Achaz that hardned his heart.*

הוּא
The Hebrewes call this *milleth hatagnam, dicit id quæ auget significationem.*

He wrote the Law upon stone, to signifie the perpetuitie of it. The Lord commanded his Prophets to write their Propheſies upon Tables, *Esay* 30. 8. But the *Seventie* hath it, *Scribe super Buxo, write them on the bush tree*, which consumeth not. *Iob.* 13. 28. to signifie the indurance of the troubles that were upon him, expresseth it by writting, saying *Thou writest bitter things against me.* To correct is *actio transiens*, to write is *actio permanens.*

The Law was wrieten upon stone, to signifie the perpetutey of it.

The Lord wrote the Law upon hewen stone, to teach us, that he must prepare our hearts and smooth them, before they can receive the Law: this is called in the Scriptures, *Breaking up of the fallow ground Hose.* 10. 12. For as the Husbandman in the Summer breaketh up the ground, and pulleth out the Thornes; that the Land may be fitte to receive seede: So the Lord breaketh up the fallow ground of our hearts, and pulleth out the Thornes, that he may sow in the seed of grace; and he maketh smooth the heart with his preventing grace, that it may bee fit to receive his Heavenly characters; he will not write his Law in a rough and unsmooth heart.

God prepareth the heart before he sow the seede of grace.

He wrote the Law upon two Tables, and *Salomon*

alludeth to this. *Prov.* 3. 3. *Write mercie and truth upon the Table of thy heart.* The Lord doth not care that thou have the Law written upon the posts of thy doore, & the fringes of thy garment; but he will have it written in the heart. *Psal.* 40. 7. *In the volume of thy booke it is written of me, I delight to doe thy will, O my God: yea thy Law is in the midst of my heart.* Where the holy Ghost alludeth to the forme which was under the Law, they wrote upon parchment and rowled it up upon a peece of wood, or upon a reede *Luc.* 4. 2. πτύξας τὸ βιβλίον *He rowled up the booke*; as if he would say, thy Law O Lord is not written upon the rowle and wrapped up that way, but it is written in the midst of my heart.

Hence came this phrase amongst the Latines. *Ducere ad umbilicum.*

Quest.
מזה ומזה
Hinc & hinc.

Whether were these two Tables written one both the sides, or were they written upon one side onely; because, the Text saith they were written *mize umize, one both the sides, one the one side, and on the other, Exod.* 22. 15. The *Seventy* reade it, *Hinc et hinc erant scriptæ.*

Ans.
The Law was not written on both sides of the Tables, but upon one side.

They were written on both the sides; that is, they were written in both the Tables; but they were not written, as the rowles were written, both within and without; *Zach.* 5. 3. The curse of the Theefe upon the one side, and the curse of the Swearer upon the other side; *mize umize*: it was written in both the sides, that they might reade it both before and behind.

עַל פָּנִים

They had two sorts of writings, first, that which the Hebrews call *Gnal panim in facie*; the other *in tergo.* The *Greekes* had σύγγραφα rowles, which were written upon the one side onely, and ὀπισθόγραφα rowles which were written both within and without. The Tables were σύγγραφα written upon the one side, but the rowle of Gods judgement *Ezek.* 2. 10. was ὀπισθόγραφον and *it had written in it Lamentations and mourning and woe* So the flying rowle of the curse of God *Zach.* 5. 3 had the curses

Scripta { σύγγραφα. ὀπισθόγραφα.

curſes written both within and without, and the Lord wrote this way onely to the wicked; but the Law was given not as a curſe but as a direction to Gods Children, and therefore it was written but upon the one ſide of the Tables:

When the Lord is ſaid to write, he writeth upon both ſides to the wicked, but upon the one ſide to the godly.

Laſtly, this writting tooke up the whole Tables, to ſignifie, that there was no blanke left for man to adde any thing to this Law. *Deut.* 4. 2. *Ye ſhall not adde to the word which I commande you, neither ſhall ye diminiſh ought from it.*

No blanke left for man to adde any thing to the Law.

The concluſion of this is, this Law was written upon Tables of ſtone and they were broken, to ſignifie, that we breake this firſt Covenant: but in the New covenant when he giveth us *hearts of fleſh Ier.* 31. 33. *and ſhal betroth us to himſelfe for ever in judgement righteouſneſſe and in loving kindneſſe, Hoſ.* 2. 19. Then we ſhall not fall away from the covenant againe.

Concluſion.

EXERCITAT. IIII.

The Preface of the Law.

Exod. 2. 20. *I am the Lord thy God, &c.*

THe Lord, *Exod.* 34. 28. *wrote upon the Tables the Words of the Covenant, the ten Commandements.* Here it is expreſsly ſayd, that there are ten Commandements; but men have erred ſundry wayes in dividing theſe Commandements: for ſome of the Iewes make the firſt and ſecond but one Commandement; yet to make up the number of ten, they made this the firſt Commandement, *I am the Lord thy God &c.* and they ſay, this muſt

Some erre in dividing the Commandements.

of neceſſity be preſuppoſed, To beleeve that there is a God who commandeth; and they hold, that in this Commandement the Lord bindeth them To beleeve in him. They cleare the matter by this compariſon. If a King ſhould come to a people whom they know not, and hee were to give them Lawes, it were neceſſarie firſt that they ſhould know him to be a King; and what right hee had over them to give them Lawes: So when God ſayeth *I am the Lord your God*, it is as much as if hee ſhould ſay, receive me for your King and ſubmit you to my Lawes. But this ſhould not induce us to thinke, that theſe words are a command for the *Iſraelites* before they came to receive the Law, they beleeved in him, *Exod.* 4. 31. and *Exod.* 14. 31. after that they had paſſed the red ſea, *They beleeved in God and in Moſes*. They believed in God already, and therefore they needed not a new precept to be given them that they ſhould believe, but that was preſuppoſed: for if they had not firſt beleeved, he ſhould not have given them theſe Lawes: and they promiſed that when hee was about to give them the Law, that all things the Lord would bid them doe, that they would do *Exod.* 19. 8. In theſe words then, *I am the Lord thy God*, there is nothing commanded, but onely an intimation made to them who it is that ſpeaketh to them, to wit, *the Lord God.*

The Iſraelites beleeved in God before they received the Law.

The Lord made an intimation to them in theſe words.

All the Commandements are ſet downe by way of precept, *Thou ſhalt not commit Adultery*, and, *Thou ſhalt not Steale*. Theſe words *Exod.* 34. 28. *God wrote in Tables the ten words of the Covenant*, ſhould not bee tranſlated here, *He wrote ten Sentences*. as *Mat.* 21. 24. *I will aske you one word*; that is, *one Sentence*, or *one Queſtion*: but it is taken here, *Proſententia precipiente*, for a commanding Sentence, as *Eſth.* 1. 10. *The Queene refuſed to come at the word of the King*, that is, at the commandement of the King. So *De calogus* is called ἐντολὴ by the Apoſtle, *a command*: ten

The right expoſition of the words.

Theſe words are not a Commandement, but a Preface.

words

words, that is, *ten commands*. These words then are not a command, but a preface to the commands; because they are not set downe by way of precept as the rest of the Commandements.

In this preface we have to consider what is craved of us? secondly who craveth it of us? First, what is craved; obedience, that they should hearken: for obedience beginneth at the eare, *Speake Lord, for thy Servant heareth* 1 *Sam.* 3. 10. Secondly who craveth this attention? it is *Iehova*, the great and mighty God.

Foure things to be marked in the name *Iehova*.

There are foure things to be marked in this name *Iehova*; first, that God revealed not himselfe to any, by his name *Iehova* untill *Moses* time, *Exod.* 6. 3. I was knowne before to be *Shaddai*, and I manifested my selfe to the Patriarches by *Adonai*, and *Elohim*; but I manifested not my selfe, by my name *Iehova*, which signifieth my essence, untill I revealed my selfe unto thee, *Moses*.

Ob.

But this name *Iehova* was knowne before *Moses* time, *Gen.* 4. 26. *inceptum est nomen Iehova invocari*, So *Gen.* 15. 8.

Ans.

The Lord revealed not himselfe by his name *Iehova*, untill he revealed himselfe to *Moses*.

The Fathers who lived before *Moses* time, called him not *Iehova*, but *Elohim* or *Adonai*; but *Moses*, who wrote the historie of *Genesis*, after that this name was revealed unto him, he used this word, *Iehova*, in the historie of *Genesis*. *Moses* doth not set downe here the words of the Patriarches, but the sense of their words: they called him *Elohim* and *Adonai*, but *Moses* called him *Iehova*. This name was *Peli* before, a hid name, admirable, or secret. *Peloni almoni*, is a name in the Scriptures, which is not expressed but understood; as *Ruth.* 4. 1. So in the Gospell, *Ye shall goe unto what shall I call him his house. Mat.* 26. 18. and of *Peloni almoni*, is made *Palmoni*, *Dan.* 8. 13. which the *Seventy* translate κύριος for it is a hid name of reverence, which is communicated to none.

פְּלֹנִי

πρὸς τὸν δεῖνα.

פְּלֹנִי אַלְמֹנִי

פַּלְמֹנִי

When

The Heathen had some darke footesteps of the name *Iehova*,

When *Manoah* asked the Angell what his name was, he answered my name is *Peli*, admirable or secret *Iudg.* 13. 18. The Heathen had some darke footsteps of this admirable and secret name; for upon the gate of the Temple of *Minerva* which was called *Sai*, they had this inscription written: *Ego sum omne quod extitit, est, et erit, meumque peplum nemo adhuc mortalium detexit.* And they prayed that their God would unvaile himselfe unto them, that they might understand something of his great majesty. It was not for the benefit of the Church to know the Angels name; and therefore he concealed it.

Sundry causes which make men conceale their names.

There are many causes wherefore men conceall their names; sometimes feare, sometimes shame, sometimes deceit, sometimes wisedome, sometimes charitie and humility makes them to conceall their names. When *Paul* wrote his Epistle to the Hebrews; wisedome made him to conceall his name: for he becomming now of a Iew, a Christian; his Epistle would have had the lesse credit with the Iewes: and therefore hee concealeth his name. The reason, why the Lord kept up his name *Iehova* from the Patriarchs so long, was his wisedome: but now when the promises were to bee accomplished which hee had made before; hee expresseth his name *Iehova*.

Why the Lord kept up his name *Iehova* from the Patriarchs so long.

The second thing to be considered in this name is, that he is called *Eheie, Ero quì ero, Exod.* 3. 14. that is, whose eternitie endureth for ever: and hee is called *Eheie*, who was, is, and is to come: for, the future tense with the Hebrews comprehendeth all the three times, past, present, and to come. *Iohn* saith of the beast, *Reve.* 17. 11. *the beast which was, and is not*: the thing that is past, is not: and *Ezekiel.* 26. 19. *thou shalt be no more*: when a man is dead he was, and is no more. God is onely immortalitie, he is *Alpha* and *Omega*, & he is opposite to man by way of contradiction, which is the greatest contrarietie that is.

God is opposite to man by way of contradiction.

Deus

deus eſt, homo non eſt, *Iohn* expreſſing this name *Eheie*, expreſſeth it thus ὁ ὢν ὁ ἦν καὶ ὁ ἐρχόμενος, *Revel.* 1. 8. ſetting them downe as nounes; and he would rather commit a ſolociſme in the Greeke tongue, then not to expreſſe the name *Iehova* by them: for by nature they are participles, they ſhould not bee taken materially here τὸ ὤν, but as participles, and they ſhould be declined ἀπὸ τοῦ ὄντος: but to expreſſe *Eheie* and *Iehova*, he calleth them ὁ ὢν καὶ ὁ ἦν &c.

The third thing to bee obſerved in this name is, that ſome times the letter *Iod* and no more of the name *Iehova*, is added to words: example *Ionas.* 1. 9. *I am an Hebrew & I feare the Lord God*; it is in the original *Gnibbri anochi*, as if he ſhould ſay, I am an Hebrew of *Iehova* or belonging to him, the letter *Iod* is not *Affixum* here, and the ſentence would be perfect without it *Gnebber anochi*: but this *Iod* added to it, carrieth this ſenſe, *I am an Hebrew belonging to Iehova.*

The letter *Iod* added to ſome words for the whole name *Iehova.*

עִבְרִי אֲנֹכִי

עִבְרִי אֲנֹכִי

The fourth thing to bee obſerved in the name *Iehova*, is this, that his other attributes, *Adonai*, and *Elohim*, are given to creatures, as to Angels and to men; but this name *Iehova* is never given to any creature.

The name *Iehova* is given to no creature, as the reſt of Gods attributes are.

The laſt thing to be obſerved in this name, is this, that it is never pronounced, nor written with the owne vowels of it; but either with the vowels of *Elohim*, or *Adonai*, and the *Seventie* tranſlate it alwayes κύριος, and the Iewes call it ἀνεκφώνητον *ineffabile*, ἄρρητον *indicibile*, and ἄῤῥητον *ineloquibile.*

The name *Iehova* is never pronounced with it owne vowels.

Of this ſee more Commandement. 3.

I am the Lord thy God. To bee their God includeth three ſpeciall bleſſings in it. Frſt, remiſſion of ſinnes. Secondly, the reſerrection of the body. and thirdly, life everlaſting.

The preface includeth in it remiſsion of ſinnes, the reſurrection and life everlaſting.

Firſt it includeth in it remiſſion of ſinnes, and it is concluded thus.

They who are bleſſed, have God to be their God.

They who have their sinnes remitted, are blessed.

Therefore, they who have their sinnes remitted, have God to be their God.

Secondly, the resurrection of the body is contained within this preface *I am the Lord thy God*; as Christ proveth against the *Sadduces*. I am the God of *Abraham and the God of Isaack, and the God of Iacob, God is not the God of the dead; but of the living*, that is, of those who live to God, although their bodies bee in the grave. To prove the resurrection out of this place, some frame the argument after this manner.

They who live in their soules after their bodies are dead, must rise againe in their bodies;

But *Abraham*, *Isaac*, and *Iacob*, live in their soules, although their bodies be dead;

Therefore, their bodyes must rise againe.

But this argument, although it hold well enough against those who hold the immortality of the soule, yet it proveth not against the *Sadduces* who deny the Immortalitie of the soule: but to fit the argument against the *Sadduces*, and those who deny the Immortality of the soule; it must be framed thus.

An argument to convince the Sadducees, who denied all the Scriptures except the five bookes of *Moses*.

They who have God, to bee their God; must live againe;

But *Abraham Isaack* and *Iacob*, have God, to be their God:

Therefore, they must live againe.

This argument will hold against the *Sadduces* who admitted the five bookes of *Moses*, and granted that God made a covenant with *Abraham Isaack* and *Iacob*.

Obiect.

But the *Sadduces* might have said, that God might have beene their God while they were living, and now ceased to be their God when they were dead.

Answ.

The covenant is pronounced in the present time, ἐγὼ εἰμι

I am their God, and not, I was their God: for although the word *Sum* be not expreſſed in the covenant, yet it is to bee underſtood after *Ani* according to the manner of the Hebrewes.

אֲנִי

He might have beene the God of their ſoules, although not of their bodies.

Object.

The *Sadduces* could not frame this anſwere, who denied the immortalitie of the ſoule. Secondly, the Text ſaith, *I am the God of Abraham*, that is, of whole *Abraham*. For when any thing is attributed or aſtricted to a part, the Whole is preſuppoſed firſt. Example, the black Moore is white in his teeth, then the Moore muſt firſt exiſt who hath the white teeth. So if the Whole exiſt not, *In potentia* at leaſt, then this limitation cannot bee made to the ſoule, that he might bee the God of *Abrahams* ſoule; as though the body never were to riſe againe: and if their bodies were not to riſe againe, how could he be called the God of their bodies? or why commanded hee their bodies to bee circumciſed and made them Temples of the holy Ghoſt, if hee had not beene minded to raiſe them againe? *To live* then, muſt be underſtood here firſt of the ſoule, living actually, and of the body, living potentially, which by the power of God ſhall be raiſed againe; and it is ſaid in this ſenſe, *Mark.* 5. 39. *She is not dead but alive.* How was ſhe living? by the power of God who was able to raiſe her againe: and therefore the Hebrewes call the Church yard, *Domus viventium*, The houſe of the Living becauſe the bodies lived to God all this time. The Iewes themſelves believe the reſurrection *Eſay* 26. 19. *Nebhelathi jekumun*, *Cadaver meum reſurgent* that is, I beleeve that my body ſhall riſe againe and others with me, ſo. *Ioh.* 11. 24. *I know that he ſhall riſe againe in the reſurrection at the Laſt day.*

Anſ.

When any thing is attributed to the part, the whole is firſt underſtood.

The Churchyard is called the houſe of the Living.

נִבְלָתִי יְקוּמוּן

Thirdly, this preface containeth in it life eterall. *Heb.*

Heb. 11. 16.

11. 16. God is not ashamed to be called their God and he hath prepared for them a City to come, it is concluded thus.

If their God had not prepared for them a City to come he might have beene ashamed;

But their God cannot be ashamed:

Therefore their God hath prepared for them a Citty to come.

I am the Lord thy God; here he teacheth them the, application of all the promises of Salvation to themselves. *Heb.* 11. 13. *the faithfull embraced the promises* and kissed them, this was their parrticular application of the promises. The Schoolemen say well, that all the comfort in divinitie lieth in these possessive prenounes *mine*, *thine*, and *our's*, *a Saviour is borne to you*, *Luc.* 2. 11. So *Paul who hath given himselfe for us Tit.* 2. 14. And the comfortable promises of the Gospell, is *Esay* 43. 1. *Li atta, tu mihi*, which is περικοπὴ, a short sentence, but comprehending all the promises of Salvation in it: when God saith *thou art mine*, and our hearts can answere him againe *we are thine*. This is a happy meeting: the Iewes used to write these two short words *Li atta*, the summe of the whole covenant, as a motto upon their rings, and above their gates: *Mine* and *thine* are words of love. 2 *King* 20. 32. *Achab said to Benhadad he is my brother*, then the text saith *the men did diligently observe whether any thing would come from him* (meaning from *Achab*) *and they did hastily catch this word, when he said is my Brother*: So when the Lord utterreth this word to us, *I am your God*, we should hastily catch it, and lay hold upon it; and make particular application to our selves of the promise: but hypocrites cannot make this particular application to themselves of these promises of salvation; when the Lord offered a signe to *Achaz*, *Esay*. 7. the Prophet said to him *aske a signe of the Lord thy God*, but how answered

The comforts in divinity standeth in these possessive promises *mine, thine, ours.*

לִי אַתָּה *tu mihi.*

Thou art mine, this is the summe of the whole covenant.

Hypocrites cannot make particular application of God, nor his promises to themselves.

swered the hypocrite? *I will not tempt the Lord*, but he durst not say, *I will not tempt the Lord my God*: but *Esay* can applie that to himselfe, *will ye tempt the Lord my God Esay* 7. 13. *Pharao* sayd *Exod* 10. 17. *Pray to your God for me, that he may take away this plague from me*: and so *Darius Dan.* 6. 20. calleth him *Daniels* God, and not *my God*, and see how strangely the Iewes spake of Christ; *There is one Christ who is dead and risen againe, Act.* 25. 19. and Devils the say, *Iesus thou sonne of the most high God, what have wee to doe with thee, Mark.* 5. 7.

Quest. How cometh it, that *Balaam* that wizard maketh particular application to himselfe, calling God his God *Num.* 22. 18. *I cannot goe beyond the word of the Lord my God.*

Answ. *Balaam* called God his God, after the manner of the *Hetruscians*, taking him to be that *Hetruscian* God who had informed his mind, and enlightened it at that time.

How *Balaam* called God his God.

Quest. How commeth it that *Ezekias* saith to *Esay.* 2 *King* 19. 4. *it may be the Lord will heare all the words of Rabshakeh, and will approve the words which the Lord thy God hath heard?*

Ans. He calleth him *Esayes* God, and not his God, not out of distrust as *Pharaoh* and *Nebuchad-nezzer* did, but onely because *Esay* was their mouth to the Lord at that time, who brought the answeres to them from God.

The last thing which is contained in this preface, is, the reason why they should obey him? becaus hee brought them out of the Land of *Aegypt.*

Conclusion. The conclusion of this is, *Psal.* 119. 130. *the entrance to thy words giveth light, and giveth understanding to the simple.*

EXERCITAT. V.

Commandement 1.

Exod. 20. 3. *Thou shalt have no other Gods before me.*

The first and second Commandement, are two distinct Commandements.

THe first and the second Commandement are two distinct Commandements, and not one, as the Church of Rome would make them: for if they were not two distinct Commandements, then whatsoever religious duties are required, and offences forbidden in Gods Word elsewhere, could not bee contained here under one of these Commandements: but all religious duties required besides in any other Scripture, can, and must bee contained in some distinct Commandement of the first Table, and there are many religious actions commanded, which we must referre to some generall head, and some distinct Commandement in the first table, which cannot be referred to the first or third Commandement, or to the fourth, and therefore of necessitie they are to bee referred to the second Commandement.

To bow before God belongeth both to the first and second Commandement in diverse respects.

Thou shalt not bow downe to them nor worship them. These words belong both to the first and second Commandement in diverse considerations; *To bow* the body, is an exercise of religious worship due to God, and wee must not performe it to any other creature There are two sorts of bowing of the bodie, the first is an absolute bowing or *terminatiua adoratio*, as they call it, and stayed in the thing, to which it is given; and this is performed when the thing it selfe is the principall cause why the worship is given unto it. This sort of worship is due onely to God himselfe and it belongeth to the first Com-

Adoratio { *terminativa* / *relativa.*

Commandement, although it be an externall action of the bodie, 1 *Tim.* 2. 8. *I will therefore that men pray every where, lifting up holy hands without wrath and doubting.* This externall action of the body, *To lift up the hands*, belongeth to the first Commandement. The second sort of bowing or of bodily worship is that, which we call *Relativa*, *quando non terminatur in creatura*, when it endeth not in the creature, *Sed transit in aliud*, it passeth to another; and this sort of worship is forbidden in the second Commandement: such was the worship which *Cornelius* would have given to *Peter Act.* 10. 25. and which *Iohn* would have given to the Angell *Revela.* 19. 10.

Adoratio terminativa, quid.

Adoratio relativa, quid.

Secondly, others distinguish the first and the second Commandement this way: that all inward worship is commanded in the first Commandement, and all outward worship, in the second: but neither all, nor onely, inward worship is commanded in the first Commandement: as to bow the knee before God *terminative et absolute*, is judged a part of the worshipe of God in the first Commandement: so both the outward and inward relative worship are condemned in the second Commandement. When a man carrieth any religious and reverent respect to worship before the creature, this is condemned in the second Commandement, as when the *Philistims* would not tread upon the threshold where Dagon broake his necke 1 *Sam.* 5. 5.

Neither all, nor onely inward worship, is commanded in the first Table.

Thirdly, when false worship is given to the false God, they make that a breach of the second Commandement; and when true worship is given to the true God, they say this is commanded in the first Commandement: but this distinction holdeth not, for when a man worshipeth a false God, by false meanes; as when a Covetous man maketh a God of his mony, it is a breach of the first Commandement, and not of the second: but when he

he goeth about to worſhip: any creature for Gods cauſe outwardly in act, this relative worſhip is condemned in the ſecond Commandement.

Ye ſhall have no other Gods before me: theſe words are not rightly tranſlated, *ye ſhall not make Peregrinos deos, ſtrange Gods*: he forbideth not onely *deos gentium*, which are *dij peregrinj*, but thou ſhalt make to thy ſelfe no Gods, although thou never learne of another people to make them. And this word *Achar* in other places of the Scripture, is expounded by theſe two words, *Necar* and *Zar*, ſo that he forbiddeth to have any God but himſelfe.

אַחֵר
נֵכָר
זָר
alienus.

It is great Idolatrie to worſhip the Gods of other people, being deceived by them; as the heart of *Salomon* was drawne to worſhipe ſtrange Gods by the example of his Wives. It is greater Idolatrie when they make choiſe to worſhip them, not being compelled for feare, as they would have driven *David* to doe, 1 *Sam.* 26. 19. thus did *Amaziah* willingly worſhip the Gods of the *Edomites* after that he had overcome them, 2 *Chron.* 25. 14. but a higher ſort of Idolatrie, is to worſhip Gods whom their Fathers knew not. *Deut.* 32. 17. this was a greater ſin than to worſhip the Gods of their Fathers.

To worſhip Gods whom their Fathers knew not, a great ſinne.

Before me, in the Hebrew it is, *Gnal Panai* which may be expounded *in my place*; as *Deut.* 21. 16. *he may not make the ſonne of the beloved firſt borne, gnal Panai, in place of the ſonne of the hated woman.* Or, *gnal panai*, *id eſt e regione mei* yee ſhall not bring in the Harlot in my ſight.

עַל פָּנַי

Before me, God is a jealous God. Who will not ſuffer *Idolum Zelotypiæ, the Image of Ieloufie* to be ſet up before him. *Ezek.* 8. 3, hee who ſhould not ſuffer a ſtranger to enter into the Temple, how can hee ſuffer an Image to be ſet up before him? he who would not ſuffer the Arke,

The great hatred of God againſt Idolatrie.

Arke, and *Dagon* to stand together in the Temple of the *Philistims*; how can he suffer an Idoll to be set up beside himselfe in his owne Temple? What boldnesse was it in the Iewes, to set up the Idoll in mount *Olevit*, even in the sight of the Lord, for hee never looked out of the Sanctuarie, but hee saw that vile hill of abhominations: therefore hee calleth it not, *Har hamishha*, *Mons unctionis*, *but Har hammashhith*, *Mons corruptionis*, *The Hill of corruption*, 2 *King* 23. 13. And they came neerer with their Idols to set them up before the Lord *Ezek.* 8. 5. *Northward at the gate of the Altar, this Image of Ielousie in the entrie* was set up. This was the outmost gate in the court of the Gentiles. And yet neerer, in *Gazophylacijs*, in the Chambers that were next the Temple. When the Prophet digged a hole through the wall he saw them *worshipping creeping things and abhominable beasts vers.* 10. And yet neerer, even to the North gate of the Lords house at the entrie of the Court of the Priests, there they set up the filthy God *Tammuz*. And yet they come neerer which was a greater abhomination, *At the doore of the Temple of the Lord, betwixt the Porch and the Altar, were five and twentie men with their backes towards the Lord, and their faces towards the East, and they were worshipping the Sunne.* When they came to worship before the Lord they turned their faces towards the Arke: which was in the West end of the Temple, and when they came out of the Temple, they returned not that way, by which they entred in: as when they came in at the East gate, they went out at the North or North-east gate, but they went not out at the East gate because then they should have turned their backes upon the Lord. If they might not turne their backes upon him; farre lesse might they turne their hearts from him. See *Esay* .1.4.

Ye shall have no other Gods. Acherim, Strange Gods, so it

הַר הַמִּשְׁחָה
Mons unctionis a מָשַׁח *unctus fuit.*

הַר הַמַּשְׁחִית
Mons corruptionis a שָׁחַת *corrumpere.*

The Idols in *Ezekiel's* dayes, were brought neerer and neerer, untill at last they were brought within the Temple.

When the people of God worshipped, they turned their faces toward the Arke.

They went not out of the Temple by the doore at which they entered in.

אַחֵרִים

To have another God is to have a ſtrange God.

is called *Strange fire. Nom.* 3. 3. *and ſtrange incenſe Exod.* 30. 9. *and Levit.* 10. 1. So *alienare ſe retrorſum*, is to goe *Backward from the true God, Eſay.* 1. 4. In worſhip, if wee reſpect either the object, or the manner of the worſhip; to have another God, is to have a falſe God. ſo *Gal.* 18. 9. *Another Goſpell*, is a contrarie Goſpell, and *Diſparata ſunt contraria in cultu divino, ubi eſt alius et alius non eſt unus cultus*; therefore *a ſtrange God*, is put here for a falſe God.

We may take up this Commandement in theſe propoſitions. Firſt, ye ſhall have a God. Secondly, yee ſhall have me for your God. Thirdly, ye ſhall have mee onely for your God.

Many have not God to be their God.

Firſt, ye ſhall have a God. The moſt people of the World have not God for their God; there were and are three religions in the world, firſt Iudaiſme, ſecondly Chriſtianitie, and thirdly Paganiſme.

עַמִּי

לֹא־עַמִּי

רֻחָמָה

The eſtate of the Iewes when they were the people of God.

Iudaiſme is conſidered in a threefold eſtate, firſt when they were *Gnammi, My people*, ſecondly when they were *Lo gnammi, Not my people*, and thirdly when they ſhall be *Ruhhama, to be pitied Hoſe.* 1.

In the firſt eſtate, when they were *gnammi, My people*, then they worſhipped the true God, they waited for ſalvation in Chriſt to come, and they were diſtinguiſhed from other people by the badge of circumciſion; then the Proſelyte of the Gentiles was numbered with them, and he was called *Goi gnikkari, Gentilis fundamentalis*, when he had embraced the Articles of the faith. Thoſe who were oppoſite to the people of God in this eſtate, were either thoſe who mixed their religion with heatheniſh Idolatrie, ſuch were the *Samaritans*: of theſe *Chryſoſtome* ſaid, ἄμικτα μιγνύειν to mixe theſe things that ſhould not bee mixed, the true worſhip with the falſe; and the Iewes ſtigmatized (as it were) the *Samaritans* with theſe two letters, *Gnaïyn zain* becauſe they uſed

גּוֹי עֹקְרִי

The Samaritans religion contrary to the Iewes in their firſt eſtate.

עַבְרִיָּה pro עַזָּה

used strange worship. Or, those who fell away quite to gentilisme, such as was *Rabshake* whom the Iewes hold generally to have beene an apostate Iew; and such a one is called *Copher begnikkar, Negans fundamentum.*

בּוֹפֵר בְּעִקָּר

In their second estate they are *Lo gnammi, Not my people. And they despised me Esay.* 1. They whom I begot and brought up, they upon whom I bestowed so great priviledges, they to whom I gave so many benefits with out their desert, they whom *I carried upon Eagles wings, Deut.* 7.6. (for the Eagle doth not carie her young ones in her tallones as other ravenous fowles doe, but upon her wings) I was betwixt them and all danger, I covered them in *Ægypt* with my winges, I carried them through the Desert; and yet they have cast me off, whom they ought to have worshiped: they have despised me in my Precepts, in my Counsels, and in my Ceremonies, in my Patriarches and in my Prophets, in my Iudges and in my Kings, and lastly they have despised mee in my welbeloved Sonne, whom I sent to them, *Saying, perhaps they will reverence my Sonne Mat.* 21. 37. *They regarded not the rocke of their Salvation, but judged him Plagued and smitten of God, Esay.* 53. 4. They rejected mee, whom I accounted onely for my children, and I accounted all other people but dogges in respect of them, *Matthew* 15. 26. But they turning into Dogs have rent mee, *Psal.* 22. *Philip.* 2. 3. And now the Turke and the Iew are alike, he in his *Desideratus Messias*, his wordly King; and the Turke in his *Muhhamad*, his *desiderabilis Mahomet*, both circumcise; the Iewes the eight day, the Turkes the eight yeare.

The great ingratitude of the Iewes in casting off the Lord, who had done such great things for them.

מחמד *desiderabilis.*

a חמד *desiderare.*

In their third estate, when they shall be *Ruhhama*, they and the Christians shal be one, then *there shall be one sheepheard and one sheepfold, Ioh.* 10. 26. And the seale of the Covenant shall be baptisme, as it is to us now.

The Iewes in their third estate shall be all one with the Christians.

The second religion Professed in the World is

How they were called Christians at the first,

נֹזְרִים
מְשִׁיחִיִּים.
המיר דת

Christianitie, those have God for their God, first they were called *Nozerim*, *nazarai* and afterward their name was changed at *Antioch*, and they were called *Mesichijm Act.* 11. 26. And the seale of the covenant to them is baptisme. Opposite to these are Apostats who fall away from Christianity; such a one is called *Hemir dath*, *Mutans fidem.*

Some fall totally from Christianity.

These who fall from Christianity: doe fall away either totallie, or in part. If they fall totallie, either they fall to Iudaisme, Turcisme, or Gentilisme.

כּוֹפְרִים
מַמְלוּקִין *a radice,*
מָלַק *emere.*

First, if they fal to Iudaisme, then they are called *Copharim*, *redempti pretio*, bought with a pryce.

Secondly, if they fall to Turcisme, if the Turkes buy the Children of the Christians, then they are called *Mamlukin*, and they circumcise them when they are eight yeare old: and if they take them alive when they are men of age, then they must renounce their Christianitie, and they must say; *Non est Deus, nisi Deus et Mahumet*, then they are circumcised, and called *Musulmanin*, *servati*, *a salem Pax.*

מְסַלְמָאנִין *a radice*
שָׁלֵם *pax.*

The third sort are these who fall totallie to Gentilisme, as *Iulian* the Apostate.

Hereticks and Schismaticks fall from Christianity in part.

They who fall a way in part from Christianity, are either Heretickes or Schismatickes. *Hæretici in veritatem; et Schismatici, in charitatem, peccant.*

גַּיְרוֹת
אֲרָמַיָּא

The third religion is Paganisme, it is called *Gajaroth*, & in the Syrian language the Paganes are called *Aramæi. Galat.* 3.28. The reason why they are so called: is because the first Idolaters, mentioned of, in the Scriptures came from *Aram*, or *Syria*: as *Abrahams* Father was a *Syrian*, *Laban* was a *Syrian*, *Naaman* was a *Syrian*, & *Balaam* was a *Syrian Deut.* 23. 4. And they put an *Aramite* for an Idolater, as an *Arabian* for a Theefe, *Iere.* 3. 2. and a *Chaldean* for a Genethliacke *Dan.* 2. 2.

Brerwood in his inquiries.

If all the world were divided into thirtie one parts, there

there will be found nineteene parts to bee possessed by Idolaters, seven by Mahumetans and Iewes, and but five parts by the Christians.

Nineteene parts are possessed by Idolaters. first some of *Europe* and the sixt part of *Africa*, the most part of *Asia*, as *India*, *Calecut*, *Cathay*, and *Tartarie*, all *America*, except a few drawne to Poperie, be the *Spaniards*.

The Mahumetans possesse sixe parts of the World, as *Arabia*, *Persia*, and a part of *Asia*, as the *Tartares*, and the fourteenth part of *Europe*.

Christians possesse but five parts of the World, and there are thirteene sects amongst them. *Papists*, *Grecians*, *Melchites* or *Syrians*, *Indians* or *Christians* of *Saint Thomas*, *East Indians*, *Georgians*, *Muscovits* and *Russians*, *Nestorians*, *Iacobits*, *Ophits* in *Ægypt*, *Armenians*, *Abissani* and *Maronits*.

Now take the true professores, and separate them from these corrupt worshipers: then separate hypocrites from these true professors; and so wee shall see how few there are, who have God for their God.

Conclusion.

The conclusion of this is: seeing that there are so few, that have the true God, to bee their God: let us studie to be of the number of that little flocke, to make the Lord to be our God; and then we shall be his people.

EXERCITAT. VI.

God is to be loved with all the heart.

Commandement. 1.

Deut. 5. 6. *Thou shalt love the Lord thy God with all thy heart, &c.*

THis Commandement craveth of us that wee should have God to bee our God. First, that wee should love him. Secondly onely love him. Thirdly, with our heart, and with all our heart. Fourthly to put our trust in him, and hope in him. Lastly, to feare him.

Reasons why we should love God.*

Reason 1.

Nothing can fill the heart but God.

First we must love him, nothing can fill, the heart of man but God. *Prov.* 30. 15. *There are three things which are not satisfied, yea foure that say they have not enough: the graue and barren wombe, the earth that is not filled with water, and the fire that saith not, it is enough.* So nothing can fill the heart of man, there is such an Immensitie, and emptinesse in it, that nothing can satisfie it but God himselfe: Cast three Worlds into it, yet it will never say, it is enough, *Et nullum datur vacuum*, it must bee filled and nothing can fill it but God: Therefore hee speaketh to the heart, and when it is emptie hee must fill it with graces. Satan is said to fill the heart, *Act.* 5. 3. But he cannot come in directly to the heart, to fill it, but onely to the sense and phantasie, this is proper to God onely, both to fill the heart and to give it contentment.

Reason. 2. Nothing can give rest to the soule but God.

The second reason why wee should love God, is, because there is nothing that can give rest to the soule, but God: the heart of man is like the needle of the Compasse, that trembleth still, untill it come to the Pole. 1 *Sam.* 25. 29. The soule of a wicked man is in a sling; that which

is

is in a ſling is violently toſſed about: So is the ſoule when it is not upon the proper object, God. *David* ſaid *Pſal.* 30.10. *Libbi ſehharchar, My heart was troubled*; *Sohher* is called a Merchant going too and fro ſelling his wares: ſo is the heart of man troubled about ſundrie things; and the letters are doubled here, to ſignifie the great care and trouble, that *David* had, when he ſought after theſe things, as the Merchant ſeeketh for his gaine. When the rich man ſaid in the Goſpell, *Soule take thy reſt, for now thou haſt much goods laid up for many yeares Luc.* 12.19. He put the ſoule from the right object. But when *David* ſaid, *Returne my ſoule to thy reſt, Pſal.* 116.7. then he ſet his Soule upon the right object.

לִבִּי סְחַרְחַר
סוֹחֵר *mercator a*
סָחַר *circumare.*

Secondly, we muſt onely love him, *Nihil præter, ſupra aut contra.*

Whether is God to bee loved for his benefites or not?

Queſt.

God is to bee loved for himſelfe, *Although hee ſhould kill me, yet will I truſt in him. Iob.* 13.15. God is *vltimus finis* (as *Thomas* ſaith) and wee may not ſerue him for another end, for then we ſhould make *ultimum finem* but *medium. Antigonus Socheus* ſaith, *Ne eſtote ſervis ſimiles, qui deminis ſerviunt mercedis ergò.* There is great reward in keeping Gods Commandements *Pſal.* 19.11. The reward is the end of our ſervice, but it is not the end of that which we love; we expect our reward, but we enjoy not our reward. Theſe benefits in reſpect of our infirmitie may be motives to ſtirre us up to love him, and they may be *ordine Prima*, but never *quoad dignitatem Præcipua. Ioh.* 6.26. *Ye ſeeke me becauſe ye eate the bread and were filled. Iob.* 21.15. *what ſhall it profit us, if we pray unto him?* They meaſure all their religion by profit, and will doe nothing but for gaine. So *Mal.* 3.14. *It is a vaine thing to ſerve the Lord, and what profit is*

Anſw.

Medium qua tale & perſe nullam bonis appetibilis rationem poſsidet, tota quippe ratio amandi medium, eſt convenientia cum fine.

In Pirke Abboth.

Hypocrites ſerve God for gaine.

Hypocrites serve God for gaine.

God is to be loved with the whole heart.

God looketh first upon the heart.

Simile.

God looketh upon the intention without the act.

The Lord liketh the action of an unregenerate man, but not as it proceedeth from.

Hypocrisie defileth all the actions of a man.

נֹעֲצַר לִפְנֵי יְהוָה

Doeg was a great Hypocrite.

is it that we have keepe his ordinances? To those men *gaine is Godlinesse.* 1 *Tim.* 6. And they are like little Children that will not say their Prayers, unlesse we promise them their breakfast.

The manner how we should love him; wee should love him *with our heart*, the heart is the first thing that God looketh unto. *Prov.* 23. 26. *Sonne give mee thine heart.* When the beast was cut up for a sacrifice the first thing that the Priest lookt upon, was the heart, and if the heart was naught, the sacrifice was rejected: God looketh first upon the heart of his Children, and then upon their Sacrifices; as he looked upon *Abel* and upon his sacrifice. *Gen.* 4. 4. Secondly, hee looketh upon the intention of the heart without the act, as upon *Davids* purpose to build the Temple; and here hee accepteth more of the qualitie then of the quantitie. Thirdly, he liketh sometime the action of an unregenerat man, but not as it proceedeth from him. 2 *Chron.* 25. 2. *Amaziah did that which was good in the eyes of the Lord, but not with a perfect heart.* The things which hee did were good in themselves, but not as they proceeded from him.

Seeing the heart is that, which the Lord looketh first upon; then every man should studie to purge his heart especially from Hypocrisie, which defileth all our actions, and maketh the doung of our sacrifices to be cast in our faces. We have a notable example how this Hypocrisie *divideth the heart Hos.* 10. 2. And hindereth it that it cannot love God. 1 *Sam.* 21. 7. *There was a certaine man of the servants of Saul there (Doeg) detained before the Lord.* But this doth not expresse the force of the words in the originall, *Ninghzar liphni Iehova*, it carieth this sense with it, *Incluserat se ante Tabernaculum ut studio legis occuparetur.* Hee went of purpose to studie the Law of God there, and to understand his will, who would

would have thought, but that this hypocrite came with an upright heart to serve the Lord? and yet because the heart of him was not perfect, he became a most fearefull persecuter, and murtherer of the Priests of God.

So when the Seventie went up to meet the Lord, *Exod.* 24. 1. *Nadab* and *Abihu* went with them, and yet because those rebels had not a good heart to love the Lord: therefore they brought in strange fire to the Altar of the Lord. *David* said *Psal.* 18. 44. That many of my servants *mendaciter se subjicient mihi*, *Many counterfitly submited themselves to me*: So many counterfitely submit themselves to the Lord, whose hearts are not upright with him. The prophet showeth this Hypocrisie. *Iere.* 17. 8. *The heart of man is deceitfull above all things*, in the originall it is, *Gnakobh*, *A Supplanter*.

עקוב

Thou shalt love the Lord with all thine heart, and it is enlarged, *Deut.* 6. 5. *Thou shalt love the Lord with all thine heart, soule, and might.* And *Marc.* 10. 30. *with all thy soule, mind, and strength.* In the Hebrew it is *ex toto valde tuo.* The Chaldee Pharaphrast paraphraseth it, *Ex tota substantia tua*, which is not the meaning of the Law. Wee are not curiously here to seeke the difference of these, *minde*, *Soule*, *strength*, and *heart*; but onely to consider, what God craveth of us, that wee should love him unfainedly; and with an upright heart.

בְּכָל־מְאֹדֶךָ

And that we may take up this the better, we must understand that repetitions in the Scripture, somtimes neither intend the affection, nor signification; but diminish, them; example *Iob.* 19. 21. *Have pity, have pity upon me my friends.* Here the doubling of the word neither intendeth the signification, nor affection, but dimisheth it rather.

Repetition of words in the Scripture sometimes doth intend the affection, sometimes the signification, sometimes both the affection and signification, and sometimes neither of them.

Sometimes againe, when the same words are repeated, they intend both the affection and signification.

Pſal. 126. *Venientes veniebant cum exultatione.* Here it intendeth both the ſignification and the affection, they came home as cheerefully from the captavitie, as theſe who bring home their corne with joy & gladnes. Exam. 2. *Ge.*25.30. & *Eſau ſaid to Iacob, feed me I pray thee with that red with that red pottage.* Here the doubling of the ſame words intendeth both the affection of *Eſau*, and the ſignification of the words: that is, *With that excellent red pottage.* But when the repetition is in diverſe words, it intendeth the affection, but not the ſignification of the words. Example, *Exod.* 32. 6. *The people ſat downe to eate and drinke, and roſe up to play.* heare the words *to Eate, Drinke*, and *Play*, intend not the ſignification, but onely the affection of the people; they expreſſe how earneſt the people were in this their Idolatrie. It is true, ye ſhall find when diverſe words are ſet downe to expreſſe one thing, they ſometimes intend the ſignification, as well as the affection; but that is in the joyning of the words, and not in the words themſelves. Example *Luc.* 17. 17. *They did eate, they dranke; they married Wives, they were given in marriage.* Here although their ſecuritie be ſet downe by diverſe wordes, yet the repetition of them intendeth the ſignification, as well as the affection; they are ſet downe here without any conjunction, after the manner of the Hebrewes: for the Hebrewes when they would expreſſe their earneſt deſire about a buſineſſe, they ſet downe their words without a conjunction: but when diverſe words are ſet downe with a conjunction, then they intend not the ſignification, but onely the affection; as here, *Thou ſhalt love the Lord with all thy ſoule &c.* Here the words intend the affection, but not the ſignification: and therefore wee are not here curiouſly to ſeeke how theſe words differ, but to underſtand, that we ſhould love the Lord, not onely comparatively, or appretiatively; but both intenſively

The Hebrewes to expreſſe the earneſtneſſe of things, ſet downe the words ἀσύνθετα, without a conjunction.

ly and extenſively, as farre as we can: and as the ſunne beames gathered together and united in a Criſtall glaſſe, burne the hoter: So all the affections gathered together and united, mak the love the more fervent, *Tunc omnes fontes mei laudabunt te Pſal.* 103.

Deus amendus eſt intenſive & extenſive.

Contrarie to this love is lukewarmeneſſe in the ſervice of God. Such was the Church of *Laodicea*, becauſe they were lukewarme, therefore the Lord ſaith; *I will ſpue them out of my mouth. Rev.* 3. 16. For cold and hot things contract the ſtomacke and make it to keepe the nouriſhment: but lukewarmeneſſe dilateth the ſtomacke and maketh it ſpue out the nouriſhment: So the Lord cannot abid thoſe lukewarme people, but ſpueth them out. Lukewarmeneſſe is not a midſt betweene cold and heate, as in naturall things; but it is more oppoſite to heat than cold is.

God cannot abide lukewarme people.

Non datur hic medium.

And that we may conceive this the better, let us marke theſe foure ſorts of people.

Continens & temperans, bonus.
Incontinens & temperans, malus.
Incontinens & intemperans, pejor.
Continens & intemperans, peſsimus.

Foure ſorts of profeſſors compared together and who are worſt.

The beſt ſort of theſe foure, are they who are both continent and temperate, ſubduing their paſſions, and ſerving God in ſincerity both in heart and deed; as *Zacharie* and *Elizabeth were both righteous before God, walking in all the Commandements and ordinances of the Lord blameleſſe. Luc.* 1. 6.

Secondly, the Incontinent and Temperate are not the worſt, as thoſe who are over ruled by their paſſions but burſt not forth in act, as *David* when hee was about to kill *Nabal*; here hee was incontinent: but by the wiſe councell of *Abigail* he was reſtrained from murther, and was temperate in his action.

Thirdly ſome are both incontinent and intemperat

and yet these are not the worst, who being overcome with their Passions burst forth in act, as *David* when he committed adulterie, and as hee who killed in sudden passion: neither are those most opposite to them who are both continent and temperat.

Fourthly, some are continent and intemperat, and they are worst of all, and most opposite to the first sort. For such doe not things through passion, but under colour and pretence of religion, as the Hypocrites: these the Lord doth abhorre most of all, even as he who in cold blood killeth a man, is more detestable than he who killeth in sudden passion: for this sinne commeth neerest to the sinne of the Divell, who is not subject to passion. And as these who commit adulterie not so much through lust, but out of the bad habit of their mind, because it is contrarie to the Law; are more hardly reclaimed than others who are misled by lust (for here the reasonable facultie is corrupted, and in the other the sensual facultie) so a man who through infirmity & weaknes, falleth in the neglect of the service of his God; is not so corrupted, as he who through a bad habit is corrupted, so that at no time he can love the Lord. And the child of God may be compared to a man who falleth into an Epilepsie, but those lukewarme people are like those that have the Hydropsie who thirst continually: and therefore of al sinnes we must abhorre and detest this lukewarmenesse most, as most opposite to God and his worship.

Quest. Whether is the hatred of God, or the ignorance of God the greater sinne?

Answ. In diverse considerations the hatred of God may bee a greater sinne than ignorance, and ignorance may bee a greater sinne, than hatred. First, for the hatred of God. That is the greatest sinne which is most opposite to the greatest good: therefore the hatred of God opposite to the love of God, must bee the greater sinne. But if ye will

In genere moris Odium Dei est deterius ignorantiâ, Sed in genere entis Ignorantia est deterior Odio.

will consider ignorance as opposite to the vision of God, (wherein consisteth our blessednesse) then the ignorance of God is a greater sinne than the hatred of God: for to see God is a more excellent thing, than to love him.

And to love God the better we should hate our selves *Luc.* 21. 26:

Man is considered in a fourefold estate. First in his innocent estate. Secondly in his corrupt estate. Thirdly in his regenerate estate, and Fourthly, in his glorified estate.

Man considered in a threefold estate.

In his innocent estate, to love God and to love himselfe were *Idem*: for as the Echo *est individuum cum suo sono*, it is but the reflexe of the same sound backe againe: so when man loved God in his innocent estate, and then loved himselfe; it was but a reflexe of the love of God and but one love with it.

The love of a mans selfe in his innocent state was but a reflex of the love of God.

In the second estate, to love God and to love himselfe are contrarie, *Rom.* 1. 30. *Haters of God.* 2 *Tim.* 3. 2. *Men shall be lovers of their owne selves.*

In the third estate to love God and to hate our selves are not directly contrarie, but subcontrarie: for by this hatred is understood onely lesse love, and hatred is not properly taken here, this maketh the subcontrarietie: and the Schoolemen say well, *Deus non extinguit, sed ordinat affectiones*, He taketh not away the love of a mans selfe, but onely moderateth it; that hee hate himselfe, that is, love himselfe lesse than God; and in this sense it is said, *Gen.* 29. 31. *That he hated Leah*, that is, he lesse loue dher than *Rachel.* In the fourth estate they shall be one againe.

God taketh not away the love of a mans selfe but moderateth it.

In statu primo, Amare deum et amare se, sunt idem.
In statu secundo, Amare deum et amare se, sunt contraria.
In statu tertio, Amare deum et odisse se, sunt subcontraria.
In statu quarto, Amare deum et amare se, sunt idem.

Our knowledge of God in this life is not perfect.

Simile.

We cannot reach to the full measure of this love in this life, the knowledge which we have of God, is but *secundum modum recipientis, et non recepti*; that is, It is according to the measure of our knowledge, and not according to the dignitie of him that is knowne. Thou seest in a looking glasse the Image of a face represented before it, the glasse representeth the face here, not according to the perfection of the face, but onely according to the perfection of the glasse; which representeth the Image of things to us, and not the essence of things. So we see the Image of the fire in the eye, not according to the nature of the fire (for then it should burne and consume the eye) but onely the colour and the figure of the fire; and the eye although it bee but little, yet it taketh up the whole figure of the Hemisphere: so the knowledge which we have of God, it is but a finite knowledge, we know him not as hee is infinite in himselfe, and our love is as our knowledge is. In the life to come our knowledge shall bee but a finite knowledge, but then we shall love both *Intensive et extensive* to the full, that is all, that the Law requireth of us.

Our love to God in the this life is, as our knowledge of him is.

Diligitur Deus vel secundū { *actum, studium, habitum,*

The Children of God love the Lord, *vel secundum actum*, alwayes; as the glorified in heaven: *vel secundum studium*: for their care and indevour is to love the Lord: this is the greatest perfection of love, that the Children of God can attaine unto, in this life: *vel secundum habitum*; as many of the Children of God, when they fall into some great sinne, yet they lose not the habite of the love of God.

Papists hold that God requireth not this love literally.

Most of the Schoolemen, and Papists hold, that this Commandement craveth not this literally here; but onely they teach that this is *Medium*, a midst to lead us to the end, when we shall love him fully in the life to come: and they adde further, that *Secundum sensum anagogicum*, the Law requireth this exact and full love; but it craveth

craveth it not of us literally here in this life; and they say there is a double perfection: First, *Quando perveniturad finem.* Secondly, *Quando non receditur a fine,* When we attaine to the end; Or when we goe not from the end. And they give this example: A Captaine saith to his Souldiers, fight and obtaine the victorie; some of them doe fight and obtaine the victorie; some of them againe doe their best, and yet obtaine not the victorie; yet they fight also, and doe fulfill the Captaines Commandement: So in this life they say, that God requireth no more of us, but that we goe not from the end, and in the life to come that we attaine unto the end. But these Souldiers who fight and obtaine not the victorie, if the Captaine should deall with them, *In foro stricti juris,* According to the rigour of the Law, they should get no reward of him; but it pleaseth the Captaine to accept of the good indevours of his Souldiers: and so dealeth God with his Servants, he accepteth of his Saints in the Court of new obedience, although they come farre short of that obedience, which is required of them.

Simile.

God accepteth of the endevours of his children in the Court of new obedience

But under the New Testament hee promiseth that his Children should keepe his Lawes. *Ezek.* 36. 27.

Ob.

They shall begin this new obedience in this life, and that more cherefully than under the Law: but that shall be perfected in the life to come, which is required in the Law.

Ans.

Our new obedience begun here, but perfect in the life to come.

This one Commandement, to love the Lord with all our heart, is the Commandement which we must study first: for all the rest are implied and contained in it, as the conclusions are contained in the premisses and this *Love is the fulfilling of the Law Rom.* 13. 10.

Amor Dei impletLegem { *Reductivè. Effectivè. Formaliter.*

This love of God, is the fulfilling of the Law three wayes. First, *Reductivè,* because we fulfill all the Commande-

ments for the love of God. Secondly *Effective*, hee who loveth the Lord is readie to obey him. And thirdly *formaliter*, *quia finis in moralibus habet rationem formæ*: for all our actions should bee referred to his glorie.

To put our trust in God, is commanded in the first Commandement.

As this Commandement craveth of us to love God, so it Commandeth us to put our whole trust in him, to hope in him, and to feare him. First, to put our trust in him, *He that trusteth in the Lord shall stand as Mount Zion, that cannot be removed. Psal.* 125. 1. But the wicked who put their trust in any other thing, their *hope shall bee cut off and their trust shall be a spiders house, Iob.* 8. 14. marke the comparison, the spider spinneth a web out of her owne bowels, and shee weaveth it most curiously, then she incloseth herselfe within the midst of her web, as it were a house: but how easily is she swept away? So man when he spinneth out of his owne heart, his owne imaginations and trusteth in them; they are but like the Spiders house unto him. *These weave the Spiders web, but their webs shall not become garments to them, neither shall they cover themselves with their workes, Esay,* 59. 5. 6.

The trust of the wicked, like the Spiders web.

The goodnesse of God is the object of our hope.

So we should hope in him. The reason wherefore we beleeve him, is the authoritie of the speaker; although we have no evidence of that which we beleeve: So the reason wherefore we hope in God, is his power and goodnesse, that he is able and willing to performe that which wee hope for. *Fides respicit primario veritatem, spes vero primariò bonitatem.*

God is called *The feare of Isaac.*

So we should feare him. The Lord is called *The feare of Isaac. Gen.* 31. 42. (as he is called *Expectatio et Patientia Israel, Iere.* 14. 8.) that is, he whom *Isaac* feareth, *Esay* 8. 13. *Sanctifie the Lord and let him be your feare.* It is the manner of the Scriptures, to put the habit or the passion for

for the object. So *Gal.* 2. 23. Faith is put for Christ the object of faith, and *Rom.* 8. *We are saved by hope*, that is, by Christ hoped for. So the *feare of Isaac*, that is, the Lord whom *Isaac* should feare.

Actus potentiæ pro objecto ponuntur.

The *Chaldees* call God *Dehil*, terror or feare *Dan.* 2. 31. *Iacob* comming from *Syrian* and being to sweare to a *Syrian*, sweareth to him according to the *Syrian* or *Chalde* Phrase, by the feare of his Father *Isaac*, that is, as *Onkelos* paraphraseth it, by the God that *Isaac* feared.

דיהר

This feare of God is a fence for the keeping of all the Commandements. *Deut.* 4. 10. *I will cause them to heare my words that they may learne to feare me.* So *Levit.* 25. 17. *Ye shall not therefore oppresse one another, but yee shall feare the Lord.* So *vers.* 36. *Take no usurie of him or encrease, but feare thy God.* So *vers.* 43. *Thou shalt not rule over him with rigour, but shalt feare thy God.* So *Levit.* 19. 32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God.* The beginning of wisedome is the feare of the Lord, and the end of all is to feare him. *Eccles.* 12, 13.

The Conclusion of this is, Seing no flesh can bee justified by keeping this Law, to love the Lord with all our heart, strength and might, wee must pray with *David, enter not into judgement with thy Servant: for in thy sight shall no man living be justified Psal.* 143. 2. And that he would accept of us in the Court of new obedience, and not bring us into the Court of justice.

EXERCITAT. VII.

Of the higheſt degree of mans love to God.

Commandement 1.

Rom. 9. 3. For I could wiſh that my ſelfe were accurſed from Chriſt for my brethren my kinſmen according to the fleſh.

WE are bound to love God above all things, becauſe he is the fountaine of all goodneſſe, and next unto him wee ſhould love our owne Salvation.

Our temporary life to be preferred to the life of our equall.

We are bound to love our temporarie life better then our neighbours, provided that he be our equall: but if he be our ſuperior in the higheſt degree, as our King, or the Commonwealth, then we are bound to give our temporarie life, for their ſaftie: *Davids* ſubjects ſaid to him, *Thou art worth ten thouſand of us*, 2 *Sam.* 18. But for our Spirituall life, wee are more bound to wiſh our owne ſalvation, than the ſalvation of any other whatſoever, yea than the ſalvation of the whole Church. *Mat.* 25. 9. The wiſe Virgins ſayd, *not ſo, leſt there bee not enough for us and for you.*

The temporary life of our ſuperiour to be preferred to our owne.

Our owne ſalvation to be preferred to the ſalvation of all men.

Gregorius Preſbyter de Vita Nazianzen.

We are bound to quit our temporarie eſtate for the peace of the Church: *Gregorie Nazianzen* giveth us a good proofe of this: for when there aroſe a great contention in the Councell of *Conſtantinople* about him, becauſe hee was placed there, their ſuffrages not being asked: *Nazianzen* left his place willingly, and ſaid to the reſt after this manner; I beſeech you by the holy Trinitie, that ye would live peaceably together, and if I be any cauſe of the diſſention, I am no more worthy then the Prophet *Ionas* was, caſt mee into the Sea, that this

this storme may cease; and I will most willingly suffer whatsoever ye will doe unto me (although I bee innocent) for your peace sake; cast me out of my place and banish me, onely keepe unitie and peace amongst your selves. Farewell holy Pastors, and remember my labours continually.

Secondly the good Pastor is bound *to give his life for his sheepe*, *Ioh.* 10. 17. and *Paul* said he was *readie to die at Ierusalem for the name of the Lord Iesus*, *Act.* 21. 10.

Thirdly, wee may desire sometimes the deferring of our glorie to come, for the good of the Church. *Philip.* 1. 23. *For I am in a straite betweene two, having a desire to depart and to be with Christ, which is farre better; nevertheless to abide in the flesh is more needfull for you*, but we must never desire, for the good of the Church, to be deprived of eternall life.

We may desire the deferring of our glory for the good of the Church.

Object.

But *Paul* wished to bee deprived of eternall glory, for the good of the Iewes and their eternall Salvation.

Answ.

This was but a conditionall wish, like unto that of our Saviours, *let this cup passe &c.* And *charitas exuberans optat etiam impossibilia*, saith *Luther*. When *Paul* wished that he might be a curse for his brethren, it was *voluntas conditionata*, but when Christ wished that this cup might passe, it was *voluntas sub conditione*; the matter may be cleared by this Example, a man hath two servants, both their wils are subordinat to their Masters will, but hee injoyneth to one of them a harder taske then to the other; this man refuseth not to doe his Masters will, but saith unto him, if it bee thy wil, I will doe this, although it be a hard taske, here his will is *sub conditione*, as before it was *voluntas conditionata*, a will readie to doe his masters will: but this is a further degree, that he will undergoe this likewise, if his Master will bid

Voluntas { *conditionata* / *sub conditione.*

The difference betwixt *Pauls* wish and Christs wish.

him, and this is the lowest degree of subjection. *Pauls* wish was *voluntas conditionata* onely, but Christs wish was not onely *conditionata*, but likewise *sub conditione*.

We are joyned to God *Similitudine naturæ, vel communione felicitatis.*

Againe we must observe that we are joyned to God, either *similitudine, naturæ*, or *communione felicitatis*. The first is broken off by the evill of sinne, and the second by the evill of punishment. Now if *Paul* should have wished to have beene removed from Christ, *ratione similitudinis naturæ*, that had beene a sinne in him; but hee wished onely to be separated from him *communione felicitatis*. *Bernard* said, it was better to bee in hell and love God, than to be in Heaven and sinne. None that loveth God can be in hell, nor none that sinneth can bee in heaven: for the midst and the end cannot be separat; yet this should bee our disposition, when wee give a proofe of our love to God, that wee could wish in sincerity the greatest punishment, rather then that Gods glorie should be diminished. The Philosopher saith, that naturall things have two motions, the one *ad sui conservationem*, the other *ad conservationem universi*; as water tendeth downeward by the proper motion of it, yet *ad vitandum vacuum*, to eschew emptinesse, which is repugnant to the nature of the whole, it will ascend: So the Godly have the like inclination, one for their owne particular good, and the other for the good of the whole, which is the glory of God; if we can redeeme the good of the whole Church with our greatest temporarie misery, we are obliged to it.

We may will the greatest punishment rather than the diminution of Gods glory.

Simile.

The good of the Church to be preferred to our temporary estate.

But how could he wish this, seeing it importeth a diminution of the love of God, this is not *Malum pœnæ* but *Malum Culpæ*: for if he had beene in that estate, he had beene excluded from Heaven, and he had beene *viator* still, but if he had beene in heaven hee had beene *Comprehensor*; and they who are from home, travelling to their journies end, can never love God so perfectly

Quæst.

Malum { *Culpæ* / *Pœnæ*.

Man in this life is *Viator*, in heaven he shall be *Comprehensor*.

fectly; as they who have attained to the marke alreadie.

If ye will consider this petition by it selfe, it was neither sinne nor dimunition of this love: but if ye will consider the consequents of this wish, if indeed hee had beene excluded from the Kingdome of heaven, then it had beene a sinne for him to have wished it. One may wish a thing simplie without sinne, yet to wish it *vestitum omnibus circumstantijs* it may be sinne. Example, a woman hath her husband to be executed for some capitall offence, the woman wished her husband to live, as her husband, and a Father to her Children to provide for them; but if she should desire her husband to live as an Enemie to the Commonwealth contrarie to the Law, then her wish were a sinfull wish: So for *Paul* to wish this to testifie his earnest love to the Church, it was no sinne; but if he had wished it *vestitum ominibus circumstantijs*, with a diminution of the love of God, and want of eternall happines; then his wish had beene sinne.

Againe we wish a thing *antecedente voluntate vel consequente voluntate*, with an antecedent or consequent will. Example, a Iudge by his antecedent will, wisheth that all the subjects may live; but by his consequent will, he wisheth the malefactor to die. So *Paul* wished this by his antecedent will, but not considering it with all the consequents that might follow upon it.

Fourthly, *Paul* wished not this absolutely, but in comparison: as the naturall Mother who pleaded before *Salomon* chose rather, that the Child should be given to her who was not the Mother of it, than that the Child should be cut in two, 1 *King* 3. 26. If ye consider *Pauls* wish here, it was onely in comparison; rather then they should die, he wisheth this to himselfe.

But how wisheth hee to be accursed of God, and to

Ans.

Pauls wish considered simply in it selfe was no sinne.

Simile.

Pauls wish *vestitum circumstantijs* was a sinne.

Voluntas { *antecedens* / *subsequens.*

Pauls wish was not absolute but in comparison.

Quest.

be raſed out of the booke of life, ſeeing it was a thing impoſſible?

Anſw.

If ye conſider this wiſh of *Paul* formally, he cannot be raſed out of the booke of life; but if ye will conſider it materially, looking to *Pauls* affection at this time, then hee might have beene raſed out of the booke of life. Conſider Chriſts Petition, *let this cup paſſe.* In Gods eternall decree it was impoſſible that it ſhould paſſe, but conſider againe Chriſts infirmitie as he was a man, theſe two might ſtand together, not to paſſe, and that it ſhould paſſe: So conſider Gods eternall decree, *Paul* cannot bee accurſed, nor his name raſed out of the Booke of Life: but conſider againe his love and affection towards his brethren, hee wiſhed to bee raſed out of the booke of Life. Love is like unto the Ivie, which if it cleave to a ſtone or an old Wall, it will rather die than forſake it: So *Paul* being ſicke of love for the Churches cauſe, hee would rather ſuffer the moſt extreme puniſhments, then that the Church of the Iewes ſhould periſh.

Pauls wiſh conſidered materially and formally.

A man cannot ſimply wiſh to be accurſed for others.

A man may wiſh that which tendeth to his perfection, as to give his life for his Countrie; this is a way to happineſſe, if hee doe it in faith, but if hee ſhould ſeeke ſimply to be accurſed for others, this were to ſeeke his owne deſtruction; and this he cannot doe.

Pauls wiſh was not an ordinary meane here for the ſaving of the Iewes, but his earneſt deſire comming from his great love teſtified this, how earneſtly hee deſired their Salvation.

Pauls wiſh was not an ordinary meanes of the Iewes ſalvation.

Conſequent. 1.

Firſt, this wiſh of *Paul* teacheth us, how much wee ſhould account of the ſalvation of the ſonnes of men.

Conſeque. 1. 2.

Secondly this wiſh teacheth us that love ſeeketh not her owne, 1 *Cor.* 13. 5.

Thirdly, it teacheth us, that love is stronger then death *Cant.* 8. 6. — *Consequent.* 3.

Fourthly, it teacheth us, how much wee are indebted to Christ, who did really undergoe this curse for us. — *Consequent.* 4.

The conclusion of this is, hee that loveth not the Church unfainedly, he can never love God intirely: for he that loveth not his Mother who bare him, will never love his Father who begot him. — *Conclusion.*

EXERCITAT. VIII.

Commandement, 1.

Luc. 16. 13. *Ye cannot love God and Mammon.*

WHen we love any thing more than God, and set our affections upon it, then wee make a god of it.

There are three sorts of people especially who have another god for their god. The first are φιλότιμοι lovers of honour. The second are φιλάργυροι lovers of mony, and the third are φιλήδονοι, lovers of Pleasures. — Three sorts of men who have not God for their God.

The first are φιλότιμοι lovers of honour; man naturally seeketh himselfe and his owne honour, and he forgetteth to give honour to God. *John* 7. 18. *He that speaketh of himselfe seeketh his owne glorie, but hee that seeketh his glorie that sent him, the same is true, and no unrighteousnesse is in him.*

The highest degree of this Idolatrie is when they affect that honour which belongeth onely to God; the ground of this affectation, is that poison which Sathan dropped — A great ambition to affect the honour that is due to God.

dropped into the eares of our first Parents in Paradise, when he said, *Ye shall bee as Gods, Gen.* 3. 5. Therefore man affecteth the honour, that is due to God. Such was that ambition of *Herod, Act.* 12. 22. When he was delighted with that cry of the people, *The voyce of God and not of man.* Such was the ambition of *Nabuchadnezzer, Esay.* 14. 14. *I will ascend above the height of the cloudes, I will be like the most high.* Such was the ambition of the King of *Tornes, Ezekiel.* 28. First in wisedome, hee thought himselfe *wiser than Daniel. vers.* 3. Then hee thought himselfe to be *the summe and perfection of all wisedome.* Thirdly, he thought that he exceeded the High Priest in all his ornaments, vers. 13. Fourthly he thought himselfe to be above *Adam* when he was in *Eden the Garden of God vers.* 13. Fiftly above the *Cherubims* or Angels vers. 14. And last he said, *he was God* himselfe, *and sat in the seat of God.* And such is the ambition of the Pope that *exalteth himselfe above all that is called God.* 2 *Thess.* 1. 4.

The great ambition of *Tyrus.*

Quest. How can creatures desire to be like God: for they cannot desire that there should be two Infinits?

Answ. There are two sorts of desires, *voluntas absoluta et efficax, et conditionata et inefficax*: by the first they cannot desire to be like God; but by the second they may desire to bee like God. The will of man cannot absolutely wish to be like God in all things, but it wisheth to be like God in somethings, as *Adam* and *Eve* desired to bee like him in knowledge. *Nabuchadnezzer* desired to bee like him in greatnesse. *Esay.* 14. 14. *Simon Magus* desired to be like him in power, in working of miracles, therefore they called him *the great power of God, Act.* 8. 10. and *Herod* desired to bee worshiped like God *Act.* 12. 22. But absolutely no creature can desire to bee like God.

Voluntas { *absoluta & efficax. conditionata & inefficax.*

A creature cannot wish to be like God in all things.

The second sort, are φιλάργυροι, lovers of money, covetousnesse is Idolatry, *Ephes.* 5. 5.

There

There is a great resemblance betwixt the Idolatrie of the first Commandement, and the Idolatry of the second Commandement; betwixt a covetous wretch setting his heart upon his mony, and an Idolater, bowing before his Image. The Lord shewed to *Ezekiel* in a vision. *Cap.* 8. the vile abhominations that were committed within the Temple, and what they were doing in the *Chambers of their Imagerie.* Some were worshipping *creeping things*; Some with their Censers in their hands making the smoake to goe up before their Images, and some *weeping before the* filthy Idoll *Tammuz.* So if the Lord would lead us in the Spirit, and let us see (as hee did *Ezekiel*) what our severall affections were doing within us; we should see a thousand times greater Idolatrie, than ever *Ezekiel* saw in the Temple. Here wee should see some sacrificeing to their *owne net*, *Habak.* 1. 16. ascribing all things to their owne wit and policie. We shall see others sacrificing to *Tammuz* or *Ball Peor*, to their filthy lust, and as, *Iere.* 7. 18. *The Children gathered the Wood, the Fathers kindled the fire, and the Women kneaded their dough to make Cakes to the Queene of Heaven*; so when wee looke into our hearts wee shall see our affections busie to give some sort of service to this Idoll or that, and to none more readily, then to *Baal-mammon.*

Great affinity betwixt Idolatry of the first Commandement and Idolatry of the second Commandement.

Greater Idolatry now than in the dayes of *Ezekiel.*

When *Nabuchadnezzar* set up a golden Image to bee worshiped, all the People fell downe and worshiped it, but the three children who refused to worship it were cast into the firie furnace, yet the Angell of the Lord was with them in the midst of the firie furnace, and they found the most comfortable presence of God with them, because they would not fall downe before that Idoll: So saith *Chrysostome*, covetous and avaritious wretches fall downe before their mony, but the children of God refuse with the three Children to fall downe before that

Chrysost. Hom. 18. *in Cap.* 5. *ad Ephes.*

עב־ט־יט
Aurum est densum lutum,

god of thicke clay which is Gold, *gnabh tit, densum lutum, Habak.* 2. 7. And therefore God is with them in all their neceſſities, and provideth for them. And as the Idolater hath a ſacrifice which hee offereth to his Idoll: So, ſaith *Chryſoſtome*, hath the avaritious man his ſacrifice which hee offereth to his Idoll, but what ſacrifice hath he, Even thoſe whom he defraudeth, and maketh a ſacrifice of them to his Idoll: againe, he maketh a ſacrifice of the poore to whom hee denyeth maintenance. And laſt, the wretch offereth himſelfe, becauſe hee defraudeth his owne ſoule of the uſe of his riches. And as the Idolater devoutly beholdeth his Idoll, and dare ſcarcely touch it: ſo the covetous wretch dare ſcarcely be bold to touch his mony, and his heart is oftener with his mony, then the Idolaters heart is with his Idoll. *Iob* purged himſelfe of this Idolatrie. *If I have made Gold mine hope, or fine Gold my Confidence, Iob.* 31. 34. The *Seventy* reade it, *ſi poſui aurum in conjugium meum*, and it ſignifieth the great love which the covetous man hath to his riches.

The ſacrifice of the covetous man to his Idoll.

The covetous man is maried to his gold.

The third ſort, are, φιλήδονοι lovers of pleaſures. *Iohn* reduceth all theſe ſorts of pleaſures to three, either *the luſt of the fleſh, the luſt of the eyes* or *the pride of life*, 1 *Iob.* 2. 16. firſt the luſt of the fleſh, by this is meant all internall pleaſures wherein the fleſh delighteth, as drunkenneſſe gluttony, whoredome, ſuch make a god of their belly: the very panch, which is the baſeſt part in man, is made a god by them, they ſacrifice not to the wit their more excellent part, but all their care is for the belly. *Clemens Alexandrinus* writeth of a fiſh which hee calleth ἐλλοπελάγαστρον which hath not a heart diſtinguiſhed from the belly, as other fiſhes have, but it hath the heart in the belly: So theſe gluttons which make a god of their belly, have their heart in their belly.

The belly is a baſe god.

The

The second sort of pleasures, is *the lust of the eyes. Eccles.* 2. 10. *Whatsoever mine eyes desired I kept not from them, I withheld not myne heart from any ioy.* He studied to satisfie all his senses, his eare with musicke. *I got me men singers and women singers, and the delights of the sonnes of men, as musicall instruments, and that of all sorts, vers.* 8. His eye with *great buildings, gardens and Orchards vers.* 4. 5. His taste, *I sought in mine heart to give my selfe unto Wine, vers.* 3. this is, *to live in pleasure*, and such *are dead while they live.* 1 *Tim.* 5. 6. such were *Tyrus* and *Sydon*, and those of *Phœnicia*, they were called *Phœnicians* from the Syriacke word *Phinnek delicatus*, and τρυφερὸι *delicait*, because they spent their time in pleasure. Christ pronounceth a woe against such, *Woe bee to you that laugh*, *Luc.* 6. 25. That is, that spend your time in mirth and pleasure.

The lust of the eyes what.

Salomon satisfied all his senses with pleasures.

The third sort of pleasure, is the *Pride of life*, which puffeth up men that they know not themselves. *David saith of these, that Pride compasseth them about as a chaine: and violence covereth them as a garment. Psal.* 73. 6.

פנק *delicate educavit.*

The Conclusion of this is; The Lord in the Creation made a threefold subordination, first that man should bee subordinat and subject to God, to honour and reverence him. Secondly, that the sensuall appetite should be subordinat to the reasonable facultie. Thirdly, that things below here should bee subject both to the reasonable facultie and sensuall appetite, but when a man loveth any thing better than God, then all these three subordinations are broken: for when hee affecteth divine honour, making a god of himselfe; then the first subordination is broken. when hee setteth his heart on his pleasures, and maketh a God of them, as the rich glutton who had his pleasures and

good things in things in this life, *Luc.* 16. Then the second subordination is broken. And thirdly, when hee setteth his heart on his mony, to make a God of it, and to serve it. As the rich man in the Gospell, *Luc.* 12. 13. Then the third subordination is broken. Whereas it should serve him he, becommeth a slave to it: the heathen could say, *mihi res, non me rebus submittere conor.*

EXERCIT.

Commandement II.

EXERCITAT. I.

Of Idolatry in generall.

Exod. 20. 5. *Thou shalt not make to thy selfe any graven Image &c.*

THere are two things forbidden in this Commandement: first to make an Image for a religious worship, and secondly to worship it.

The lawfull use of painting.

Some condemne the act of painting and carving, as the Iewes doe, who will not suffer a painter to dwell amongst them. But this gift of it selfe, is the gift of God, as may be seene in *Aholiab* and *Bezaliel* whom the Lord indued with this skill. *Exod.* 31. 3. Secondly some will not allow the historicall use of them in houses, or upon the Princes Coine for distinctions sake, but this is lawfull, and Christ himselfe alloweth it. *Mat.* 22. 20. But some goe further and allow them, not onely for ornaments in privat houses, but also in Churches, as the *Lutherans* doe. Fourthly, some allow them for excitation, to move them to worship: and lastly, some allow them for adoration. These are not Lawfull.

What use of painting unlawfull.

Thou shalt not make to thy selfe &c. There is a diffe-

rence betwixt him that maketh the Idoli, and him that prayeth to it when it is made; the one is the materiall Idolater, the other is the formall Idolater. The artificer maketh onely the Image, but hee who prayeth before it and adoreth it, maketh a god of it. The Children of *Israel* cryed unto *Aaron*, *make us gods to goe before us*, *Exod.* 32. 1. It was *Aaron* that made the Calfe, but the people made the Calfe a god. If a man had come into the shop of *Demetrius* the silver smith, and had asked him, what hee was doing? and he should have answered, I am making gods; hee should not have answered rightly here: for it was hee that bowed before the Idoll, and prayed before it, that made a god of it, *Psal.* 115. 8. *They that make them are like unto them: so are all they that put their trust in them.* This is the speciall sort of making of gods, when men trust in them and adore them: The Poet *Martiall* saith,

Qui fingit sacros, auro vel marmore vultus,
Non facit ille Deos; qui rogat, iste facit.

Thou shalt not bow downe to them &c. There are two things forbidden here, *Nihil dandum idolo, nec accipiendum ab Idolo:* Nothing must bee given to the Idoll, nor nothing taken from the Idoll. Wee must give nothing to the Idoll, as reverence or maintenance.

No worship to be given to an Idoll.

בָּרַךְ *genuaflexit.*
בָּרַע *dimissio capitis cum superiore corpore.*
קָדַד *verticem inclinare.*
הִשְׁתַּחֲוָה *totum corpus prosternere.*

First wee must doe no homage or reverence to the Idoll. The Hebrews have foure words, to note the foure severall gestures of the bodie, the first is *Barach*, The bowing of the knee, 2 *Chr.* 6. 13. The second is *Carang*, which signifieth the bowing of the head, with the bulke of the body, *Psal.* 95. 6. The third is *Kadad*, the bowing of the head, the fourth is *Hishtahhavah*, The prostrating of the whole body upon the ground. So he forbiddeth

forbiddeth to lift the eyes to an Idol, *Ier.* 18. 6. So to kisse the Idoll, 1 *King* 19. 18. *I have reserved ten thousand whose mouth have not kissed Baal. Cicero* maketh mention of the Image of *Hercules*, *cujus mentum osculis adorantium attritum fuit.* And when they could not reach to the Idoll to kisse it, they kissed their hand in token of homage which they did to their Idoll. Contrarie to this sort of worship is the kissing of the Sonne Iesus Christ, *Psal.* 2. 12. This *osculum homagij*, is due onely to Christ.

נָשַׁק *quando absolute ponitur significat osculari.*

Secondly, wee must give nothing to an Idoll for the maintenance of the service of it, as the Israelites tooke their eare-rings and Iewels to make the golden calfe. So we must not plant groves to it, *Deut.* 16. 22. *Psal.* 137. 2. *We hanged our harpes upon the willowes*, when they desired us to play to their gods; wee hung up our harpes upon the Willowes, that is, upon the groves consecrat to *Belus* or *Bel*, and we said, it were better that our tongues should cleave to the roofe of our mouth, than that wee should forget the worship of the true God at *Ierusalem*; so to erect any title or inscription in honour of them, *Levit.* 26. 1.

Nothing to be given to the maintenance of an Idoll.

So to institute a Priesthood to serve these Idols, *Iud.* 17. 12. As *Micah* consecrated a Levite, in the originall it is *Implevit Micah manum Levitæ*, where this Idolater imitated the forme of consecration of the Lords Priests, *Exod.* 29. 31. 2 *Chro.* 13. 3. *Omnis veniens ad implendam manum suam*, that is, to bee ordained: When the Priest was consecrat to the Lord, the Ramme which was to be offered, was called *Aries impletionis. Exod.* 29. 31. Because the hand of the Priest was filled with it when he was ordained. These Idolatrous Priests, 2 *King.* 23. are called *Kemarim*, as ye would say, blacke, because they were smoked with the smoke of the sacrifices.

Nuplere manum quid Hebreyes.

קְמָרִים a קמר *denigrare.*

So

The Priests stood barefoot before the Lord when they served.

So to stand barefooted before the Idoll which the heathen called *Nudipedalia*, they borrowed this custome from the Preists of the Lord, who stood barefooted before the Lord when they served,

All these sorts of externall worship given to Idols the Iewes called *Gnabhuda Zara*, and it consisted in foure things, first *Altare*, secondly *Suffitus*, thirdly, *Incurvatio*, and fourthly *Libatio*.

עבירה זרה *Cultus alienus*
המזבח *altare*
המקטר *suffitus*
המשתחורה *incurvatio*
המנסך *libatio*

How adoration differeth from prayer.

Adoration consisteth in the inward adoration of the heart, and outward gesture of the body; and it differeth from Prayer, which may bee performed by the inward act of the mind sometimes, without any outward gesture of the body.

Adoration is an act of religious worship.

This Adoration is an act of religion, properly to bee performed to God onely, as the object of it; for it ariseth of an apprehension of the excellence of God above all things created, and it is Idolatrie when this worship is given to any creature either directly or indirectly.

Spirituall and civill worship are distinguished by the end and intention of the worshipper.

Spirituall Adoration and civill adoration are distinguished by the end, and the intention of the worshipper onely distinguisheth them. There is no outward worship which is done to God but it may be done to men, except onely sacrifice which is due to God onely, *Exod.* 22. Otherwayes the intention of these who worship, and the end wherefore they worship, distinguisheth them. When the mother of the sonnes of *Zebedeus* came to Christ and bowed to him, *Mat.* 20. 20. desiring that one of her sonnes might sit at his right hand, and the other at his left hand, this was but civill adoration which she gave to him; because it was but a civill thing which she required of him, taking him to bee a temporall King: but when a Catholicke cometh and boweth before the Pope, he giveth him more then civill honour, he giveth him divine honour; why? because he taketh

taketh him to bee one that cannot erre in his calling, and who is Christs vicar upon earth here: So hee giveth him in effect that which is due to Christ, and that he hath that same power to forgive sinnes which Christ hath.

There is *Totum potestativum* and *Totum contractum*; *Totum potestativum* is the power of ruling and governing in a King; *Totum contractum* is the same power contracted in an inferiour magistrat; as in a Major or Provest, Christ hath *Totum potestativum*, absolute power to remit sinnes, but his ministers have not *Totum contractum*, as inferior magistrates have the power of the King, they are onely but Heralds to make intimation of the remission of sinnes: the inferiour magistrat may urge obedience to himselfe, because he hath *Totum potestativum contractum* in himselfe; but no man hath *Totum potestativum contractum* within himselfe to remit sinnes. When they bow before the Pope, they hold that he hath not onely *potestatem contractam* to remit sinnes, but *potestatem excellentiæ*, and that it differeth onely in degree from Christs power, whereas the Minister in remission of sinnes, hath not this power ἐξουσιαστικῶς *sed tantum* ἐξηγητικῶς, and he doth nothing in absolution but disposeth onely the penitent, and by the word and probable signes absolueth him: this absolution is not a proper act of forgiveneſſe of sinne, as if it had a direct, necessarie and physicall influence in forgiveneſſe of sinne: but he is onely *Causa moralis, seu concilians*, whereupon God is moved to pardon the penitent when he seeth him humbled. But they ascribe to the pope the same power which is in Christ to forgive sinnes, although not in the same degree: therefore when they bow before the pope it is idolatrous worship, & as the people called *Simon Magus the great power of God. Act.* 8. 10. so do they the pope.

Totum { *Potestativum.* *Contractum.*

Ministers haue not *totum contractum* but they are as herauld, to pronounce remission of sinnes.

potestas { ἐξουσιαστικὴ. ἐξηγητικὴ.

The intention of the worshiper maketh not that civill worship which was first instituted to be spirituall:

The intention of the worshiper maketh not that civill worship which was first instituted to be spirituall worship. Example, If a man should stand before an idoll, and faine himselfe to bow before it, for the loosing of the lachet of his shoe, this were idolatrie; why? because bowing before an idoll was instituted for the honour of the idoll: and here we must distinguish *inter finem operis, & finem operantis*, and the action is to be judged *à fine operis & non operantis*.

Finis { *Operis.* / *Operantis.*

Conclusion. 1. The conclusion of this is, No bodily gesture distinguisheth spirituall worship from civill; therefore God counteth nothing of the outward bodily worship, where the inward worship of the heart is wanting. To *bow downe the head like a bull-rush and to spread sack-cloath and ashes under them. Esay* 58. 5. this did not please the Lord: and when the Lord willeth us to *keepe our foote when wee gee into the house of God, Eccles.* 5. 1. It is meant of the affections, and not of the foote of the bodie.

Conclusion. 2. Secondly, it is *finis operis*, and not *operantis* which distinguisheth the action, therefore these turne-coats, and time servers, who have a knee readie for every idolatrous service, their intentions will not excuse them from idolatrie, because the chiefe thing which is intended there is idolatrie.

EXER-

EXERCITAT. II.

No spirituall worship is due to any creature invisible.

Commandement II.

Exod. 20. 4. *Or any likenesse of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.*

GOd knowing the wandring heart of man how prone it is to idolatrie, and to goe a whoring after other Gods, first he forbiddeth them to worship any thing *in heaven*, secondly in *the earth*, thirdly in *water under the earth*. He forbiddeth them to worship these visible creatures; but there is more comprehended here: God said, in the creation, that *he created heaven and earth. Gen.* 1. 1. But the Apostle expresseth it more largely. *Coloss.* 1. 16. *For by him were created all things that are in heaven, and that are in earth, visible and invisible.* So should this be resolved here more largely, as to things invisible now in the heavens, and to the devills who are cast out of the heavens, & appeare to men in visible shapes.

Things in heaven which are not to be worshiped: as first, the humanity of Christ; Christ God and man is the object of our worship, but not Christ in his manhead. *He that honoureth not the sonne, honoureth not the father. Ro.* 14. 11. *All knees shall bow to me. Iohn* 20. 28. *Thomas* said, *My Lord, and my God*; yet the man Christ was to be worshipped when he was lying in the grave: because the hypostaticall union was not separated by death; but the humanity by it self is not to be worshiped: for Christ

Iohn 5. 23.

Christ God and man is the object of our worship.

The humanity of Christ by it selfe is not to worshiped. *Nicen.epist.7, ad Constant.*

as man he worshiped. *Iob.4. 22. We know what we worship.* Secondly, *Cursed is he that putteth his trust in man. Ier.17. 5.* But the humane nature of Christ considered by it selfe, is a man, and therefore not to be worshiped. And the councell of *Nice* accursed *Nestorius*, and condemned him as an idolater, because he did hold that Christ the sonne of God was but a mere man, and yet was to be worshiped; *Cyrill* calleth this ἀνθρωπολατρία: it is true, we worship Christs manhood with his Godhead *associativè*, but we worship not his Godhead & his mãhood *copulativè*; we worship the king with his crown *associativè*, but we worship not the king and the crowne *copulativè*; and we worship not the humanitie of Christ for it selfe, but because it is hypostatically united to the Godhead, and so it is worshipped καὶ ἀλλο. If we should worship the humanity of Christ with civil honour, as it is hypostatically united to the Godhead, then we should worship the Godhead but with civill honour, which were blasphemie; for spirituall honour is onely due to the Godhead, and the worship which is due to one of the persons in the hypostaticall union, is due also to the other: therefore it is not civill honour which is given to the humanitie of Christ, as it is united hypostatically with the Godhead; and seeing adoration respecteth *totum suppositum*, the whole person; it looketh alwayes to the greatest excellencie in the person, for otherwise if we should worship a person, and not looke to his chiefest excellencie, it were no lesse then to professe that there were no greater excellencie in him. Example, If a King were both a Duke, a Marquesse, & an Earle, and if one should giue him the honour onely which is due to an Earle, this were in effect to degrade him of his kingly honour; so to consider Christ as God and man, and yet to giue him onely but civill honour, this were to degrade him of his greatest honour,

Adoratio { *Associativa.* *Copulativa.*

To worship the godhead of Christ with civill honour is blasphemie.

Adoration looketh to the greatest excellencie in the person.

Simile.

nour: To conclude this with *Athanasius*, *Nec Verbum sine Carne, nec Caro sine Verbo adorari potest*; but so that the reason and cause of the adoration is still in the deitie; and the humanitie is adored because it is hypostatically joyned to the deitie.

Neither the Godhead of Christ without the manhood, nor the manhood without the Godhead are to be worshiped.

A distinct excellencie stirreth up a distinct affection and motion in the minde, but the excellencie of the humanitie is a distinct excellencie: therefore it should stirre up a distinct adoration.

Ob.

A distinct excellencie in distinct persons should have a distinct adoration; as a King should be otherwise worshiped then a Baron: but when they concurre in one person, then there should not be a distinct adoration: here we give one sort of adoration to the whole, to both the natures of Christ in one person.

Answ.

A distinct excellence in diverse persons stirreth up a distinct reverence and affection:

Angels who are in heaven are not to be worshipped. *Coloss.* 2. 18. *Let no man beguile you of your reward in voluntary humility and worshiping of angels, intruding himselfe in those things which he hath not seen, vainely puffed up in his fleshly minde, and not holding the head.* Where the Apostle reasoneth this wayes, every one who is subject and subordinate, as the members are to the head, should not have that honour which is due to the head. But the angels are subject to the head; therefore they should not have that which is due to Christ the head: Let us pray to our father, and he can send legions of angels to defend us. *Matt.* 26. 23.

Angels not to be worshiped.

There are two sorts of worship, *cultus religionis, & cultus societatis*; *cultus societatis* belongeth to all those who are of one society, the angels are our *fellow servants*. *Revel.* 22. 9. Therefore this worship which is done to them, is done to them as our fellow servants.

Cultus { *Religionis* / *Societatis.*

This civill worship which is performed by men, is either as they are *politici in civitate mundi*, or *ecclesiastici in ecclesia Dei*; that is, as they are civill men dwelling up-

on the earth, and gathered within the church and made members of her; as they are members of the church againe, either they are members of the Church triumphant, or militant: the angels now are of the Church triumphant, *conciues triumphantes*: therefore they haue not of us *cultum societatis* now, and when they appeared of old to the Patriarchs they were worshipped onely with civill worship, and so if they should appeare now.

Quest. Whether is it a diverse sort of worship which is given to an angell and to a king? it might seem to be a diverse kinde of worship, because the excellencie is diverse, the king being civill, and the angell spirituall.

Answ. There is no midst betwixt religious worship and civill adoration: the adoration given to an angell and to a king, *non differunt specie*, but *gradu*: for to make it civill worship, it is sufficient that it be a creature to whom it is given; but if we will respect the degree, there may be greater or lesser worship given; greater to the angels, and lesser to the king.

Adoration given to an angell and to a king differ in degree onely.

In heaven there are also the soules of the blessed departed, and them we may not worship: for they understand not what we are doing upon the earth. When *Elias* was to be taken up to heaven, hee said to *Elisha*, *aske of me what I shall doe for thee before I goe hence.* 2. *Kings* 2. 9. whereby hee implyed that there was no place to aske him after he was gone. And if the Saints on earth refused this spirituall worship offered to them, as *Paul* and *Barnabas Act.* 14. 15. much more will they refuse it in heaven, they will say, *not unto us*, *not unto us*, they cast downe their crownes before him that sitteth upon the throne, and give him all the honour.

The soules departed are not to be worshipped.

The Iewes say of the dead, *gnalau hashalem*, which they contract thus עה on him is peace, and not on him be peace.

Psal. 115. 1. Revel. 5. 13.

Of old there were Idolaters called *Collyridani*, of whom *Epiphanius* maketh mention, who baked cakes, and offered them to the virgin *Mary*, this was idolatrous worship offered to her. So when the Church of

The Church of Rome make an idoll of the virgin *Mary*.

of *Rome* take the fine flowre and the incense of prayer, and offer to the virgin *Mary*, they commit idolatrie and make an idoll of her.

The conclusion of this is, commandements, promises and practises are our warrant to worship the Lord onely, and to call upon him in our necessity. *Psal.* 50.15. *call upon me in the day of trouble; I will deliver thee, and thou shalt glorifie mee.*

EXERCITAT. III.

No visible things in the heavens, or in the earth to be worshiped.

Commandement II.

Exod. 20. 4. *Or the likenesse of any thing that is in heaven above, or &c.*

AS before the Lord discharged things invisible in the heavens to be worshiped; so now he dischargeth all things visible, seene with the eye, whether devills appearing in a visible forme, or the sunne, moone and starres, or any creature in the earth, or in the water under the earth.

First, he forbiddeth to worship the infernall spirits, the devills, ὑποταρτάιους; when the devill appeareth in any visible shape to call upon him, or to sacrifice to him; such was the worship which they gave him in the *Teraphim*. *Elias in tishbi* sheweth how they made this *Teraphim*, they tooke a child who was the first borne, wrung off his neck, and embalmed his head with spices; and they wrote in a plate of gold, the name of the spirit whom they called upon, and they put it under this head

The *Teraphim* what:

How the *Teraphim* gave the answers.

נחשתי

head, and then the ſpirit gaue the anſwers. *Laban* called this *Teraphim*, his God; therefore he ſaith, *nehhaſhti, auguratus ſum, I divined by my God that the Lord hath bleſſed mee for thy ſake. Gen.* 30. 27.

תרפים

They had their *Teraphim* likewiſe in the likeneſſe of a whole man. 1. *Sam.* 19. 13.

שעירים

Secondly, they worſhipped the devill in the forme of a goate, *They ſhall no more offer their ſacrifice to the hairie ones, leſhegnirim*, that is, to the devils who appeared in the forme of ſatyres and goats. *Levit.* 17. 7.

Thirdly they worſhiped him in the forme of a flie. *Baalzebub* was the God of the *Ekronites*, and *Ahazia* ſent to get a reſponſe of him, whether he ſhould live or not. 2. *Kings* 1. 2.

In all idolatrie the devill is worſhiped;

There is no ſort of idolatrie in which the devill is not worſhiped. *Pſal.* 106. 37. *Yea they ſacrificed their ſonnes and daughters to devils.* ſo 1. *Cor.* 10. *The things which the Gentiles ſacrifice, they ſacrifice to devils, and not to God; and I would not that you ſhould have any fellowſhip with devils. Ye cannot drinke the cup of the Lord and the cup of devils.* Thoſe idolaters made not a direct covenant with the devill as the former did, nor they conſulted not with him directly as they did.

The Sun is not to be worſhiped.

Now let us come to viſible things, which they were forbidden to worſhip, and firſt the ſunne, the moone and the ſtarres, and things in the heavens.

How they came to worſhip the planets.

Men ſtudied firſt the courſe of the ſtarres, and that bred aſtronomie; then they obſerved the influence of the planets, and that bred phyſick; then they foretold things by the ſtarres, and that bred judiciall aſtrologie: and laſt they worſhiped the planets, and that bred idolatrie. Of all the planets, they chiefly worſhiped the ſunne. The *Ammonites* called the ſunne *moloch*, and their God *Moloch*, and they burnt their children to this God, a moſt unnaturall ſinne; they ſpared the *Ca-*

The *Amonites* worſhiped the ſun.

naanites

naanites whom God commanded them to destroy, and spared not their children, the fruit of their owne loynes: the Lord commanded to offer the first borne to him, and they offered their first borne to *Moloch*.

Diverse nations had the sun for their god.

They had horses for the sunne, and chariots for it, which carried about the image of the sunne 2. *Kings* 13. 11. and some worshiped the fire, *symbolum solis*; as the *Chaldeans*: and the *Sydonians* called the sunne *Heliogabalus, deus fingens, vel formans*; because the sunne fashioneth all things; and the *Israelites* worshiped this god.

Subdiales Statuæ.

אלאה גבל

Deus, omnia fingens.

האר כל

Omnia videns.

The *Tyrians* called the sunne *Hercules*; *haar col, omnia videns*; and *Hercules* twelve labours in their Mythologie, signify the sunne passing through the twelve, signes in the Zodiack.

So the *Egyptians* worshiped the sunne, and they called him *Iupiter Hammon, omnia califaciens*, so they called the sun *Adon, dominus*, they saluted the Sun ἀδωναι κύριε μου, and from *Adon* they made *Adonis*, and they tooke their fable of loosing and finding of *Adonis*, from the setting and rising of the sun, & the *Iewes* learned from these nations, to worship the sunne, the moone and hoast of heauen.

The Iewes learned from the heathen to worship the sun.

Quest.

Seing the sunne is the chiefe of all the planets; what is the reason why the idolaters call the sunne *the queen of heaven? Ier.* 7. 8. and 44. 19. *When we burnt incense to the queene of heaven.*

Answ.

It should not be translated, *When we burnt incense to the queene of heaven*; the *seventie* translate it better, τὴ στρατιὰ τοῦ οὐρανοῦ, *the hoast of heaven*: the difference of the interpretation arose of this, because the hebrew word *malcah* written with *He*, signifieth a *queen*, and with *aleph* it signifieth a *werke*. Againe, amongst the Latines *Luna* is in the feminine gender, and *Sol* is in the masculine gender: but with the Hebrewes *shemesh* the sunne is in the feminine gender, and *jareah* the moone is in the masculine gender: therefore according to their genders,

What is meant by the queene of heaven.

מלכה *Regina*

מלכא *opus.*

Many become fooliſh in their worſhip. *Simile.*

it may be ſaid *Deus lunus*, and *Sol regina*.

It is ſtrange to ſe, how people have been ſo fooliſh, to forget the creator, and to give all praiſe to the creature; they are not unfitly compared to countrie people, who have never been at the court: when they come firſt to court, the firſt men that they ſee cloathed in fine apparell, they take him to be the King, and they fall downe and worſhip him: ſo the heathen when they ſaw ſome beautie in the ſunne, they gave it that honour which was due to God. *ſhemeſh* the ſunne, commeth from the word *ſhamaſh miniſtrare*, becauſe it is appointed to ſerve men; why then ſhould man fall downe and ſerve it?

שֶׁמֶשׁ *Sol*

a שָׁמַשׁ *Miniſtrare*

Secondly, they worſhiped the moone in the heaven, and Iob purgeth himſelfe of this idolatrie, *Iob.* 31. 27. *or my mouth had kiſſed mine hand, when I beheld the ſunne when it ſhined, or the moone walking in her brightnes:* the idolaters when they could not reach to the moone to kiſſe her, they kiſſed their hands in token of homage, and this was called *adorare, quaſi applicare manum ad os.*

They worſhiped the moone as a goddeſſe.

Some worſhiped the ſtarres and planets.

Thirdly they worſhiped the ſtarres or *mazoloth* the planets, 2. *King.* 23. 5. *And he put downe alſo them that burnt incenſe vnto Baal, to the ſunne, to the moone* and *Lemazaloth*, to the planets. *Gen.* 30. 11. *and Leah ſaid, a troupe commeth, and ſhe called his name Gad. Bagad* read in two words ſignifieth *bonam fortunam*: *Gad* was the hoſt of heaven to which they ſacrificed, and gave divine honour, *Eſay.* 65. 11. and they called it *Maſal tobh, bona fortuna*; *Leah* aſcribed this good fortune to the influence of the ſtarres: neither of *Iacobs* wives were purged from their fathers idolatrie, *Rachel* ſtole her fathers *Teraphim*, and *Leah* aſcribed all to good fortune, and the influence of the ſtarres.

לְמַזָּלוֹת

בְּגַד

בָּא גַד

ἀγαθὴ τύχη.

מַזָּל טוֹב

Lea and Rachel kept ſomereliques of their fathers idolatrie.

In earth they worſhiped beaſts, the Iſraelites worſhiped the golden calfe in the wilderneſſe, this calfe they

they set up as a representation of God, who fed them in the wilderneſſe, and provided for them; the oxe was alwayes holden a ſigne of plentie, therefore *Salomon* ſaith, *where the oxe is wanting the crib is emptie: Prov.* 14. 4. and *Ioſeph* becauſe he provided for the people of God in their neceſſitie, he is called *bos dei, Deut.* 33. 17. and the Romans ſet up a golden oxe to *Minutius*; becauſe he provided for them in the famine. So they dedicated this calfe to the Lord, becauſe he provided for them in the wilderneſſe.

Why the Iſraelites ſet up the golden calfe.

The oxe was a ſigne of plentie.

The Lord forbiddeth them to make the likeneſſe of male or female to worſhip it, *Deut.* 4. 16. for they worſhiped both bul calves, and cow calves, they had both *gneglim* and *gnegloth Hoſea* 10. 15. and the Apoſtle *Rom.* 17. 4. putteth the name *Baal* in the feminine gender, τῇ βαάλ, and τῇ δάμαλι ſhould be underſtood. *Tobit.* 1. 5. *all the tribes made defection ſacrificing* τῇ δάμαλι *to the cow Baal,* τῇ δυνάμι ſhould not be underſtood here, for what ſtrength is there in an idoll to helpe?

עגלים
עגלות

The apoſtle in diſdaine putteth Baal in the feminine gender.

God made man lord over all his creatures, as neate and ſheepe, and all beaſts of the field, *Pſal.* 8. 7. and yet man forgetteth this, and worſhipeth the very baſeſt of them.

Laſtly, *in the water under the earth.* The *Egyptians* worſhiped *Nilus* as a god, and the fiſhes in it. So the *Philiſtims* worſhiped *Dagon*, which was halfe a fiſh and halfe a man in ſhape, therefore the Lord forbideth the people to learne at theſe heathen nations to worſhip things in the water under the earth.

The heathen worſhiped the water as a god.

The concluſion of this is, let us ſay with *David, Whom have I in heaven but thee? and there is none upon the earth that I deſire beſides thee. Pſal.* 73. 25.

EXERCITAT. IV.

No image can be made to repreſent God.

Commandement II.

Eſay. 40. 25. *To whom then will ye liken me, or ſhall I be equall, ſaith the holy One?*

THe Church of *Rome* ſay, for repreſentation the image of God cannot be painted to expreſſe lively and fully the nature of God: and in this ſenſe they ſay, that God forbideth any image of him to be made, ſeing he hath no forme whereby he can be expreſſed. *Eſay* 40. 18. *To whom will ye liken God, or what likeneſſe will ye compare unto him?*. But to expreſſe him by ſome bodily ſhape as he appeared here, that is no idolatrie, as he appeared to *Daniel* in the likeneſſe of an old man, and the holy ghoſt appeared in the likeneſſe of a doue. *Matt.* 3. 16. When he is painted to teache the hiſtories of the ſcripture, that ſo by ſenſible figures our mindes may aſcend to take up the inviſible God; to paint him this way is not a ſinne; angels themſelves are immateriall ſpirits, yet they were painted under the law, and repreſented by *cherubins*; why then may not God be repreſented by an image? There is a great difference betwixt the angels and God. Firſt they are finite, and therefore there may be ſome proportion betwixt them and an image; but God is infinite, and an image finite; therefore no proportion betwixt them.

No proportion betwixt God and an image.

Imago { *Perſonæ.* / *Repreſentationis officii.* }

Secondly, there is *imago perſonæ*, and *imago repræſentationis officij*, the cherubins were no repreſentation of the perſons of the angels; for they being immateriall, cannot

cannot be expreſſed by any materiall things, and if we ſhould conceive an angell to have any quantitie by an image, then the image ſhould teach us a lie: the cherubins then are onely repreſentations of the office of the angels, that they were miniſtring ſpirits attending the elect; and they were painted this way, that the *Iewes* might read (as it were) in a hiſtorie, what the angels did to them who wait upon the Church continually.

An image may repreſent the office of angels but not their perſons.

But members are attributed to God in the ſcripture: if they be attributed to God for this end, that wee may take him up, why may he not be painted to the laicks, that by the eye as wel as the eare, they may take him up?

Ob.

Members are attribute to God *metaphoricè*, but not *typicè*, *metaphora eſt in verbis*, *typus in rebus*, the ſcripture ſetteth him downe with eares, hands, and feet by words borrowed from men, but it never ſetteth him downe by any bodily ſhape painted before us, but alwayes forbiddeth us to repreſent him by any bodily ſhape; and there is no danger to the people by idolatrie, when he is repreſented to the eare by metaphoricall words, but great danger to them when he is repreſented to the eye by viſible ſhapes.

Anſw.

Members attributed to God metaphorically not typically.

How ſhall we conceive of God then, that we take him not up as an idoll?

Queſt.

We muſt conceive him to be a ſpirit, moſt juſt, moſt holy, and infinite; but becauſe the infinite Godhead is but finitely comprehended by us; therefore we ſhould ſet the eyes of our faith upon the manhood of Chriſt; for hee that ſeeth the ſonne ſeeth the father. When a man looketh into a chryſtall glaſſe, it caſteth no reflexe to him; but put ſteele upon the backe of it, it will caſt a reflexe: ſo when we looke upon the Godhead it ſelfe, it caſteth no comfortable reflexe unto us, but put the humanitie, as it were a backe of ſteele to that glaſſe, then it caſteth a reflexe to us.

Anſw.

How we muſt conceive God.

Simile.

Now let us speake of the worship it selfe. The Church of *Rome* being charged with idolatrie, and worshiping of idols, they wipe their mouth with the whore, and say they did it not, *Prov.* 30. 20. And they goe about by sundrie shifts to cleare themselves of this idolatrie.

Adoratio { *Absoluta.* / *Respectiva.*

There is a double sort of worship, the first is called *adoratio respectiva*, the second is called *adoratio absoluta.* Absolute adoration is this, when the worship is termed in the creature, as *objectum quod adorationis*, & the worship is limitated to the creature. Respective adoration is this, when worship is given to dead & senseleſſe creatures for the examplars sake, then the exemplar is *obiectum quo*, and the dead and senseleſſe thing is *obiectum quod*; that is, wee reverence and adore the dead and senseleſſe thing for the examplars sake. Example, when wee attend the coffin, the corps being buried alreadie, the coffin is *obiectum quod* which we attend, and the corps are *obiectum quo* which moveth us to attend the coffin: so when we doe homage to the Viceroy for the King; the Viceroy here is *obiectum quod*, and the King is *obiectum quo.* The more modest of the papists of old made but the image *obiectum quod adorationis*, and God himselfe *obiectum quo.*

Obiectum { *Quod.* / *Quo.*

Simile.

Adoratio { *Respectiva.* / *Coniuncta.*

Againe they say, that there is *adoratio coniuncta*, or *coadoratio*, and there is *adoratio respectiva*: *coadoratio* or *coniuncta adoratio*, they make to be this; when both the exemplar, and the thing represented by the exemplar are worshiped *coniunctim*, as *obiectum quod adaequatum*, this sort of worship they gaue not to the image at the first, but onely *respectivam adorationem.*

Imago considerat. { *Secundum rem naturæ.* / *Formaliter.*

Thirdly, they say that an image is considered *secundum rem naturæ*, and so it is not worshiped. Secondly *formaliter & in actu exercito*, as it holdeth forth the exemplar to us, and so it is *terminus formalis adorationis*, and then

then the cause of the adoration is in the exemplar, which both moveth the adoration and determineth it; and the image is but a condition of the adoration, and the adoration is not given to it, but to him who is the cause of the adoration, as *Caietan* saith. But now they goe farther and maintaine that images are not onely to be worshiped accidentally or improperly; but also by themselues, and properly, so that they end and terminate the worship, as they are considered in themselves; and not onely as they are portraitures of the exemplar represented: and some of them say yet more plainely, that it is the self same worship, that is due to God, and to the image; and that it is *coadoratio* or *coniuncta adoratio, & eodem officio, & honoris genere, eodem animi motu, & eadē voluntate excitandi opinionē excellentiæ, ille cultus ad prototypon spectat secundum se, ad imaginem vero coram ipsa, & in ipsa tanquam vicaria*; they clearely confesse, that it is the same worship that is due to God and to the image: and as the *Echo est individuum cum suo sono*; so it is one sort of worship which is given both to the image and to God: and *Vasques* implieth, that in some case the devill may be worshiped appearing in some visible shape. When *Darius* mother *Sysigambis* came before *Alexander* the great, (mistaking *Ephestion* for *Alexander*) she fell downe before *Ephestion*, but knowing that she was mistaken, she began to blush: But *Alexander* said vnto her, be not ashamed, *non errasti mater, nam Ephestion est etiam Alexander*. If a papist falling downe before his image and mistaking the image for Christ, and if Christ should say to him be not ashamed, thou art not mistaken, for this image is also Christ: then he needed not to blush nor be ashamed: but Christ is more jealous of his honour than so, and will not giue it to any creature.

Many papists now hold they are not only accidentally to be worshiped but properly.

Gregorius de Valentia disput. 6. quæst. 11. punct. 6.

Vasq. lib. 3. de ador. disput. 1. cap. 5.

The conclusion of this is, 1. *Ioh.* 5. 2. *little children, beware of idols*, *Micha's* idoll bewitched the whole tribe of *Dan. Iudg.* 18. 36.

Conclusione.

EXERCIT.

EXERCITAT. V.

That idolatrie is most opposite to God.

Commandement II.

2. *Cor.* 6. 14. *What communion hath light with darkneſſe?* 16. *and what agreement hath the temple of God with idols?*

IDolatrie is a ſinne that is firſt moſt oppoſite to God himſelfe, and ſecondly it is oppoſite to his mariage with his Church.

חי *Qui habet vitam in ſe & a ſe.*

Firſt, it is moſt oppoſite to God himſelfe, God is *ens entium*, and therefore he is *vnus*, *verus*, and *bonus*.

Firſt, God is *ens entium*, who hath his being of himſelfe, and *hereby ye ſhall know that Chai, the living Lord is amongſt you. Ioſh.* 3. 10. this title diſtinguiſheth him from dead idols which haue neither life in themſelves, nor can give life to others. *Pſal.* 106. 26. *And they joyned to Baal-phegor, and eat the ſacrifices of the dead*, that is, the gods who are dead; they are called dumb idols, *Haback.* 2. 18. *So Pſal.* 115. they haue mouthes but they ſpeake not, the idols are called *elilim*, *nihilitates*. *Eſay.* 2. 8. *Ezek.* 30. 13. and *Tohu*, *emptineſſe*. 1. *Sam.* 12. 21. things are true as long as they agree with the patterne which is in the minde of God, but when they goe from that once, they are reckoned for ſhadowes of things onely. *Prov.* 20. 6. *Who ſhall finde a faithfull man?* as if he ſhoud ſay, it is eaſie to finde ſhadowes of men, but it is a hard thing to finde a man indeed who is anſwerable to the minde of God. Idolaters, becauſe they goe from this patterne, they are called *non gens*. *Hoſ.* 10. 9. and

אלילים
תהו
The idols are called dead gods.

People following other gods become no people.

non

non populus, not a people. 1. *Pet.* 2. 10. and the apostle saith, *an idoll is nothing.* 1. *Cor.* 8. 4. it is not *nihil negativum*, but *nihil privativum*, there is no relation betwixt God and it, or it is *nihil affectivum.*

Nihil } *negativum. privativum. effectivum.*

The first attribute of God who is *Ens entium*, is *unitas* and therefore the scripture by way of excellence calleth him *vnus*, *Iob.* 31. 15. *Did not one fashion us in the wombe*, that is, God, *so Zach.* 14. *9. In that day there shall be one Lord, and his name vnus*, this name *Ehhad*, afterward the heathen called it *Adad*, corruptlie, *Deut.* 6. 4. *Hearken Israel, the Lord thy God is one*, and it is written with a great *Daleth* which letter signifieth foure, as the *Hebrews* marke, to signifie the foure corners of the earth, and that he should be worshiped in them, and none else but hee; *although there be many that are called gods, yet to us there is but one God.* 1. *Cor.* 8. 6.

Omne ens est unum numero & specie, sed Deus unum eminenter.

אחד *Vnus.*

אר

אחד

The gods of the heathen were many; they had thirtie thousand gods, as *Hesiod* witnesseth. And *Augustine* observeth well in his booke *de civitate dei*, that they multiplied their gods because they durst not credit all to one God: as they had one god for the mountaines, another for the vallies, one for the sea, and another for the land; so they had a god for every period of mans life: when the child was borne, they cõmitted him *dea Lucinæ*: when he weeped they committed him to *vaticana* or *vagitana:* when they lifted up the child from the ground, they committed him to *Dea Levana:* & when he was in the cradle to *Dea Cunina*, & so thorow the rest of the periods of his life. But *David* acknowledged God to be his God from his mothers wombe. *Psal.* 22. 10. So they had a god or a goddesse for every severall part of the bodie, *Iupiter* the eldest brother got the head, *Neptune* the second brother got the breast, and foreparts, and *Pluto* the third brother got the hinder parts, the middle part or *cinctum* they gaue to *Mars*,

The heathen multiplied their gods according to the periods of their life.

They had gods for every part of the body.

the eyes to *Cupid*, they gaue the kidnies to *Venus*, and the knees to the Goddesse *Misericordia*, and the feet to *Thaleia*: these parts they committed to severall Gods and Goddesses, because they distrusted them, and would not concredite all to one God, but *David* saith, *Psal* 34. 20. *That God keepeth all our bones.* And Christ saith, *that the very haires of our head are numbred. Matth.* 10. 30. *so that they cannot fall to the ground without Gods providence.* They had like wayes *Deos tutelares* which they carried about with them, as *Rachel* stole her fathers Gods. *Gen.* 31. 19. and they had *Penates*, their houshold Gods, *Esay.* 46. 7. *They beare him upon the shoulder, they carie him and set him in his place, and hee standeth: yea from his place shall he not remove.*

The second attribute of God who is *Ens entium* is *verum*, but *the idoll teacheth lies*, *Habakuk* 2. 18. how teacheth the idoll lies? *Non per inexistentiam, sed per assistentiam. Non per inexistentiã*, that is, the divill spake not out of the idoll, but *per assistentiã*, that is, the priest lying beside the idoll, the divill inspired the Priest to speake these lies. When the Priest slept vpon the skin of the beast that was sacrificed, then the divell inspired him; this sleeping the Greekes call it καταδαρθάνειν, the idoll was but the pledge of the devils presence to the Priest: so now when the Priests stand in defence of their idols and idolatrie, and teach that they are to be worshiped, then the devill speaketh by the idoll, and the idoll is the pledge of the devils presence to the Priest, and that which is offered to the idoll is said to be offered to the devill. *Psal.* 106. 37. 1. *Cor.* 10. 20.

How the idoll speaketh lies.

καταδαρθάνειν from δαρκὴ *pellis*.

The third attribute of God as he is *Ens entium*, is *Bonum*, goodnesse, there is none good but God onely, that is, having his goodnesse of himselfe: but idols by way of appropriation are called sinne. *Lament.* 1. 8. *My people haue committed a sinne*, that is idolatrie. So *Exod.* 32. 22.

Idolatrie by way of appropriation is called sin.

32. *This people is prone to sinne*, that is, to idolatrie. So *Num* 23. 21. *He saw no iniquitie in Iacob*, that is, idolatrie, and in this sense is that place of *Syracides* to be vnderstood, *Syracid.* 49. 5. *All the kings of Israel were sinners except Dauid, Iosias and Ezekias*, that is, they were idolaters.

Idolatrie breaketh the wedlocke betwixt Christ and his Church.

Secondly, this sinne of idolatrie breaketh that holy wedlock which is betwixt Christ and his church, he being a iealous God, hee cannot suffer his spouse to goe a whooring after other gods, but would haue her a chast virgin presented unto him; this was typed vnder the law by the turtle doves and young pigeons, which the Lord commanded to be offered to him: the young pigeon was commanded to be sacrificed vnto him, because it had never a mate; and the turtle dove, because it had but one mate: so God will haue of his church her first loue, and onely loue: this abstinence from idolatrie is called virginitie. *Reuelat.* 14. 4. and idolaters are called adulterers, *Iam.* 4. 4. when the Iewes denied *Ioh.* 8. 41. that they were the *children of fornication*, they meant, they were not idolaters, *who say to the stocke thou art my father, and to the stone, thou hast brought me forth, Ier.* 2. 27. they say, they haue God for their father, and they called the Samaritans bastards, because they worshiped strange gods. When the church is corrupted and defiled with idolatrie, then she is called *Moreah, Zeph.* 3. 1. the *Seventy* translate it, παράδειγμα, when one is exposed to some great shame for their filthinesse, and in this sense it is said, that *Ioseph* would not make *Mary* a publike example for her suspected incontinencie. *Mat.* 1. 19.

God will have of his Church her first love, and onely love.

מוראה *ingluvies vel vesicula in avibus quæ sordium receptaculum est a* ראה *specto.* παράδειγματίσω.

The conclusion of this is, idolatrie being a sinne so opposite to God himselfe; it was a great blindnes in *Micha* when he set up an idoll in his house, to say then, *That the Lord would doe him good, Isaiah.* 17. 13. *their sorrowes shall be multiplied who hasten after other Gods, Psalm.* 16. 7.

Conclusion.

EXERCITAT. VI.

Commandement 2.

How base idols are in the sight of God.

Ier.11.12. Ye haue set vp altars to that shamefull thing, even altars to burne incense to Baal.

THis idolatrie is most detestable in the eyes of the Lord, therefore when the scripture speaketh of idols it calleth them *abominationes*, as the abomination of the *Moabites*, and *Ammonites*: When the Romans set vp the spread-eaglein the temple of Ierusalem, it was called *the abomination of desolation*, *Mat.* 24. 15. so they are called ἀλισγήματα, *pollutiones*, *Act.* 15. 20.

βδέλυγμα. ἀλισγήματα pollutiones ab ἀλισγέω contamino. ἀθεμίτους εἰδωλολατρείας ab illicitis idolorum cultibus. *Quare addunt hæbræi epithetum perpetuum.*

The apostle willeth us to abstaine from *abominable idolatrie*, 1. *Pet.* 4. 3. this epithete is not put for distinction sake here, as though there were some sort of idolatrie lawfull; but it is *Epithetum perpetuum*, as the Hebrewes call it, as *Psal.* 86. 13. *Thou hast delivered my soule from the lowest hell*, we cannot inferre hence that there are two hells, the epithete here is not put for distinctions sake, but to signifie the deepenesse of hell: so the epithete is added here to signifie the vilenesse of idolatrie.

Now if wee would vnderstand how detestable these idols are in the sight of God, let us goe thorow all the causes of them.

How base and senseless makers of idols are.

First the efficient cause; *they that make them, are like vnto them*, *Psal.* 115. 8. What a senseless thing is this to make an idoll, and then to bee affraid of it? these are like little children, who blacke their neighbours faces, and

and then are affraid of them.

Secondly the matter, how basely hee thinketh of it; when the people began to worship the brasen serpent, he called it *Nechushtan*. 2. *King*. 18. 4. as you would say, a little peece of brasse in contempt; for it is the manner of the Hebrewes to expresse their diminutives by adding *Nun* to them. So he calleth them *Gelilim, stercoreos deos*. 2. *King*. 23. 10. *he defiled topheth*, that is, he appointed it for base and vncleane vses, as to cast out their doung there, and their filth; because gods of doung were worshiped there.

The Lord commanded the Iewes when they were about to ease nature to goe without the campe, *Deut*. 23. 12. 13. and to haue a paddle that they might digge and cover the excremēts. All the ceremoniall laws are to be reduced to some of the morall lawes; our divines reduce this place properly to the second commandement, that we should cover these loathsome excrements of idolatrie, as they were to cover their naturall excrements.

Thirdly the lord detested the forme of them; he detested not onely ἄγαλμα which is *abiecti animalis forma*; but also to bee represented by man, who of all visible creatures is the most excellent. *Psal*. 115. 5. *They haue eyes and see not, eares and heare not, and a mouth that speaks not*, these were made to the similitude of man; and likewise the *Teraphim* were images made to the likenesse of man. 1. *Sam*. 13. 19. yet he detested all these images.

Lastly, from the effects, the holy ghost calleth the idols *Miphlezeth, terriculamenta*. 1. *King*. 15. 13. *They that worship them shall get no rest neither day nor night*. *Revel*. 14. 11.

So they are called *Gnatzabhim, dolores*, so they are called *Tzirim, tormina vel cruciatus*, because they put a man to as great paine as the woman is when she is in her child-

Hebraei exprimunt diminutiva per נ נחשתן *cum* נ *in fine sic* ישרון. Exod. 32. 15. The little righteous ones

Ainsworth c. 7. 8 of the communion of saints.

The Lord detesteth the forme of the idols.

The base names which the holy Ghost giveth to idols.

מפלצת

עצבים

צירים

Psal. 135. 15.

בוש

The heathen gave sundry names to their idols.

birth, *Esay.* 45. 16. and 21. 3. They are called *Bush*, *pudor. Ier.* 11. 12. the same word is given to a mans privie parts: *Deut.* 25. 11. *Ye have set up altars to the shamefull thing:* that is, to idols, and so *Gideon* is called *Ierubesheth*, 1. *Sam.* 11. 21. because he put *Bush* or that shamefull idoll *Baal* to shame.

A man is ashamed when his nakednes is seene, this idolatrie maketh the people naked. *Exod.* 35 25. The heathen called their god βααλ βεελτιυς the God of thunder, but God in derision called him *Baal-Peor*, or βααλ πόρσευς the god of a crack, they called their god *Baalzebub*, the god who did driue away flies, but Christ in disdain called him βααλ-ζεβουλ the god of doung: the Iewes in contempt call the god of *Eckron* the god of flies, because their temple was free from flies; for there was never a flie seen in the temple of Ierusalem for all the flesh that was sacrificed in it: but the *Ekronites* called him *Baalzebub*, because hee kept them from hornets and flies; this name afterward was given to the devill himselfe, he is called *Baalzebub*, because he is the father of all this idolatrie.

Conclusion.

The conclusion of this is, all offences are against the the kings lawes, but petrie treason is a greater offence then common transgressions: but when rebels begin to disclaime their king and set up another in his place, that is the highest offence of all: sinnes of the second table offend God, but swearing and taking the name of God in vaine is pettie treason against him, as when one falsifieth the kings coine; but to set up a rebell in his place, an idoll, that is the highest treason: let us detest that sinne most, which turneth us away farthest from God.

EXERCIT.

EXERCITAT. VII.

What force idols have to allure those who worship them, and to draw men after them.

1. Cor. 12. 2. Yee know that yee were Gentiles carried away unto these dumbe idols, even as ye were led.

THe loadstone hath not so great vertue to draw the iron to it, as the idoll hath to draw the worshiper after it. And as the whirlewinde carrieth a man violently: so do the idols draw men violently after them.

The scripture maketh mention of sundry swift beasts, as the mule, *Camelo-pardalis*, the wild asse, and the dromedary. *As the wild asse snuffeth up the winde at her pleasure, and none can turne her away*: and as the *dromedary is most swift transversing her wayes. Ier.* 2. 23. 24. So are the idolaters swift in following their idols. בכרה *Dromas. Ier.* 2. 23.

There are two things that a man is bound to care for specially, his naturall life, and his spirituall life.

His naturall life consisteth in his health, wealth, and ease, but see how the idolaters to serve their idols, despise and neglect the care of these three.

Idolaters neglect their health to serve their idols.

First, their health, they neglect their bodies, and think their religion consisteth in abstinence *Coloss.* 2. 23. they disfigure their faces and looketh with a sad countenance. *Matt.* 6. 16. And which is more, the priests of *Baal cut themselves with knives and lancers untill the blood gushed out upon them. 1. Kings* 18. 28. so doe *Fratres flagellantes*, who whip themselves untill the blood run downe: and sometimes they have given their bodies to be burnt for their idols.

Secondly, a man is bound to have a care of his wealth

Idolaters spare no cost for their idols.

wealth and riches, but how prodigally have the idolaters bestowed their riches upon their idols? *Exod.* 32. 3. *And all the people brake off the golden eare-rings, which were in their eares, and brought them to Aaron.* So *Hos.* 8.4. *of their silver and their gold have they made themselves idols.* So *Ezek.* 16.33. *Others give gifts to whores, but thou giveſt thy gifts to all thy lovers, and hireſt them.* So *Psal.* 16. 4. *deum alienum dotant*, that is, they give a dowrie to their idols, and bestow their goods upon them, and stand not for cost.

Thirdly their ease, they care not for their ease, so they may satisfie their idols. *Exod.* 32. 6. *And they rose up early on the morrow, and offered burnt offerings.* So *Baals* priests cryed from morning untill evening. 1. *Kings* 18. 29. They were not weary to use many idle repetitions and long prayers to their idols. They gave sundry attributes to their idols, and to every attribute they used to say a prayer, and so with much vain babling they spent the time: So do many now spend their canonical houres, and this Christ forbideth: *Matt.* 6. 7 *But when ye pray, use not vaine repetitions, as the heathen doe, for they thinke they shall be heard for their much babling.*

The heathen gave diverse attributes to their idols, and to every attribute they made a prayer.

And their greatest love should be to their children who should succeed them; but the unnatutall idolater will not stand to offer his children to *Moloch*, & to sacrifice them to him. There is but one rare example in all the scriptures of *Abraham*, who at the commandement of God tooke his onely sonne *Isaack* μιλύετης, the sonne of his age, and would have offered him to the Lord, but it was usuall to these idolaters to *sacrifice their children to devils. Psal.* 106. 37.

Secondly, for the spirituall and eternall life; they preferred their idols to it. *Hos.* 2. 2. They carried their adulteries betwixt their breasts: that is, the signes of their idolatrie, to testifie that the idoll had their heart, whereas

whereas they should have carried the Lord *as a bundle of mirrhe betwixt their breasts*: *Cant.* 1. 13.

So they walked, *behhukkoth, in their statutes*, *Levit.* 20. 23. Whereas they should have walked in his statutes; they gave all honour and reverence unto them; they cryed, *Great is Diana of the Ephesians*, *Act.* 19. 28. They kept their gods and changed them not. *Ier.* 2. 11. *hath a nation changed their gods which are yet no gods?*

בְּחֻקֹּות

May we not conclude then, *Ier.* 10. 8. *They are altogether brutish and foolish, the stock is a doctrine of vanities* They who worship stocks and stones and dumbe idols, are more brutish then beasts.

Conclusion.

EXERCITAT. VIII.

The many evils which the people have got out of idolatrous Ægypt.

Deut. 17. 16. *Ye shall not cause the people to returne to Ægypt.*

Ægypt was the matrix of all idolatrie, therefore the Lord forbad them to goe backe to *Ægypt*: they got much mischiefe out of *Ægypt*, there *were their breasts pressed, and there they bruised the teats of their virginitie*: *Ezek.* 23. 3. There they learned the grounds of their idolatrie, hence it is, that the most of the ceremoniall lawes are opposite to idolatrous worship in *Ægypt*.

The evill which the people of God got in Ægypt.

They lost their spirituall virginitie there.

Secondly, *turba miscellanea, the mixed multitude came out of Ægypt*: *Exod.* 12. 38. Who learned them to murmure and to crie; Would to God we were back again at the fleshpots of *Ægypt*. *Exod*, 16. 2.

The mixed multitude came from thence.

The leprosie from Ægypt.

Thirdly, they got their leprosie out of *Ægypt*, for that sort of leprosie called *Elephantiasis*, when the skin groweth hard like the Elephants skin was bred onely about *Nilus* in *Ægypt*. *Deut.*28.17. *The Lord will smite thee with the boiles of Ægypt.*

They forgot their circumcision there.

Forthly, they forgot their circumcision in *Ægypt*, therefore it is called *opprobrium Ægypti*, *Iosh.* 5.9. *This day have I rolled away the reproach of Ægypt from you.*

The blasphemer came out of it.

Fifthly, the blasphemer who blasphemed the name of the Lord, *Levit.*24.10. was the sonne of an *Ægyptian*.

The golden calves.

Sixthly, *Ieroboam* brought the golden calves out of *Ægypt*: therefore they were commanded never to goe backe againe to *Ægypt*. Because *Ægypt* was such a vile land the Psalmist calleth it the land of *Ham Psal.* 105. 23.27. and 106.22. *Ham* was cursed by his father *Noah*, so the *Egyptians* his posteritie were an accursed people.

Ægypt why called Ham.

Ægypt called Rahab.

Ægypt was a proud people, therefore it is called *Rahab*, *Psal.* 87.4 and *Esay* 51.9. *And now what hast thou to doe in Ægypt to drinke the waters of Sihor? or what hast thou to doe in the way of Assyria, to drinke the waters of the river? Ier.* 2.18. *Sihor* is *Nilus*, which signifieth blacknesse, for the troubled waters of *Nilus* differed much frō the cleare running waters of *Siloh*, why then should they goe to drinke of them? and hee calleth *Euphrates* the River here *Antonomasticè*, for the greatnesse of it. *Gen.* 15.18. It is called the great river; these two were the borders of *Canaan*, from the river of *Egypt* to *Euphrates*. *Exod.*23.31.

Sichor is put for *Ægypt*.

So the city, *Ierusalem*, and *Behemoth* beasts, for an elephant.

What great blessing was this then, when five cities in the land of *Egypt* should speake the languages of *Canaan*, that is, should worship the Lord in truth, *And one of them shall bee called the city of the Sunne*, *Esay.* 19.18. that is, they shall bee converted to professe the truth, and one of them shall be the most excellent citie, that is *Alexandria*, the city where *Marke* taught the Gospell first.

חרס *destructio.*

חרס *Sol.*

If

If *Egypt* was so abhorred and detested by the Lord, what must spirituall *Egypt* be? *Revelat.* 11. 8. and these *Who take the marke of the beast upon them. Revelat.* 16. 2. And as they were never to returne backe to *Egypt* again; so neither must the people of God returne now to spirituall *Egypt.*

Old *Ægypt* and spirituall *Ægypt* paralleled together in their plagues.

Observe how *Iohn* doth parallel the judgements of old *Egypt*, and spirituall *Egypt* together. Old *Egypt* was plagued with sores and botches: so are they of spirituall *Egypt. Revelat.* 16 2.

In sores.

Secondly in old *Egypt* the waters were turned into bloud: So in spirituall *Egypt. The waters of the sea became as the bloud of a dead man, and every living soule died in the sea. Vers.* 3.

In blood.

Thirdly in old *Egypt* there was great darkenesse: So in spirituall *Egypt* there is great darknes. *Vers.* 10.

In darkneſſe.

Fourthly, frogs molested the Kings chamber in *Egypt*, *So frogges came out of the mouth of the Dragon, and out of the mouth of the beast*, working miracles to deceive the world and the Kings of the earth. *Vers.* 13. *Iannes* and *Iambres* withstood *Moses* in *Egypt.* 2. *Tim.* 3. 8. And when hee wrought his miracles they said, hee carried straw to *Aphra*, as the proverbe is in the *Talmud*, they meant that there was *Magick* enough in *Egypt* already, therefore hee needed not to come to *Egypt*, to play his trickes of *Magick* there; thus they withstood the man of God, and hardened the heart of *Pharaoh*: So in spirituall *Egypt*, doe these frogges and deceivers set themselves against *Moses*, saying, that hee hath not his calling of God.

In the frogges.

In their magitians.

Lastly, there was thundering and lightning in *Egypt*; so in spirituall *Egypt. Vers.* 18.

In thundering and lightning.

The conclusion of this is; *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Revelat.* 18. 4.

EXERCITAT. IX.

A comparison betwixt the golden calves set up in the wilderneſſe, the golden calves in Dan and Bethel, and the popiſh Idols.

Commandement II.

Pſal. 106. 19. *They made a calfe in Horeb, and worſhiped the molten image: they changed their glory into the ſimilitude of an oxe that eateth graſſe.*

The idolatrie of the Iſraelites under *Ieroboam* compared with their idolatrie in the time of *Aaron*.

THe idolatrie of *Ieroboam*, compared with the idolatrie of the Iſraelites in the wilderneſſe, ſetting up the golden calfe, will be found a farre leſſe ſinne, if we looke nearely unto it.

In benefits.

Firſt, they had lately taſted of the great benefits of God, in delivering them out of *Egypt* by a mighty hand, and bringing them through the red ſea: *Yet they ſoone forgot his workes; they waited not for his counſell. Pſal.* 106. 13. *They forgot God their Saviour which had done great things in Egypt, wonderfull workes in the land of Ham, and terrible things in the red ſea. Verſ.* 21. 22.

In outward pledges of his favour.

Secondly they had many moe pledges of the favour of God, then the ten Tribes had, they had the cloud by day, and the pillar of fire by night, hee fed them *with the bread of the ſtrong ones, Pſal.* 78. 25. They had the tabernacle, and the arke the teſtimonie of God preſence amongſt them, which *Ieroboam* and the ten tribes had not; therefore their ſinne was greater then theirs.

לחם הבירים

panis robuſtiſſimorum.

In their prophets.

Thirdy for prophets, they had *Moſes* the man of God, *who was faithfull in all his houſe. Heb.* 3. 2. the ten tribes had *Ahijah* the *Shilonite*, but what was hee to

Moſes?

Moses? they had an old prophet in *Bethel*, but a greate deceiver, and they had a young prophet, but was easily deceived. 1. *King.* 13. and what were they to *Moses?*

Fourthly, the ten tribes had priests but of the meanest and the basest of the people. 1. *King.* 13. 33. *Hee made of the lowest of the people priests for the high places, whosoever would, hee consecrated him, and he became one of the priests of the high places:* but they had *Aaron* the Lords high priest, who was consecrated and ordained by God himselfe, *and called to this honour. Heb.* 5. 4. he that had *holinesse to the Lord* ingraven in a plate of gold upon his forehead, for him to sit downe *and fashion an image with a graving toole;* like another *Demetrius* the silver-smith, he making silver shrines to *Diana*, and he making golden calves to *Iehova*, what a great change was this? Againe he to represent the Lord by an oxe that eateth grasse. *Ps.* 106. 20. This was a great abomination: it was great idolatrie when the men of *Lycaonia* would have worshiped God in the likenesse of men, *Act.* 14. 11. but greater idolatrie to worship the lord in the likenesse of an oxe: *Ieroboam* made *a feast day according to his owne heart*, in honour of his idoll. 1. *King.* 12. 13. so said *Aaron, to morrow is a feast to Iehova*, this was a greater sinne than that of *Ieroboam.*

In their priests.

Aarons sinne in making the golden calfe a greater sinne than the sinne of *Demetrius* or *Ieroboam.*

Now let us compare the idolaters in our times with those who worshiped the golden calfe in the wildernes, and yee shall see greater abomination in this idolatrie than in the idolatrie of former times. The Israelites gave the glorie of Christ who dwelt in a cloud and pillar unto a calfe; but these idolaters give the glory of Christ when hee is dwelling in our flesh, and glorified to a creature whom they worship as God indeed, giving it to their crucifixes and *Agnus Dei.*

Sacra ceremonia Eccles. Rom. lib. 7. cap. de consecratione Agni dei.

When Christ was in the flesh here, there were many who gave themselves out for false Christs; but Christ

forbiddeth to beleeve such: *Mat.* 24. 23. so these counterfet christs should not be beleeved.

אהלה
אהליבה

The Lord, *Ezek.* 23. 4. maketh a comparison betwixt two sisters, *Aholah* and *Aholibah*. *Aholah* is *tentorium*, *Aholibah* is *tentorium meum in ea*. Hee calleth the ten tribes *tentorium* a tent, because they were separated from the temple of God now, and he calleth the kingdome of *Iuda*, *tentorium meum in ea*, my tabernacle in her, because as yet they professed the true worship of God. *Aholah played the harlot. Vers.* 5. But yet her sister *Aholibah was more corrupted then she*, *Vers.* 11. So compare *Aholah* the Iewish church with *Aholibah* (who glorieth that shee is the true church) and shee shall be found the greater harlot of the two. And the lord comparing *Samaria* with *Ierusalem*, *Ezek.* 16. 51. saith, that *Samaria had not committed halfe of the sinnes which Iuda had committed*, but that *Iuda had justified her sister in all her abominations*; *amplificasti abominationes tuas præ ipsis*. *Samaria* was not simply justified, but onely in comparison with *Iuda*. So *Luke.* 18. 14. *The publican went downe to his house, justus præ illo, justified rather then the Pharisee.* So *Mat.* 12. 41. *The queene of the South shall rise in judgement against this generation*, that is; shall stand in judgement and not fall, compared with this generation: So if we will compare the Iewish idolatrie and the idolatrie of this generation, they shall stand in judgement when this generation shall fall; and there shall bee a more easie sentence pronounced against them, then against this generation.

A comparison betwixt the idolatrie of Israel and Iuda.

Quomodo Hebræi exprimunt comparativum gradum.

Surgere & stare in iudicio quid apud hebræos.

A comparison betwixt the idolatrie of the Iewes, and the idolatrie in our times.

The Iewes who were so much addicted to idolatrie before the Lord Iesus Christs comming in the flesh, quite renounced their idols, and they say now, that there is no punishment which befalleth them, but there is a drachme weight of the golden calfe in it; and when they see any church in which there are idols, they call

call it *Beth Hatturpha, domus turpitudinis.* So wee may hope that, before the Lords ſecond comming, they who ſtand moſt in defence of theſe idols ſhall renounce them as a filthie thing, and acknowledge that there was a drachme weight of their idolatrie in all their former puniſhments. בֵּית הַתַּרְפֶּא

EXERCITAT. X.

Of the increaſe of idolatrie, and how it increaſed and ſpread through the world.

Commandement II.

Ier. 16. 11. *Your fathers have forſaken mee, ſaith the Lord, and have walked after other gods, and ſerved them, and worſhiped them, and ye have done worſe then your fathers.*

IDolatrie *is a worke of the fleſh, Gal.* 5. 20. And there is no worke of the fleſh that man is ſo prone unto as to idolatrie: The firſt period of idolatrie began not long after the creation. *Gen.* 4. 24. *Then began men to prophane the name of the Lord. Pſal.* 49. 12. *Man being in honour abideth not, he is like the beaſts that periſh.* Idolatry maketh a man brutiſh. *Ier.* 10. 14. *Every man is brutiſh in his knowledge, every founder is confounded by his graven image.*

The firſt period of Idolatry.

Idolatrie maketh a man brutiſh.

There were three notable men, from the creation to the floud, who kept the truth in ſinceritie and puritie in their families; *Adam, Methuſalem,* and *Noah,* and then the Lord drowned the world for wickedneſſe.

After the floud, as people increaſed they began to build

The ſecond period of idolatry.

עֵרֶב *miscelanea turba a* עָרַב *miscuit.*

build a towre to get themselves a name, and the Lord scattered them, and they who went to the east worshiped idols, and this was called σκυθισμὸς, the *Persians* called the *Scythians* with whom they were conversant, *Sakas, a Sach vel Sacksah*, which signifieth a multitude, because they were gathered together in multitudes; So the *Arabians* had their names from *Gnarabh, miscere, turba miscellanea*, a confused multitude. *Gen.* 14. 1. *Tidall King of nations, Symmachus* translateth it *King of the Scythians*; and these worshiped their conquerours and captaines as gods. The church all this time remained with *Heber* and his posteritie, *Melchizedeck* and some few others who dwelt in *Canaan.* Those of *Hebers* posterity who went to *Syria* fell to idolatrie, and therefore an *Aramite* is put for an idolater in the scriptures; *Terah Abrahams* father an idolater, *Abraham* himselfe was an idolater, *Laban* the *Syrian* an idolater, *Naaman* the *Syrian* an idolater, and *Balaam* the *Syrian* an idolater.

The Church in the third period remained with the posteritie of of *Heber* and with some few others.

There were some others who were not of the posteritie of *Heber* who kept the truth amongst them. *Gen.* 20. 4. *Lord wilt thou slay also a righteous nation?*

Third period of idolatrie.

The third period after the floud when idolatrie increased, was, when they set up a molten calfe which *Moses* caused bray to powder; and made them drinke it in detestation of that idoll which they had worshiped.

Satan laboured to make an idoll of *Moses* body.

After *Moses* death, Satan laboured to make an idoll of the body of *Moses*, and that which he could not doe by him when he was living, he goeth about to effect it by his body when he was dead; but *Michael* withstood him. *Iud.* 9. and buried his body where no man knew; and here we may see that the reliques of the Saints are made idolls.

The fourth period of idoaltrie.

The fourth period of idolatrie was under the Iudges, and here we shall marke foure things. First that none of the Iudges themselves were idolaters, as most of the Kings

King of *Iuda* and all the Kings of Israel were, and that was the cause why idolatrie got not such footing in the time of the Iudges, as it did afterwards.

None of the Iudges were idolaters.

Secondly, when they fell to idolatrie, the Lord scourged them by the *Philistims*, *Ammonites*, *Madianites*, and then they cried unto the Lord, and hee helped them,

Thirdly, of all the tribes the tribe of *Dan* was most given to idolatrie; therefore they tooke away the *Ephod Teraphim*, and the graven image out of the house of *Micah*, and set it up in *Dan*, this was the idolatrie of the whole tribe, *Is it better for thee to be a Priest for the house of one man, or that thou be a priest unto a tribe and a family in Israel? Iud.* 18. 20.

Dan an idolatrous tribe.

Fourthly, *Ionathan* the sonne of *Gershon*, the sonne of *Manasseh* was the priest to this idoll. *Ionathan* was the sonne of *Gershon*, and *Gershon* was the sonne of *Moses*, and the Iewes observe that they will not have him called the grandchilde of *Moses*, but of *Manasseh*, who by anticipation was called *Manasseh*, because he followed him in his idolatrie; yet to shew that hee was the grandchild of *Moses*, the word is so set downe that it may be read either *Manasse* or *Mose*.

נ משה *sum* משה *suspenso pro*

The judgements of God upon *Dan* for their idolatrie.

Because the tribe of *Dan* was most infected with idolatrie, therefore the golden calves were afterward erected in *Dan*, as a punishment of their former idolatry, and for this cause it was that they were the first of the tribes, who were carried away in the west side of Iordan. *Ier.* 8. 16. *The snorting of his horses was heard from Dan*, and *Iohn*, *Rev.* 12. When he reckoned up the tribes which were sealed, he passeth by the tribe of *Dan*.

The fift period of idolatrie was under the Kings, the Kings of Israel were idolaters, or tolerated idols, *All the Kings of Israel were sinners except David, Ezekiah and Iosias*, *Ecclus.* 49. 5. That is, they were idolaters. In this period idolatrie waxed by degrees, first

The fift period of idolatrie.

Idolatrie in the fift period increased by degrees.

it waxed much in *Salomons* time, he who excelled all the sonnes of the East for his knowledg, he whose heart the Lord had enlarged, he who was a prophet of God and a pen man of the Holy Ghost, hee who for his devotion offered to God so many thousand sacrifices, his prayers, his great care he had to build the Temple, who fell not away untill his old dayes, who would have thought that the dragon with his taile would have pulled downe this great starre? and although the Lord threatned that the kingdome should be rent from him. 1. *King.* 11. 11. Yet he was nothing moved with it; and if we will compare his foolish sonne *Rehoboam* with his wise father, he may seeme to be more obedient then hee; for when hee had gathered an armie to fight against *Ieroboam* and the ten tribes, yet when the prophet *Shemaiah* came to him, 1. *King.* 12. 24. He harkened unto the word of the Lord and went backe againe, but *Salomon* went on in his sinnes and idolatrie.

Idolatry came to a greater high in the dayes of *Ieroboam*.

Secondly, it waxed more when the ten tribes were rent from the house of *David* and *Salomon*; then *Ieroboam* set up the calves in *Dan* and *Bethel*, then the ten tribes were *Aholah*, and yet *Aholibah* exceeded them in whoredomes. *Ezek.* 23.

Thirdly, it came to the height in the dayes of *Manasseth*, and so it continued with the rest of the Kings, like a leprosie, untill the captivitie. Then idolatrie died in the captivitie, for there they were purged and fined, and they brought it not backe, neither went a whoring after other gods.

The last period was when idolatrie began in the christian church, the beast which was dead was quickned againe: *Revelat.* 17. 11. And then the idolatrie of the Gentiles was brought in in the christian church.

EXERCIT.

EXERCITAT. XI.

Whether Gideon made the Ephod an idoll or not.

Commandement II.

Judg. 8. 26. *And Gideon made an Ephod thereof, and put it in his citie in Ophra; and all Israel went thither a whoring after it.*

VVHen *Gideon* made an *Ephod* of the gold & eare-rings which they had taken of the spoile, wee need not to take it so strictly that it was onely made of gold, but of those things which were taken in the spoile, whether gold, silke, linnen, &c.

But it may seeme, *Vers.* 27. *That statuit in Ophra, hee set it up in Ophra*, that it was of pure gold, which might stand up, an image made of gold. *Ob.*

In the Hebrew it is *posuit* onely, *he put it*, and not, *he set it up*, the priests *Ephod* was of linnen, and the high priests *Ephod* was partly of linnen, and partly of silke, and partly of gold. *Answ.*

This word *Ephod* in the scripture is applied onely to holy uses, but if wee will consider the persons who put on the *Ephod*, then it may bee said to be partly ecclesiasticall, and partly politicke. Ephod twofold.

Ecclesiasticall is three fold, first the *Ephod* of the high priest: *Exod.* 28. 6. Secondly of the priests: 1. *Sam.* 22. 18. And thirdly of the Levites: 1. *Sam.* 2. 18. Ephod ecclesiasticall threefold.

Politicke againe is that which *David* wore when hee danced before the Arke: 2. *Sam.* 6. 18. When *David* said to *Abiather* the high priest *Ahimelechs* son, *I pray thee bring me hither the Ephod.* 1. *Sam.* 30. 7. *And Abiather* *David* did not put on the Priests ephod.

אל־דוד *id est, Davidis causa.*

brought hither the Ephod, el David, to *David*, that is, *Davidis causa*, the priest tooke on this *Ephod* to aske counsell for *David* what he should doe, *David* wore not the priestly *Ephod* himselfe; for by *Ephod* here is meant the whole ornaments of the priest: So *Hos.* 3. 4.

Object.

Now the question is, whether *Gideon* intended here to set up an idoll in *Ophra*? those who hold the affirmative bring this reason for them: because he instituted that for which he had not warrant out of the word of God.

Answ.

The word of God setteth downe all the priests ornaments: therefore he did not this without a warrant altogether. He made not a new Ephod.

Obj. 2.

Secondly, some hold that *Gideon* did not directly set up an idoll, nor did he intend to doe it; but because hee withstood not the people when they committed idolatrie, therefore he sinned.

Ans.

It is evident that they did not commit idolatrie till after his death, therefore *Vers.* 27. it is not rightly translated, *Fornicatus est omnis Israel post eum*, as though they followed *Gideons* example in their idolatrie; *Iunius* translateth it better, *post eum scilicet Ephodem*, or *in eo scilicet Ephode.*

The Israelites went not a whoring after the Ephod till after the death of *Gideon.*

Obj.

Thirdly, some hold that *Gideon* sinned, offering sacrifice with this *Ephod* upon him.

Ans.

The Lord who spared not *Vzziah* when hee went to offer incense at the altar, but stroke him with leprosie: 2. *Cron.* 26. 17. and spared not *Core*, *Dathan*, and *Abiram* with their complices. *Num.* 16. Would hee have spared *Gideon* if hee had attempted such a thing? and is it probable that he who refused the government when it was offered to him by all their consen, that hee would affect the priesthood?

Obj.

Fourthly, it may seeme that hee sinned, in making these holy vestures to have some use out of the tabernacle, which alwayes should have served for the tabernacle:

When

When *Ieshuah* set up an altar, *Iosh.* 22.29, 30. Hee set it not up that they might sacrifice there, but only he set it up as a memoriall of thanksgiving. So *Gideon* made this *Ephod* onely in a memoriall of thanksgiving, and for no other use.

Ans. *Gideon* set up the Ephod in memorie of thanksgiving.

But these who hold the negative that he committed not idolatrie in making the *Ephod*, bring these reasons.

Reasons proving that *Gideon* committed not idolatry in making the Ephod.

First *Iudg* 8. 32. It is said, *Gideon died in a good old age*, which comprehends in it foure things. First, fulnesse of dayes; secondly, tranquillitie of minde; thirdly, a good name, and fourthly, to die in the favour of God, and this phrase is never spoken but of those who died well, as *Abraham* died in *bona canitie*, *in a good old age*. *Gen.* 25. 15, So *David*, 1. *Chron.* 29. 28. and so *Gideon* here.

Secondly, the *Israelites* are challenged for this, that they *shewed not kindnesse towards Ierubbaal, or Gideon, according to the goodnes which he had shown to them*, *Vers.* 35. Now if hee had set up this idoll to make the people to commit idolatrie, they should have had no cause to have shewne kindenesse to him, but rather should have hated him.

Reas. 2.

But it may be said that the *Ephod* became a snare to him and to his house: *Vers.* 27.

Obj.

Although *Gideon* himselfe sinned not in setting up the *Ephod* yet it tended to his ruine, that is, to the ruine of his sons, and the rest of his house, that is, his friends, it was the ruine of his house in the dayes of *Abimelech*, when this *Ephod* was set up in the house of *Baal-bereth* in *Sichem*. *Iudg.* 9. 33.

Ans.

The conclusion of this is, that we are to construe the acts of the Saints in the best part where wee see no evident proofe to the contrarie: farre lesse are wee to condemne them, where the holy spirit commends them.

Conclusion.

EXERCITAT. XII.

Whether Naaman might bow in the house Rimmon or not?

Commandement II.

2. *King.* 5. 18. *In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and hee leaneth on my hand, and I bow my selfe in the house of Rimmon.*

THere is a question moved, whether or not may a man dissemble his religion, and bee present at the worship of idols? and some alledge this place for it.

For clearing of this, *Cajetan* observeth, first what is meant by this word *Lehishtahhavath*; secondly, what it is that *Naaman* craveth; and thirdly, what the prophets answere inferreth.

לְהִשְׁתַּחֲוֹת

First, hee observeth that this word *Lehishtahhavoth bowing*, (the greekes translate it προσκυνεῖν) was used by the easterne people both in civill and religious worship, and it is translated *adorare* (saith hee) but improperly onely, *si adoravero in templo Rimmon*: but se in what *Naaman* desireth to be dispensed with; he craveth onely a pardon and dispensation here, for the bowing of his body, as hee was wont to doe to the king; hee acknowledgeth here the true God, that hee would serve none but him, and that he would have an Altar built for him that he might sacrifice only to him. And whēhe returned to his country, no doubt but he worshiped the true God?

Cajetan goeth about to cleare *Naaman* of idolatry in bowing in the house of *Rimmon*.

And *Cajetan* observeth farther, that there is a double bowing of the knee; the first is called *Genuflexio imitativa*, the second is called *Genuflexio obsequij*: and hee saith, that

Genuflexio { *imitativa.* / *obsequij.*

that *genuflexio imitativa*; counterfeiting the kings bowing, *Est eiusdem speciei cum regio*, it is of the same kinde with the kings bowing of the knee, and this is flat idolatrie; *Naaman* meant not of such kinde of bowing of the knee.

The question then is onely *de genuflexione obsequii*, this he saith, was lawfull in it selfe, and he bowed with the king, not having respect to idolatrie, but onely to his bowing simplie. For the king to bow, it is not an unlawfull action; but when he boweth before an idoll with an idolatrous minde to worship the idoll, then it is idolatrie, but his servant bowing with him, and doing that civill honour to him which he used to performe to him at other times, is not partaker of his idolatrie; the one is *adoratio absoluta*, and the other is *relativa*: and hee goeth about to cleare the matter by this comparison, If a great man should goe unto a whoore, and his servants should accompany him, they goe not with him as he is going unto a whoore, but simply as hee is going, and they accompany him now as at other times; but if they should commend him for such a fact and flatter him in it, then they should bee guilty of his whooredome: So when *Naaman* went into the house of *Rimmon* with the king and bowed there, this bowing was onely a civill bowing, such as he performed to the king at other times before.

Adoratio { *absoluta.* / *relativa.*

Simile.

But when it is objected, that this had a shew of evill to bow in such a place, and at such a time with the king.

Ob.

He answereth, if *Naaman* had not made a protestation to the contrary that he would worship none but the true God, it had beene a scandall, but *Naaman* protested the contrarie both in word and deed, and so was free from scandall.

Answ.

But the matter is not cleare yet, hee maketh a protestations here, but it may seeme that his fact is contrarie to

Naamans fact contrary to his protestation.

to his proteſtation, when he goeth in and boweth there. And *Caietans* compariſon which he uſeth, ſeemes not to be ſo pertinent; for if the ſervants ſhould go in with their maſter in the bawdy houſe and ſee him commit that villany, could they juſtifie themſelves by their civill homage which they owe to their lord? we cannot ſay then that *Naaman* was ſimply free of ſinne in this; and therefore he craveth pardon.

Naaman was not ſimply free of ſin in bowing in the houſe of *Rimmon.*

Some anſwere, that the prophet fitteth his anſwere here to the weake and infirme conſcience. *Rom.* 15. 1. *Ye that are ſtrong ought to beare with the infirmities of the weake:* and they ſay his weake conſcience appeared in this, becauſe he was not reſolved as yet fully what to doe in this caſe: This is the note of a weake conſcience, *Rom.* 14. 15. to be troubled and grieued at a thing, and doubt whether it may doe it, or not doe it; and yet inclineth to doe it, this is an infirme conſcience: the prophet having to doe here with his weake brother, biddeth him goe in peace, & not to trouble him about this matter: but this cannot be the meaning of the prophets anſwere, that *goe in peace* ſhould be an affirmative juſtifying him in this fact, *Naaman* hath two demands, firſt that hee might have ſo much earth, as to build an altar that he might ſacrifice to the Lord upon it: now if wee ſhall fit the prophets anſwere to this demaund, would the prophet juſtifie a thing that was contrarie to the Law, and bid him goe ſacrifice there? for they were to ſacrifice onely in the place which the Lord their God ſhould appoint. So *goe in peace*, the meaning is not that the prophet alloweth this fact of his. *Non eſt factum approbantis, ſed dimittentis & promittentis ſe oraturum pro ſalute eius*; that is, hee approved not this that *Naaman* asked, but when he ſaid *goe in peace*, it was onely a diſmiſſing of him, and ſending him away, promiſing that he would pray for him, that the Lord would ſtrengthen

The Prophet fitted his anſwer to the weake conſcience of *Naaman*, as ſome ſay.

Naaman asketh two things.

en and confirme him, who as yet was weake in faith, if this fact had beene allowed or approved by the Prophet, what is the cause that so many martyrs of God have suffered such great torments and troubles, rather then that they would communicate with idolaters in the least shew of idolatrie?

The Prophet did not approve this demand of *Naaman*.

There was a stately fountaine of water, and the image of *Bacchus* set up there with a vinetree spreading it selfe round about the court, and overshadowing it; when *Licinius* came for recreation to the court, *Auxentius* and many others following him, seeing a branch of the vine tree loaded with clusters, hee bad *Auxentius* cut it off, and he suspecting nothing, did it; Then *Licinius* said unto him, set that branch at the feet of *Bacchus*. But *Auxentius* answered, God forbid, o Emperour, that I doe it, for I am a Christian; But *Licinius* said unto him, either get thee from my service, or doe this; *at nihil cunctatus zonam soluit & recessit*: The martyrs of God would not cast one graine of frankincense into the fire to the idols; they would communicate with them in nothing: therefore the Prophet would never justifie this, that he should goe into the house of *Rimmon* upon any pretence to worship: When the Emperor went unto the Masse, the *Count Palatine* who was his swordbearer, carried his sword before him to the church doore, but would never goe into the Masse with him; and he learned not, that this distinction of *genuflexio imitativa* and *genuflexio obsequij*, would have saved him from idolatrie.

Suidas in Auxentio.

The martyrs would communicate with idolaters in nothing.

The Prophet would not justifie *Naamans* going into the house of *Rimmon*.

The conclusion of this is, that those who are zealous for the glorie of God will neither directly nor indirectly communicate with idolaters, neither will they eate swines flesh, nor drinke of the broth. *Esay*. 65. 4.

EXERCITAT. XIII.

Of mixtures of Religion.

Commandement II.

1. *King.* 18. 21. *And Eliah came unto all the people and said, how long halt yee betweene two opinions? If the Lord be God, then follow him; but if Baal, then follow him.*

TO worship two gods is a sinne against the first commandement; but to mixe the meanes of Gods worship, is a sinne against the second commandement.

When things are mixed they are not kept in puritie as when Vintners mixe water with wine, or when silver and lead are mixed together, and they make up a third, different from the two; God will not have his religion mixed this wayes.

The Lord commanded, *Exod.* 30. 29. to make the holy oyntment of pure myrrhe, in the originall it is *mar deror*, *mirrha libertatis*, that is, which is free from all mixture, so *thou shalt make oleum de olivis purissimum. Levit.* 24. 2. the incense that was offered was the most transparent and pure incense, *Lebhonah Zaccah*: *Exod.* 30. 34. So the flowre which was offered to God was *simila pura*, and the Apostle forbiddeth καπηλεύειν, to mixe the word: 2. *Cor.* 2. 17. As Vintners mixe water and wine together. *Prov.* 9. 3. *Wisdome sent forth her maids*, why are they called her maides? but to teach preachers to keepe the word in sincerity, as virgins labour to keepe their virginity uncorrupted; and therefore the prophet Esay putteth the prophets and evangelists

מֹר דְּרוֹר

לְבֹנָה זַכָּה

The wine, oyntment, the oyle, the flowre which was offered to the Lord were pure without mixture.

gelists in the feminine gender, *Mebhasheretb.*

Prophets and Euangelists put in the feminine gender.

מבשרת

The Iewes obserue, that the people of God are neuer called in the scriptures *Abrahamites* from *Abraham*, neither *Isaac* from *Isaac*, but once *Amos* 7.9. But they are called *Israelites* from *Iacob*, and Iewes from *Iuda*, and they gaue this to be the reason; because there came those of *Abraham* who professed diuerse religions, and so of *Isaac*; but these who came of *Israel* and of *Iuda* professed but one religion.

The people of God are not called from *Abraham.*

The Lord would haue his people a people dwelling by themselues, that they should haue no medling with the heathen. *Num.* 23.9. *Loe the people shall dwell alone, and shall not be reckoned among the nations.* He would not haue them lye neare the sea coast (for the *Philistims* lay betwixt them and the sea,) lest they hauing too great commerce by sea with the heathen, they should haue waxed prouder and learned their fashions, as *Tyrus* waxed prouder by trading with many nations by sea. *Ezek.* 27.28. and this wayes they should haue endangered their religion; *Salomon* of all the Kings sent his ships farre abroad to other nations, but *Iehosaphat* and *Abaziah* attempted this in vaine. 2. *Chron.* 20. 35. and where it is said, *Psal.* 72. 10. *The Kings of the Ilands shall bring presents to thee*, what Ilands are meant here? not the farre Ilands, but the Ilands which lay within the Mediterranean sea.

The Iewes a people dwelling by themselues.

Why he would not haue them to dwell neare the sea.

The kings of the Ilands who.

First, it was not lawfull to mixe Gods religion and the deuills, such was that religion in the house of *Micah. Iud.* 17. 5. Who had an *Ephod* and *Teraphim*, an *Ephod* for the true worship of God, and the *Teraphim* for the worship of the deuill.

Gods religion and the deuils mixed together.

Again it was not lawfull to mixe Iudaisme and Gentilisme together. *Levit.* 19. 27. *Yee shall not round the corners of your heads, neither shalt thou marre the corners of thy beard, yee shall not make any cutting in your flesh for*

Iudaisme and gentilisme.

the dead, nor print any marke upon you. These were the ceremonies of the heathen; therefore the Lord discharges his people to use them. Such was the mixture of the Samaritan religion, who worshiped both the Lord and the idols of the land; and such was the religion of the *Gergasites* who learned many things of the heathen, as to eate swines flesh, and not to circumcise; and of the *Ebionites* who observe both the Iewish and christian sabbath.

Ioseph. lib. 2. de bello Iudaico. cap. 20.

Christianitie and Iudaisme cannot be mixed.

Thirdly, it is not lawfull to mixe christianitie and judaisme; such were the *Galatians*, who would keepe the ceremonies of the law and the gospell.

Quest.

After the death of Christ, when the apostles observed the ceremonies of the law with the gospell, whether mixed they judaisme with christianitie, or not?

Answ.

Why the Apostles kept the ceremonies after the death of Christ.

They kept these ceremonies but for a while, for the winning of the weake Iewes. When Christ came in the flesh, the ceremonies and grace were mixed together like the new wine and the dregges; then the lees began to settle downe, and the wine to bee somewhat more cleare: so at the first, the wine of grace and the ceremonies which were the lees, were mingled together, and afterwards they began to be separated; and as the Vintner, if hee draw the wine too soone from the lees, it will become sowre; for the dregges keepe the wine from corruption, therefore hee who mindeth to keepe his wine, letteth it stand upon the dregges awhile to preserve it: So the Apostles would not draw the wine of grace too soone from the lees of the ceremonies, but lest this wine standing too long upon the lees should corrupt, as *Moab* did: *Ier.* 48. 11. therefore they drew the gospell altogether from the ceremonies.

Simile.

When judaisme and gentilisme were mixed together, here the oxe and the asse were yoked together, the cleane and the uncleane beast; when the apostles used

used the ceremonies after the death of Christ, they used them *ad aliud, & non per se*, for the winning of their brethren, and not for any thing that was in the ceremonies themselves, but when the *Galatians* used them under the gospell, this was to ioyne a dead man and a living man together, for they were dead after Christ said, *consummatum est*, and had no use in the church afterwards but by accident; for as hee who buildeth a vault letteth the centrels stand untill he put in the key stone, and then hee pulleth them away: so when the corner stone Iesus Christ was come, it was time that these centrels, the ceremonies should be removed.

The ceremonies after the death of Christ, were not kept for themselves but for another end.

Fourthly, it is not lawfull to mixe christianitie and gentilisme, such was the doctrine of the *Nicolaitans*: *Revelat.* 2. 15. and some in *Corinth* who professed that there was not a resurrection: Such is the religion of those in *Russia* and *Muscovia*, they have some christian profession of the Greeke church, and mixed with many heathenish ceremonies.

Quest. Whether is it a greater sinne to mixe judaisme and christianity together, or to mixe christianity and gentilisme together.

Answ. It is a greater sinne to mixe judaisme and christianity together, for the Iewes ceremonies belonged once to the church; and therefore for them to rise up againe to molest the Church, is a greater sinne, then when the ceremonies of the gentiles trouble the Church.

Fiftly, when a religion is made up of judaisme, gentilisme, and christianity, such is the religion of the *Marduites* a people in *Syria*, who keepe the christian sabbath with the Christians, and the Iewish sabbath with the Iewes, and they worship the sunne and the moone with the Pagans.

Brerewood in his inquiries.

Some idolatrous worship is made up of judaisme, gentilisme, and Arrianisme, as Turcisme. Some is made

of iudaisme, gentilisme, and christianity.

Conclusion.

The conclusion of this is, the pure worship of God is like the glassie sea. *Revel. 4. 6.* which is transparent and shineth, and not darke and covered with ceremonies: we must not borrow the painting of that wrinkled whore to paint the Church with it, but wee must keepe her in her owne beauty.

EXERCITAT. XIV.

Of the motives which moved the heathen to worship idols.

Commandement 2.

Rom. 1. 21. Because when they knew God they glorified him not, they became vaine in their imaginations.

IDolatrie amongst the heathen arose especially from three grounds, the first ground was the desire which they had to continue the name of their predecessours, benefactors, and their nobles; the second ground, was the desire of some bodily pledge of Gods presence to bee amongst them; and the third ground which drew them to idolatrie, was their boldnes to represent God mystically and hieroglyphically by sundry images.

The heathen set up an image to continue the name of their predecessours, and their posteritie worshipped it as a God.

The first ground was their desire to continue their name to the posterity, and therefore they set up images onely at the first for representation in remembrance; but the posterity following, turned this representation into adoration, and they made gods of those whom they knew to have beene but men; therefore they set up in their temples, *Harpocrates* holding his finger upon his mouth

mouth, to teach them silence, that no man should bee bold to say, that these were men once, whom they worship now as gods.

Augustin. de civitate Dei. lib. 8.

The second ground which moved them to commit idolatrie, was the desire they had of some visible pledge of the presence of a godhead amongst them; and even as the souldiers desire to see their captaine visibly in the field before them: So desired they to have some visible signe of a godhead amongst them; and having these pledges, they thought that their gods would not leave them, and wanting these, they thought the gods would leave them.

The people desired much a visible signe of the presence of their God.

When *Alexander* the great besieged *Tyrus*, one of their Diviners told them, that it was revealed to him in a dreame, that their god *Apollo* was to depart from them shortly; what doe they to detaine *Apollo* still amongst them? they take the image of *Apollo* their god, and bind it with a chaine of gold to a post, thinking thereby to detaine *Apollo*; they held that this image was a pledge of his presence amongst them, and they thought so long as they kept the image of *Apollo* that he would not leave them.

They tyed the image of *Apollo* to a post.

Diodorus Sic. lib. 1. cap. 1.

The third ground which led them to this idolatrie, was their boldnesse to represent god mystically by their hieroglyphicks, representing him as they pleased. In *Thebe* a towne of *Egypt* (as *Plutarch* maketh mention) they worshiped a god whom they acknowledged to be immortall, but how painted they him? in the likenesse of a man blowing an egge out of his mouth, whereby they signified, that it was the Lord that made the round world by his word, and they dedicated a sheepe to him; because of old, milke was their food for the most part.

Plutarch. de Iside & Osiri.

How they painted God in *Thebe*.

Varro de re rustica lib. 2. cap. 1. 11.

So in the towne of *Sai* where *Minerva* was worshiped, before the gates of the Temple they had this hiro-

glyphick

Plutarch. de Iside & Osiri.

glyphick painted an infant, an old man, a ſparhawke, a fiſh, and *Hippopotamos* whereby they ſignified, *O qui naſcimini & denaſcimini, Deus odit impudentiam.* By the young child they ſignified our birth, and by the old man our death, and by the ſparhawke they meant God, who was moſt ſharpe in ſight to ſee all things, and ſwift to revenge; and by the fiſh which liveth in the ſea, a thing hated by the *Egyptians*, they meant hatred, and by *Hippopotamos* the ſea horſe, who killeth his father and covereth his damme, they meant impudencie.

The Egyptians repreſented God by a ſerpent.

So the *Egyptians* repreſented God by the ſerpent *Aſpis* who caſteth the skin every yeare and renueth the age of it, whereby they ſignified Gods immortalitie, and thus boldly *They changed the glory of the incorruptible God into an image made like to corruptible man, and to birdes, and foure footed beaſts and creeping things.* *Rom.* 1. 23.

EXERCIT.

EXERCITAT. XV.

Whether things idolatrous may be converted to any use, either in the service of God, or may we convert them to our owne use?

Commandement II.

Deut. 7. 25. *The graven images of their gods shall yee burne with fire; thou shalt not desire the silver or gold that is upon them, nor take it unto thee, lest thou be snared therein, for it is an abomination to the Lord thy God.*

AS we must give nothing to the idoll, so wee must take nothing from it.

There were three sorts of *Cherem*, or things execrable under the law, first when both men and beasts were to be destroyed, and then nothing came either to Gods use or to the peoples; such were the goods of the apostate Iewes who fell away from the true God. *Deut.* 13. 15. and in this sense the *Amalekites* and their goods were execrable.

חרם *Res devota Anathema.*

Three sorts of execrable things under the law.

Secondly, they were execrable, when the men and their beasts and their stuffe were burnt, but the gold, silver, brasse, and iron were reserved for the use of the sanctuarie, and these of *Iericho* were execrable in this sort: *Iosh.* 6. 24.

The third sort were these, when the men alone were killed, but the beasts and all other things which belonged to them were converted to the use of the souldiers; such was the towne of *Hai. Iosh.* 8. 27.

Things consecrate to idols were execrable when they were idolatrous in state.

Things belonging to idolaters are of three sorts.

What idolatrous things we may use.

Things belonging to Idolaters were of three sorts, first such as pertained to Idolaters but were not idolatrous, as *David* tooke the sword of *Goliah*, and hung it up in the house of God; secondly things that were idolatrous, but were not idolatrous in state, as the fountaines out of which the heathen drew water for the service of their idols, yet the Christians might have converted these fountaines to a spirituall or a civill use; so *Gideon* tooke the bullock which was appointed for *Baal*, and the grove, and offered the bullock with the wood in a sacrifice to the Lord. *Iudg. 6. 26.* So the *Bethshemites* tooke the *Philistims* cart, and the kine, and offered them to the Lord in a sacrifice. 1. *Sam. 6. 15.* because they were not idolatrous in state; for even as the cloathes of the leper being washed, were made cleane, *Lev. 21. 8.* So those things which belonged to the Idolater, and were not idolatrous in state, might be cleansed and converted to other uses.

But when a thing was idolatrous in state, and carried the marke and badge of the idoll still upon it; as their images of gold and silver, and their ornaments. *Deut. 7. 25.* they were to be cast away, and not to be converted to any other use. *Esay. 30. 22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth, and shall say unto it, get thee hence.*

Achan stole a *Babylonish garment, and two hundreth shekels of silver, and a wedge of gold. Iosh. 7. 21.* in the Hebrew it is, *Lashon zahabh, a tongue of gold*, this tongue some hold to have beene the sword which hung by the idols side; and some worshiped *Acinacis*, the sword it selfe, as the *Scythians*. Of old, a sword was called *lingua*, as *Fannius* an ancient writer testifieth, and the Babylonish garment they hold to bee the cloak which covered the idoll, and the two hundred shekels to be the money which

לשון זהב
Lingua auri.

Villalspand de ponderibus & mensuris.

The *Scythians* worshiped a sword.

which was dedicated to the idoll; now becauſe *Achan* tooke this which was idolatrous in ſtate, and which might not bee converted to his uſe, therefore the Lord will have him and all his to be rooted out.

That which had an immediate dependance ſtill upon the idoll, and had relation to it, keeping ſtill both the matter and the forme; that cannot bee offered to the Lord. Example, *Conſtantine* the great tooke out of the temple of *Serapis* their ſacred elne *Pathom*, whereby they meaſured yearely how much the river *Nilus* would overflow; which the heathen thought to have a certaine divinitie in it; this elne *Conſtantine* ſhould not have cauſed to be put in the temple of *Alexandria*, becauſe this elne both in matter and forme was kept here, as it was in the idolatrous uſe before.

Caſſiodorus & tripartita Ruffinus.

What Idolatrous things might not be uſed.

That which is idolatrous in ſtate and hath an immediate dependance upon the idoll, ſhould neither be converted to a ſpirituall or a civill uſe; therefore that which the Iewes ſay, is falſe, that *David* tooke the crowne from *Milcom* the god of the *Ammonites*, and ſet it upon his owne head. 2. *Sam.* 12. 30. If this crowne was the crowne of the god of the *Ammonites*, then it was idolatrous in ſtate, and *David* could not have ſet it upon his owne head. Wherefore hee tooke this crowne from *Malcam* the king of the *Ammonites*, and ſet it upon his owne head.

Nothing that hath an immediate dependence on the Idoll can be converted to any uſe.

מלכם *nomen Idoli.*

מלכם *Rex eorum.*

David tooke not the Crowne from *Milcom* the Idol, but from the King of *Ammon.*

Obj.

But how could the king weare ſuch a crowne upon his owne head? a talent in weight is fortie ſixe pounds and fourteene ounces, which being reduced to the value of our money will extend to 2250. pounds; the king of *Ammon* could not weare ſuch a crowne of ſo great weight upon his head; therefore it may ſeeme that it was taken from the head of the idoll, and not from the head of the king.

Moſt thinke that Talent here is taken according to

Anſ.

Some thinke that the crowne was 2250. pound according to the *Syrian* weight.

the *Syrian* weight, which was not aboue the quarter of an Hebrew talent, and which weigheth of our weight eleven pound and foure ounces, and they thinke this the rather, becauſe *Rabba* in the countrey of the children of *Ammon*, lay in the countrey of *Syria*; therefore it ſeemeth that they followed their weight.

Anſ. 2.
Some thinke that the crowne was valued according to the worth and not the weight.

Secondly, ſome anſwere that this crowne was valued according to the worth and not the weight of it, in regard it was ſet with pretious ſtones and jewels, it weighed ſo much, that is, it was worth ſo much. *Zach.* 11. 13. they weighed for my wages as much as I was valued at, that is, thirtie peeces of ſilver.

Anſw. 3.

Thirdly, he both changed the forme of it, and diminiſhed the weight of it.

Things which have beene the immediate inſtruments of Idolatrie, may be uſed.

Againe theſe things which have beene the mediate inſtruments in the worſhiping of idols, theſe may bee uſed; a church may bee uſed although before idolatrie hath beene committed there: There was no mountaine more defiled with idolatrie then the mount of Olives was, and therefore it was called *mons corruptionis*, 2. *King.* 23. 13. and yet no place where Chriſt prayed ſo often as there.

The Idoll it ſelfe may not be uſed.

The idoll it ſelfe may not bee uſed, becauſe it hath beene the immediate inſtrument of idolatrie; when ſouldiers doe beſiege a towne and take it, they pull downe the trophees and colours of the enemies, but not the towne it ſelfe, the idols are the trophees, enſignes and colours of idolatrie, and therefore to be pulled downe.

Obj.

Deut. 12. 2, 3. *Yee ſhall verily deſtroy all the places wherein the nations, which ye ſhall poſſeſſe, ſerve their Gods.* Then it may ſeeme that the places where idols have bin worſhiped ſhould be deſtroyed.

Anſw.
Moſes judiciall lawes do not bindeus as they did the Iſraelites.

This was a temporarie ordinance, and a part of *Moſes* policie which is now abrogat, for howſoever the equity of this law remaineth, teaching us to deteſt idolatrie, yet

yet it bindeth us not in such a manner to detest idolatrie as they did. Example, God commanded here to destroy idolatrous places, hee commanded to burne the cattell, spoyle, and goods of the apostates; the equitie of this commandement teacheth us to detest and abhorre idolatrie, but we are not bound to follow it in the same manner.

The Lord commanded to consume the rest of the holy things, when the religious use of them ceased, as to burne that which was left of the Pascha. *Exod.* 12. 10. So that which was left of the ram of consecration. *Exod.* 29. 34. and so of the flesh of the peace offering. *Levit.* 7. 15. the equitie of this ordinance continueth for ever, teaching us how to regard holy things with an higher estimation than common things, but we are not bound according to the letter of the law to follow this; for the bread and the wine remaining after the Sacrament should not be burnt; in these lawes wee must looke to the equitie and substance, but not to the letter; and many things were urged in *Moses* policie, which wee are freed of now. Example, the Iewes were forbidden expressely to marie with the heathen, and if they had married such heathen wives, and had begotten children upon them; yet they were commanded to put them away againe. *Ezra.* 10. 11. But now a Christian hath greater liberty. 2. *Corinth.* 12. 13, 14. An idolatrous wife was not sanctified by her husband under *Moses* law, as she may be under the gospell; God hath changed the rigour of this law. *Deut.* 17. 25. Not to take so much as any thing belonging to idolatrie, and turne it to a civill use. *Iosh.* 7. 1. It is now changed; and the abomination is taken away, we may eate now of the idolothites, when they are not in the temple of the idols, which they might not doe under *Moses* law.

The equitie of the judiciall law bindeth us now.

Greater libertie to Christians under the Gospell, then to the Iewes under the Law.

If the brasen serpent was abolished, why should not

the place likewiſe where idols have beene worſhiped, be aboliſhed as well as images.

Anſ. A place is a neceſſary circumſtance in the worſhip of God, but this Serpent was not, neither are crucifixes now.

When a thing is idolatrous in ſtate.

Things are idolatrous in ſtate when they are in the act of idolatrie, but out of that act and place, and carrying no repreſentation of the idoll, they ceaſe to bee idolatrous, and may be uſed. Example, no man might eate of the fleſh of the ſacrifice when it was in *idoleio* in the place where the idoll was worſhiped; yet the reſt of the fleſh, when it was ſold in the ſhambles they might eate of it: for *relata extra uſum non ſunt relata*, the relation here ceaſeth betwixt the fleſh and the idoll. *Iulian* the apoſtate cauſed conſecrate the whole fleſh in the ſhambles to the idols, thinking that none of the Chriſtians would eate of it; but the fleſh in the ſhambles was *extra uſum*, it but was idolatrous in the temple of the idols, but not in the ſhambles.

The ſuperſtitious Iewes would drinke no wine of the Gentiles.

Concluſion. The Lord forbad the Iewes *libamina gentium*, *Deut.* 32. 37. but the Iewes added that they ſhould drinke none of the wine of the gentiles, that is, any meate or drinke dreſſed by them; and therefore at this day they will neither eate of the chriſtians meate, nor drinke of their drinke, but they will give of their meate to the chriſtians; it was onely *libamen*, the idolatrous drinke of the gentiles which the Lord forbad them, but he forbad them not ſimply their meat and drinke.

The concluſion of this is, as he who is chaſt deſpiſeth not onely the harlot, but alſo the favour of the harlot: ſo if we would eſchew idolatrie, we muſt not onely eſchew idols, but alſo things dedicated to idols.

EXERCIT.

EXERCITAT. XVI.

The reason why the Lord will not suffer idolatrie.

Commandement II.

Exod. 20. 5. *For I the Lord thy God am a jealous God.*

AS these words, *I am the Lord*, are prefixed to the first commandement; so they are annexed to the rest: they are prefixed to the first by way of preface; *I am thy Lord thy God. Exod.* 20. 2. So they are annexed to the second; as here, and *Levit.* 19. 4. *Turne yee not unto idols, nor make to your selves molten gods: I am the Lord your God.* To the third, *Levit.* 19. 12. *Ye shall not sweare by my name falsly, neither shalt thou prophane the name of thy God: I am the Lord.* To the fourth, *Vers.* 30. *Ye shall keepe my sabbaths, and reverence my sanctuarie: I am the Lord.* To the fift; *Vers.* 3. *Ye shall feare every man his mother, and his father, and keepe my sabbaths. I am the Lord your God*, and *Vers.* 32. *Thou shalt rise up before the hoary head, and honour the face of the old man, and feare thy God; I am the Lord.* To the sixt, *Vers.* 16. *Neither shalt thou stand against the bloud of thy neighbour: I am the Lord.* To the seaventh, *Levit.* 18. 6. *None of you shall approach to any that is neare of kin to you, to uncover their nakednesse: I am the Lord.* To the eight, *Vers.* 19. *Thou shalt not defraud thy neighbour, &c. I am the Lord.* So to the ninth, *Vers.* 16. *Thou shalt not goe up and downe as a talebearer among the people, I am the Lord.* And generally to all the Commandements. *Levit.* 18. 5. *Ye shall therefore keepe my statutes and my judgements, which if yee doe ye shall live in them. I am the Lord.* He hath set his name to

The Lord to shew his authoritie to command, setteth his name to every one of the commandements.

to every one of them, to shew that hee hath power to command.

Deus Deus tuus, he is God of all creatures, but hee is *Deus tuus* of his Church.

God both lendeth and borroweth from man.

I am a jealous God, the Lord *whose delights were with the sonnes of men*, *Prov.* 8. 31. will interchange with man, he will both lend some things to him, and borrow some things from him.

Things arising from the understanding and will of God, are first spoken properly of himselfe.

Some things are spoken properly, which arise either from his understanding or from his will. From the understanding, as his knowledge, and providence, these are first spoken properly of God; and then attributed to man. So these which arise from his will, as his goodnesse, mercie, and grace, hee communicateth himselfe by creation to all his creatures; and therefore hee is called the father of them. *Iob.* 38. 28. *Pater pluviæ, the father of raine.* This word *father* is properly attributed to him. *Ephes.* 3. 15. *Of whom all fatherhoods in heaven and earth are named*, and it is borrowed from him and given to creatures; either when men beget a sonne, or when they make a thing, they are called the father of it. *Gen.* 4. 20. borrowed from him who is the father by eternall generation of his sonne; or father by creation of all the creatures.

Father properly is given to God.

ἐξ οὗ πᾶσα πατριά.

Somethings first proper to the creatures, and then attributed to God.

There are other things which are first proper to the creatures, and then attributed to God by way of metaphor, such as are spoken of God κατ' ἀνθρωπομορφίαν as when we attribute hands, feet, and eyes to him. Secondly such things as are spoken of him, κατ' ἀνθρωπίαν, when the scripture bringeth in God angry after the manner of man, *Psal.* 18. 8. *There went up a smoake out of his nostrils.* Thirdly these things that are spoken of him κατ' ἀνθρωποπάθειαν, when passions are attributed to God after the manner of men; and they are either simple or compounded passions. Simple, as anger, hatred; compounded

Things proper to the creatures attributed to God three wayes.

ded as jealousie, which is made up of love and hatred.

This word *Kinne* signifieth either to be *jealous* or *zealous*, and it is taken either in a good sense or an evill sense: In a good sense when it is construed with *Lamed*, as *Num.* 25. 13. *Kinne le lohau, he was zealous for his God.* But when it is construed with *Beth* or *Eth*, then it is taken in an evill sense. *Num.* 5. 14. *Vekinne eth isshto, and he be jealous of his wife.*

קנא *Zelotypus fuit, zelo, affectus, cum præp.* ל *constructum in bonum sumitur, Cum* ב *vel* את *fere in malum, ut notat Ab. Esr.*

קַנֵּא לֵאלֹהָיו

וְקִנֵּא אֶת אִשְׁתּוֹ

Iealousie what.

Iealousie is a mixed affection of love and hatred, therefore it is called *the fire of his jealousie. Zeph.* 1. 18. God, because he hath married the Church to himselfe, he is jealous of her, least she should goe a whooring from him after other gods. In heaven hee onely loveth the triumphant Church, he is not jealous of her; in earth he is jealous often times of his militant Church, but hee hateth her not; but he hateth the children of this world altogether.

God is *jealous* of his Church here.

A loving husband first beginneth to suspect his wife, then he becommeth jealous of her, and last he cometh to hate her and cast her off: but before hee come to cast her off, hatred saith, I will cast her off, because she hath played the harlot; but love saith, I am loath to cast her off, because she hath beene the wife of my youth. Shee is the mother of my children, and so love prevaileth for a while, but at last when shee continueth in her adulteries, then hee turneth her away, and giveth her the bill of divorcement, and hateth her more than ever hee loved her: so doth God deale with his Church before he cast her off.

How *jealousie* is bred, and how it proceedeth.

This iealousie is a strong passion. *Cant.* 8. 6. *Iealousie is cruell as the grave:* The grave spareth no man, and there is no redemption from the grave: So the iealous husband, nothing will satisfie him: and as it is a dangerous thing to meet *a beare robbed of her whelpes. Prov.* 17. 12. and *the revenger of bloud in his heat. Deut.* 19. 6. So

Iealousie is a strong and rooted passion.

Why the offering of the adulterous woman is called the offering of memoriall.

it is to meet a iealous man in his rage. *Prov. 6. 34. Iealousie is the rage of a man: therefore he will not spare in the day of vengance. He will not regard any ransom, neither will he rest content though thou giveſt many gifts.*

So this paſſion is a rooted paſſion: under the Law the ſacrifice which was offered for the woman ſuſpected of adultery, is called *oblatio recordationis, the offering of memoriall. Num. 5. 18.* in all other ſacrifices iniquitie was purged and forgotten, but in this ſacrifice the wrong is remembred, and they ſay, there are three things which can hardly be cured, iealouſie, frenſie, and hereſie.

Why the Lord fetteth this word *jealouſie* to this commandement.

The Lord ſetteth this attribute of *jealouſie* before the Church here, to warne her to abſtaine from idolatrie, and ſpirituall adulterie. If the wife would remember the rage of her husband, it would terrifie her; and if ſhe would remember his love, this would keepe her in obedience: the adulterous woman when ſhee enticed the young man to adulterie. *Prov. 7. 19.* She ſaith, *The man is not at home, hee is gone a farre iourney, hee hath taken a bagge of money with him, and will come home at the day appointed.* She ſaith, the good man will come home, but not my jealous husband will come; neither thinketh ſhe thus with her ſelfe, what if he come home and take me in the act of adulterie?

A difference betwixt God the husband of his Church, and other *jealous* husbands.

God is a jealous husband, marke a difference betwixt him and other jealous husbands. *Ier. 3. 1. They ſay if a man put away his wife, and ſhee goe from him, and become another mans wife, ſhall hee returne unto her againe? ſhall not the land bee greatly polluted? but thou haſt played the harlot with many lovers, yet returne againe to me, ſaith the Lord;* and if ſhee will returne to him as to a father and guide of her youth, hee promiſeth to accept of her. *Verſ. 4.* Whereas no other husband may accept of his wife backe againe, after hee hath put her away being married to another.

When

When the Church committeth adulterie whether ceaseth she to be the sponse of Christ or not?

Quest.

She ceaseth to bee his spouse upon her part, because she hath committed adultery; but so long as hee giveth her not the bill of divorcement, he accounteth of her as his spouse: therefore the Lord saith of *Iuda*, *Where is the bill of your mothers divorcement?* *Esay.* 50. 1. as if he would say, I never gave her a bill of divorcement, but she went willingly from me of her owne accord, when I would have kept her still. *Iuda* and *Israel* are compared by the Prophet. *Ier.* 3. 11. he called *Israel Meshubha*, the backsliding *Israel*, and he calleth *Iuda Bagodah*, *treacherous Iuda*, when *Israel* fell away hee gave the bill of divorcement to the ten tribes, but he did not repudiate treacherous *Iuda* for all her adulteries.

Answ.

The Church may cease to be a spouse upon her part, but not upon Gods part.

מְשֻׁבָה
aversatrix.

בְּגוֹדָה
prævaricatrix.

First he was the guide of her youth, and he loved her because he remembred still the kindenes of her youth, and the love of her espousals. *Ier.* 2. 2. that is, when he remembred the love of the Patriarchs, & their sinceritie in worshiping of him. Then they committed adulterie and fell away from him; yet they repented, therefore he cast them not off; But after that they had crucified the Lord of glory, then *Paul* said, hee would goe to the Gentiles. There was a little remnant of the Iewes who beleeved in Christ, they were to bee gathered in, and to these *Peter* went to *Babylon*. 1. *Pet.* 5. 13. And a few in the West scattered abroad in *Pontus*, *Asia*, and *Bithynia*, and to these *Peter* wrote. 1. *Pet.* 1. 1. and about the time of the destruction of *Ierusalem* the Lord gave them absolutely the bill of divorcement, and then hee counted them not a people.

When the Lord gave Israell the bill of divorce.

When he gave Iuda the bill of devorce.

The conclusion of this is, jealousie is onely joyned to the second commandement, he is angry for the breach of any commandement, but he is jealous when his worship is corrupted, & his glory given to creatures, wherefore this must be a high transgression.

Conclusion.

EXERCITAT. XVI.

The punishment for the breach of the second Commandement.

Exod. 20. 5. *Visiting the iniquity of the fathers upon the children.*

IN this threatning wee have to consider what it is *to visite* here; secondly what sinnes of the fathers the Lord *visiteth upon the children*; thirdly who are meant by our *fathers* here; fourthly how the children are punished for their fathers sinnes.

What the word Visit signifieth.

To *visite* here is a speech borrowed from a Iudge who useth to punish the evill doers, and to reward those who doe well; so the Lord the great Iudge of the world hee punisheth idolaters and their posterity, and he rewardeth the true worshipers who keepe his commandements, he visiteth in judgement, as he visited the *Egyptians*, and hee visiteth in mercie, as hee visited the *Israelites*. *Exod.* 3. 16. *visitando visitavi, I have surely visited you*, that is, in mercie. So *Gen.* 21. 1. *The Lord visited Sara, as hee had said*, that is, hee visited her in mercy.

God visiteth sometimes in mercie, and sometimes in judgement.

Children have sin from their parents by propagation, or imitation.

He visiteth the sinnes. Sinne is either the sinne which the children have from their parents by propagation, or by imitation; by propagation, as originall sinne; by imitation, as their other personall sinnes. Here wee must put a difference betwixt that accident which is common to the nature of all men, which is called *accidens naturæ*; And a personall accident which is incident to some: The accident which is common to the whole nature of man is alwayes transmitted from the father to the

Accidens { *naturæ.* / *personæ.*

the child, and shall continue to all the posterity of *Adam*, to the end. The most filthie leprosie that is, and which runneth long in a bloud, yet in time will weare away in the posterity; but this originall and hereditarie sinne never weareth out, but it continues with all the children of men, and is alike in them all; the sonnes of the just, and the sonnes of the unjust are both alike in this originall sinne.

Originall sinne is alike in all the sonnes of men both just and unjust.

But these which are personall accidents are not propagated from the father to the son, especially the gifts of the minde; it may bee, that a strong father begets a a strong child, and the leprous father begets a leprous sonne, but neither the defects nor the vertues of the mind are transmitted from the fathers to the children, as the father who is a musitian begetteth not his sonne a musitian; and the father who is wise, begetteth not alwayes a wise child; as *Salomon* the wisest man that ever was, had but a foole to his sonne, *Rehoboam*; therefore he saith, *Eccles.* 2. 19. *Who knoweth whether his son shall be a wise man or a foole.*

Personall accidents are not propagated from the fathers to the children.

Seeing *Adam* transmitted originall sinne to his posterity, what is the reason why hee transmitteth not his righteousnesse to them after his sinne was pardoned?

Quest.

Hee got grace in his second estate, as a personall gift, and therefore hee could not transmit it to his posterity; but if hee had stood in integrity, hee should have transmitted righteousnesse to his posterity, because then it was naturall to him, as when he fell he transmitted sin to his posterity. *And hee begot a sonne in his owne likenesse after his image. Gen.* 5. 3.

Ans.

Adam did not transmit his righteousnesse to his posteritie, because it was not naturall, but personall to him.

This originall sinne the Lord may punish the children for it, if hee would deale in judgement with them, because it is found in all children transmitted from their parents.

By *sinne* here especially is meant idolatrie, which by

By ſinne here is chiefly meant Idolatrie. See Command.2. Exer. 5. pag. 80.

way of appropriation is called ſinne, as is ſhewn before, God viſiteth other ſinnes alſo beſides idolatrie, *As all the bloud ſhed from Abel to Zachary. Mat.* 23.35.

By fathers here are meant not onely naturall fathers, but thoſe who are fathers by example, as *Cain* was a father, *Core* was a father, and *Balaam* was a father. *Iude* 11. *Woe unto them, for they have gone into the way of Cain, and ran greedily after the errour of Balaam for reward, and periſhed in the gainſaying of Core:* and in this ſenſe the devill is called a father. *Ioh.* 8.44. *Yee are of your father the devill.*

By fathers are meant fathers naturall, and by example.

Children by nature and imitation.

There are two ſorts of children; children by nature, and children by imitation: children by imitation are theſe of whom it is chiefly meant here, and they are rather called their children whom they imitate, than their children who begot them. Example, *Iudg.* 18. 30. *Ionathan* the ſonne of *Gerſhon*, the ſonne of *Manaſſeh*; this *Ionathan* was *Moſes* naturall grandchild by generation, yet hee is called the grandchild of *Manaſſeh*, becauſe in wickedneſſe hee followed *Manaſſeh*, and the Iewes ſay, they would not write his name, the ſonne of *Gerſhon*, the ſonne of *Moſes*, for that had beene a diſgrace to *Moſes*, but they wrote him to bee the ſonne of *Manaſſeth*, by lifting up a letter. And the Hebrewes give another example like unto this. 2. *Chron.* 28. 19. *And the Lord brought Iuda low, becauſe of Achaz king of Iſrael.* Why is *Achaz* called *king of Iſrael*, here, ſeeing hee was king of *Iuda*? they ſay, becauſe he imitated the wicked kings of *Iſrael* in their wickedneſſe.

Children by imitation are chiefly meant of here.

משרה

מנשרה

See Exercitat. 10. Pag. 95.

Achaz. King of Iuda called king of Iſrael, and why.

He viſiteth the ſinnes of the fathers upon the children.

Queſt.

How doth it ſtand with the juſtice of God to puniſh the children for their fathers ſinnes, ſeeing the Lord forbiddeth to puniſh the children for the fathers offences. *Deut.* 24. 16. *The fathers ſhall not bee put to death for the children, neither ſhall the children be put to death for their fathers.*

The

The Lord restraineth here the power of the magistrate that he may not put the children to death for their fathers offences, as wee see. 2. *King.* 14. 16. *And they slew his servants who had slaine the king his father, but the children of the murtherer hee slew not, according to that which was written in the Law, the children shall not be put to death for their fathers offences.*

Answ.
The Magistrate may not put the child to death for his fathers sin.

The magistrate may not put the children to death for their fathers offences, although he may punish them other wayes; then it seemeth to be a strange collection. *Levit.* 20. 20. If a woman be begotten incestuously with child, then she shall be burnt, *non expectato partu*, that is, before she be delivered of the child.

See *Iunii Analyses in Levit.* 20. 20.

But *they shall die childlesse*, this cannot be understood of barrennesse, for that were no punishment to them; therefore it may seeme to be taken in this sense, she and the child shall bee taken away together by the magistrate.

Obj.

This cannot bee the meaning of the place, that the mother and quicke child shall bee killed together; for the children may not be put to death for the offence of their father or mother; but this seemeth rather to be the meaning of the place, when the magistrate understandeth once that a man had lyen with his uncles wife, then hee shall presently cut them off, before the woman conceive, and so they shall die without seede.

Anſ.
The mother cannot be killed, the child being quick in her belly.

The Lord who is author of life and death, he may punish the children for their fathers offences with temporall punishments, but hee never punisheth the children for their fathers offences with eternall punishments, unlesse they imitate their fathers sinnes.

God may punish the children with temporall punishments for their fathers sinne.

It may bee said that children are punished not onely with temporall judgements, but also with spirituall judgements, and that before they can imitate their fathers sinnes. *Gen.* 17. 14. *And the uncircumcised man-child*

Object.

child whose flesh of his foreskin is not circumcised, that soule shall be cut off from his people. Here the child may seeme to be cut off for his fathers fault, because his father neglected to circumcise him; and, *to bee cut off*, here, is a spirituall judgement, to be cut off in the wrath of God.

Answ.

אֲשֶׁר לֹא יָמוֹל

qui non circumciderit, est fut. Kal, a נמל but the Vulgar Latine translation maketh it to be *fut. Niphal a* מול *qui non circumcisus fuerit.*

In the originall it is thus, *præputiatus masculus qui non circumciderit carnem præputij sui*, but the vulgar Latine reads it; *if he be not circumcised, he shall be cut off*; but the right reading is, *he who circumciseth not the foreskin of his flesh, he shall be cut off*, for the text addeth, *he hath broken my covenant*, which cannot be said of young infants, but of children when they are come to age and understanding, and when they become (as the Iewes say) *filii præcepti*, then if they despise the covenant, they are to bee cut off.

Children imitate their fathers sinnes two wayes.

When children imitate their fathers sinnes, then the Lord punisheth them: Children imitate their fathers sins two wayes, either affirmatively, or negatively; affirmatively, when they begin to imitate their fathers sinnes in their infancie and young yeares. *Ier.* 7. 8. *The children gather wood, and the fathers kindle the fire, and the women kneade the dough to make cakes to the queene of heaven*; here they were initiated in their fathers idolatry. So when the *Israelites* married with the wives of *Ashdod*, the children spake the language of *Ashdod*, imitating their fathers. *Nehem.* 13. 24. Secondly, when they come to a greater maturitie of age, and then *they fill up the measures of their fathers*: *Mat.* 23. 32.

Children are guiltie of their fathers sins when they are not humbled for them,

Secondly they imitate their fathers sins negatively, that is, when they dissent not from their fathers sinnes, and when they are not humbled for them; for if such children had the occasions and temptations which their fathers had, they would doe as they did; and therefore justly their fathers sinnes may bee laid to their charge. *Dan.* 5. 22. *And thou his sonne, O Balshazzer, hast not humbled*

humbled thine heart, though thou knewest all this, meaning the sinnes of *Nebuchadnezzar*, and the punishment of them; this should teach us to take notice of the corruption of our nature, and how ready wee are to follow others in wickednesse, and especially the sinnes of our parents; the blinde Iewes said, if wee had beene in the dayes of our fathers, we would not *have beene partakers with them in the bloud of the prophets. Mat.* 23.30.

Ye will say then, that children are punished for their owne sinnes, why then are they called their fathers sinnes? *Obj:*

They are their fathers sinnes *occasionaliter*, but they are their owne sinnes *causaliter*: they are their fathers sinnes *occasionaliter*, for God may take occasion by the fathers sinnes, to withdraw the grace from his children, and then they are prone and ready to follow all the sinnes of their fathers; when God punisheth the children for their fathers sinnes, hee would never punish them if they were not sinners themselves; but he respecteth more the sinnes of the fathers in punishing of them. *Ioh.* 9.3. Christ saith of the blinde man, that it was neither for his owne sinnes nor his fathers sinnes that hee was borne blinde, but that the workes of God might appeare; if this man had not beene a sinner, hee had not beene borne blinde; for blindenesse is a punishment of sinne: but yet when hee made him blinde, hee respected not here his sinne, nor the sinnes of his fathers; but that the glory of God might appeare: So when God visiteth the sinnes of the fathers upon the children, hee would not punish them unlesse they were sinners; but he respecteth more the sins of their parents, than their owne sinnes, when he punisheth them; and the Lord punisheth the fathers sinnes in their children: the Lawyers say, if the father and the sonne bee suspected of one crime, it is fit that the sonne bee put first to the torture,

Ans.

The sinnes of the fathers are the childrens *causaliter*, but the fathers *occasionaliter*.

God would not punish children for their fathers sinne if they were not sinners themselves.

God in punishing the children looketh more to their fathers sinnes than to their owne.

and they held that it will make the father to confesse sooner then if he were put to the torture himselfe. See how *David* tooke on for *Absalon*, *would to God O my sonne Absalon that I had died for thee.* 2. *Sam* 18. 33. When the Lord punisheth the children for their fathers sinnes, their greatest punishment is their fathers.

When the fathers sinnes and the childrens sinnes meet together, then there is a double punishment. *Esay.* 40. 2. *Shee hath received from the Lords hand, Ciphlayim, double for all her sinnes.*

כִּפְלַיִם *Duplicia pro omnibus peccatis, id est, pro suis peccatis, & parentum:*

The Iewes had a proverbe in their mouthes, *The fathers have eaten sowre grapes and the childrens teeth are set on edge. Ezek.* 18. 2. *Iere.* 31. 29. the Lord saith, *they shall no more use this proverbe, but the soule that sinneth shall die.* They meant that they were carried away in captivity for the sinnes of *Manasseh. Ier.* 15. 4. which he did in *Ieruselem*: the Lord promised that they should have no more cause to say so, *For the soule that sinneth shall die. To die*, here, is taken for a temporall punishment, as exile, famine and such, and not for spirituall death, for the Iewes complained only for their bodily chastisements and not for spirituall; and the Lord answered that hee would punish them no more so. God may iustly set the childrens teeth on edge for their fathers offences, as he did before; and the punishment of the Iewes sinnes lieth upon their posteritie unto this day; but the Lord promises, that their teeth should never be set on edge againe, that is, punished in the captivity of *Babel.*

What is meant by the Iewes proverbe, that the father eat sowre grapes &c.

God *visiteth the sinnes of the fathers upon the children*: It was a prophane comparison of *Bias* the philosopher, who said, If the Gods should punish the children for their fathers offences, this were all one, as if a Doctor should give the child physicke when the father is troubled with the colicke or stone: but this is a foolish comparison

Bias useth a profane comporison.

pariſon; let us then make the compariſon this wayes; the father is a leper and hee begetteth his ſonne a leper, now if the Doctor ſhould preſcribe phyſicke to the ſonne for his fathers leproſie, hee ſhould doe well; becauſe it is both his fathers leproſie and his own leproſie.

When the children follow not the fathers in their ſinnes, then the father is ſaid *to die in his owne ſinne.* *Num.* 27. 3. *Our father died in the wilderneſſe, and hee was not in the company of them that gathered themſelves together againſt the Lord in the company of Korah, but died in his owne ſinne.* that is, in the common ſin of murmuring with the reſt of the people; and it is called *his owne ſinne,* becauſe his children followed him not in his rebellion. *Num,* 26. 11. *The children of Core died not.* But when the children follow the footſteps of their father, then they die in a common ſinne.

What it is to die in his owne ſinne.

The fathers ſinnes are imputed to their children, this ſhould be a meanes to reſtraine fathers from ſinne, and it were but for their childrens cauſe, to keepe them from puniſhment: many parents are carefull to leave inheritance to their children, but oftentimes they leave their ſinnes to them. It was a fearefull legacie that *Ioab* left to his children, that ſome of them ſhould leane upon a ſtaffe, ſome of them ſhould die of a bloody flixe, and ſome of them of a leproſie, and ſome of them ſhould begge their bread. 2. *Sam.* 3. 29. When a man dieth and hath nothing to leave unto his children but his ſinnes, as to one his blood, to another his ſwearing, and to another his adulterie, is not this a pitifull latter will and teſtament? Some leave lands to their children, but withall they leave their fearefull ſinnes to them; and it were better for them to want their lands, then to bee heires to their ſinnes: *Gehazi* left a talent of ſilver behinde him to his poſterity; but he left the leproſie with it. 2. *King.* 5. 27.

Fathers ſhould be ware to bring puniſhments upon their children.

The legacie of *Ioab.*

Children ſhould confeſſe their fathers ſinnes.

The fathers ſinnes are imputed to the children, therefore the children ſhould confeſſe the ſinnes of their fathers. *Levit.* 26. 41. *If they confeſſe their iniquitie, and the iniquitie of their fathers.* So *Nehem.* 1. 6. *Both I and my fathers houſe have ſinned*; and this they are bound to doe, as farre as they can come to the knowledge of their fathers ſinnes: ſuch ſinnes of their fathers they ſhould confeſſe, which they in their owne proper perſons have committed by the example of their forefathers, for theſe ſinnes they ought to crave pardon. *Pſal.* 79. 8. *Remember not againſt us former iniquities*, that is, the ſinnes which wee have committed before by imitating our fathers ſinnes: but we muſt take heed here, that we crave not pardon for our fathers who are dead; for there is no remiſſion, but that which is gotten in this life.

עונת ראשנים
iniquitates Præcedentium

Laſtly the Lord not onely viſiteth the ſinnes of the fathers upon the children, but alſo the ſinnes of the mother. *Pſal.* 109. 14. *Let not the ſinnes of his mother be blotted out*, but when the father is an *Amorite*, and the mother a *Hittite*. *Ezek.* 16. 3. that is worſt of all for the children: for if any of the parents be holy, then the child is holy. 1. *Cor.* 7. 14.

God viſiteth not onely the ſinnes of the fathers, but alſo the ſinnes of the mothers upon the children.

Concluſion. 1.

The concluſion of this is, God viſiteth the iniquities of the fathers upon the children; therefore fathers ſhould be loth to commit ſinne, leſt they tranſmit the curſe to their poſterity.

Concluſion. 2.

God viſiteth their ſinnes upon the children; therefore children ſhould beware to follow their fathers footſteps in their ſinnes, leſt they bee partakers of their puniſhments.

EXERCIT.

EXERCITAT. XVIII.

Of the extent of Gods iustice and his mercie to those who breake and keepe his Commandements.

Commandement II.

Exod 20. 5. *Visiting the iniquities of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands of them that love me and keepe my Commandements.*

THe Lord *visiteth the iniquitie of the fathers unto the third and fourth generation*, in the originall it is, *in tertianos & quartanos*. So, 2. *King*. 10. 30. *Filij quartani sedebunt super solio*: *Thy children of the fourth generation shall sit on thy throne*, that is, *Iehoachaz*, *Iehoash*, *Ieroboam*, and *Zachariah*; the father is the first, the son is the second, the grandchild is the third, and the great grandchild is the fourth; and he setteth downe the third and fourth generation, because men may live to see so many generations come of them. *Gen*. 50. 23. *And Ioseph saw Ephraims children to the third generation*, that is, he saw *Ephraim*, and his sonnes, and his sonnes sonnes.

Why the Lord punisheth unto the third and fourth generation.

It pleaseth God in mercy to breake off the course of sinne, and to interrupt it for the Churches cause; *Korah* was a bad man, yet his sonnes were men fearing God, who wrote some of the Psalmes.

God breaketh off the course of sinne sometimes, his Churches cause.

Where the course of sinne is broken off, there the punishment is not inflicted; the grandfather is a wicked man, his sonne followeth not his footsteps, the grandchild againe followeth the footsteps of his grandfather, here the sinne which was broken off beginneth againe

Where sinne is broken off the punishment will be broken off.

and continueth ſtill with the grandchild. *Manaſſeh* had his ſinne pardoned, but his ſonne *Ammon* walking in the former wayes of his father, became heire of his fathers wickednes; therefore God deferred not the puniſhment, for within two yeares after he was king, he was miſerably killed: Then *Ioſias* ſucceeded who brake off the courſe of his fathers ſinne; and therefore the puniſhment was deferred for the ſpace of thirty one yeares. Then his younger brother *Ioahaz* ſucceeded to him, and the puniſhment was continued in him, and likewiſe in his eldeſt ſonne *Eliacim*.

In lib. de ſera vindicta Numinis

Plutarch ſheweth why the Gods deferre puniſhment for a time; becauſe the ſinne is not found in the childe, which was found in the father; and when the ſame ſinne buddeth forth againe in the grandchild, then the gods doe puniſh: and he uſeth this compariſon, for even, ſaith he, as the grandfather had a mole upon his face, which is not ſeene in his ſonne, but yet it is ſeene in the grandchild; paſſing by his ſonne, it commeth to the grandchild: So may ſinne paſſe by the ſonne and come to the grandchild: and hee telleth of a woman who brought forth a blackmore, when as neither of the parents were blackmores, and being condemned to die as an adultereſſe, an old man teſtified there, that the great grandfather of that childe was a blackemore, and that his blacknes had paſſed by two generations, and come to the third: ſo ſinne may paſſe from one or two generations, and light upon the third; and where ſinne is continued there the puniſhment lighteth.

Simile.

Sinne may paſſe by two generations and come to the third.

Sometimes ye ſhall ſee ſinne continued, going on in a bloud without any interruption. *Rebekah* thought that *Eſau* would have forgotten that which *Iacob* did to him. *Gen.* 27. 45. but he never forgot it, and that hatred continued in his poſterity the *Edomites* without interruption, and they cried; *Pſal.* 137. 7. *Downe with them,*

Sometimes ſinne continueth in a blood.

them, downe with them.

Hee visiteth to the third and fourth generation for idolatrie, but he continueth the punishment some times longer than to the third and fourth generation. *Ezek.* 4. 5. *I have laid upon thee the yeares of their iniquitie, according to the number of the dayes, three hundreth and ninety dayes, so shalt thou beare the iniquitie of the house of Israel:* three hundreth and ninety propheticall dayes are taken here for yeares; and he speaketh here of the idolatrie which began in *Salomons* old age, and continued untill the ninth yeare of *Zedekiahs* captivity, just three hundreth and ninety yeares in all; and as all the bloud from *Abel* to *Zachary* might bee required at the hands of the Iewes in Christs time: So may the Lord lay upon the idolaters now, all the idolatrie from the first idolaters to this time, if hee would deale in justice with them; and hence it followeth, that the idolaters who lived three hundred yeares since, were not in so miserable a case as the idolaters are in now; because they had not so many sinnes to be laid to their charge.

God sometime continueth punishment longer than to the third and fourth generation.

Idolaters in our times are in a worse case then they of old.

Of them that hate me:

How can God be hated, seeing no good thing can be hated?

Quest.

Answ.

The idolaters doe not hate God simply as he is good, but because he punisheth them for their idolatrie; so *Ahab* hated *Micaiah* because he told him the truth, and *Paul* said, *am I become your enemy, because I told you the truth. Gal.* 4. 16.

How a man is said to hate God.

To hate God and to love idols, are directly contrary; but for a man to hate himselfe, to the end hee may love God, are subcontrary; when a man loveth himselfe lesse, that he may love the Lord, this is but improperly called hatred, and so *Iacob* hated *Leah*, that is, hee lesse loved her than *Rachel*; but when a man loveth God lesse then his idoll, that is properly called hatred.

To hate God and love our selves are directly contrary.

To hate our selves, and love God are subcontraries.

Now

Idolaters looke not ſtreight upon God.

Now to keepe our ſelves that wee fall not into this hatred of God by loving idols, wee muſt lift up our eyes and looke ſtreight from the creatures to God, and from God to the creatures; and then we ſhall not fall to idolatrie. *Quando linea currit æqualiter inter duo extrema*, and wee looke ſtraight by the line to the two extreames, then wee ſee them perfectly; but when wee looke not equally upon them, but a ſquint; then wee have not a perfect view. Idolaters never looke aright upon God and his creatures, and therefore they give the honour to the creature which is due to the creator, but if they would compare God with the poore creatures, they would never give his glory unto them.

And ſhewing mercy unto thouſands of them that love me and keepe my commandements.

God enclineth more to mercie then juſtice.

Gods juſtice reacheth unto the third and fourth generation, but his mercy to the thouſand generation; and hence we may gather, that God inclineth more to mercy than to juſtice, and therefore when hee puniſheth he is ſaid, *facere opus non ſuum. Eſay.* 28. 21. *That hee may doe his ſtrange worke*, that is, to puniſh.

Facere opus non ſuum, quid.

Queſt.

Mercy and juſtice being Gods two armes, how is it that one of them is longer than the other?

Anſ.

The one of them is not longer than the other, but hee maketh his Church to feele more his mercy than his juſtice.

The bleſſing of the fathers are conveyed to good children,

Shewing mercy unto thouſands, this bleſſing of God is conveyed by good parents to the children, for the moe good predeceſſors that a man hath, hee may looke for a greater bleſſing. We have an example of this. *Gen.* 49. 26. *The bleſsings of thy fathers are ſtrong with the bleſsings of my progenitours*, all the bleſſings of the good predeceſſours concurring together, are effectuall meanes to continue the bleſſing to the poſterity.

To thouſands, the Lord will not forget thee, although thou

thou be many generations after thy good predecessors, *David* made inquirie for *Ionathans* posterity that hee might doe good unto them. 2. *Sam.* 9. 1. *Is there any left of the house of Saul, that I may shew him kindenesse, for Ionathans sake.* The Lord blessed the posterity of *Ionadab*, the *Rehabits*, for their godfathers cause.

God forgetteth not the children of good parents to many generations,

Of them that love mee and keepe my commandements. Hence wee may learne, if mens best workes have need of mercy, then no man can bee justified by his workes, for mercy secludeth merit. *Hos.* 10. 12. *Sowe to your selves in righteousnesse, and reape in mercy*; the Church must looke for mercy when she is reaping her reward. So, 2. *Tim.* 1. 16. *The Lord give mercy unto the house of Onisephorus, for he hath oft refreshed me, and was not ashamed of my chaines.*

Our best workes have need of mercie.

Shewing mercy. Exod. 23. 19. *I will be gracious to whom I will be gracious*, that is, I will have mercy without any merit. *Prov.* 18. 23. *The poore useth intreaties. Tahhannunim*, that is, they begge only of favour, but nothing of merit. So when we have done all things that we can do, let us count our selves unprofitable servants. *Luc.* 17. 10.

God sheweth mercie without merit.

תַּחֲנוּנִים יְדַבֵּר רָשׁ

Supplicationes eloquitur pauper.

And keepe my commandements, the Lord must first shew mercy before wee can keepe his commandements; wee keepe not his commandements first, and then he sheweth mercy, all the good of the Church depends upon Christ, and if he shew not mercy, then shee is not a Church. The Church hath beene fitly compared to *Heliotropion*, or the marigold, so long as the sunne shineth upon it, so long it spreadeth the leaves of it; but when the sunne withdrawes it selfe, then it contracteth the leaves and spreadeth no more. So doth the Church flourish when the Lords mercy shineth upon her; but when he withdrawes his presence from her, she loseth her beauty.

God sheweth mercy and then we keepe his Commandements.

And keepe my commandements. The children of God

keepe the commandements becauſe the Lord freeth them of the ſtraight obedience of the law, *non κεῖται*, it lieth not upon them, nor urgeth them, as it doth upon the wicked, *Juſtis non eſt lex poſita, the law is not made for the righteous man.* 1. *Tim.* 1. 9. It lieth not like a burthen upon them, God accepteth of their endeavours, although they come ſhort in many things.

God enableth his children to keepe his Commandements.

Secondly, in keeping the law the ſpirit of God both *jubet & juvat*, he commandeth his children, and giveth them the ſpirit of obedience to doe thoſe things, which he commandeth, willingly.

God taketh away the irritation of the Law from his children.

Thirdly, he taketh away the irritation of the law; for the law to a naturall man is a provocation to ſin. *Rom.* 7. and ſo the law becommeth eaſie to them, and thus they are ſaid to keepe the commandements.

Concluſion.

The concluſion of this is, Miſerable is the caſe of idolaters, who muſt both anſwer for their owne ſinnes, and likewiſe for the idolatrie of their prede-ceſſors.

COMMAN-

Commandement III.

Exod. 20. 7. *Thou ſhalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltleſſe that taketh his name in vaine.*

First the commandement is ſet downe here, and ſecondly the reaſon of the commandement. The commandement, *Thou ſhalt not take the name of the Lord thy God in vaine*; the reaſon of the commandement, *for the Lord will not hold him guiltleſſe that taketh his name in vaine.*

What it is to *take Gods name in vaine.*

Thou ſhalt not take, that is, thou having no calling, thou ſhalt not take his name in thy mouth to ſweare by it; and ſo Chriſt ſaith to *Peter*, all *they that take the ſword, ſhall periſh by the ſword. Mat.* 26. 52. that is, they who have no calling to take the ſword, if they take the ſword they ſhall die by it; ſo he that taketh Gods name in his mouth to ſweare by it, and is not called to ſweare, he taketh the name of God in vaine; and the Hebrewes obſerve, that *Nisbang* ſignifieth to be ſworne, rather then to ſweare; which implieth that a man ſhould not ſweare but when an oath is laid upon him.

נִשְׁבַּע *potius paſſive hic ſumitur quam active*

Secondly *thou ſhalt not take*, *Naſha* is to lift or take up a thing of weight, as *tollere parabolam, To take up a proverbe. Eſay.* 14. 4. to *take up a lamentation*, *Ezek.* 26. 17.

נְשֹׂא *proprie Onus tollere.*

לַשָּׁוְא
לַשָּׁקֶר

In vaine, Leshave, and *Levit.* 19. 12. it is, *Ye shall not sweare by my name, Leshakar, falsely.*

The negative part of this commandement forbiddeth first the superstitious abusing of the name of God. Secondly, it forbiddeth the deceitfull and superstitious abuse of the name of God. Thirdly, imprecations and cursings. Fourthly, perjurie. Fiftly, blasphemie.

The affirmative part commandeth to use Gods titles and names reverently, in an oath to observe verity, righteousnesse and judgement. So to vow, &c.

EXERCITAT. I.

How the Iewes superstitiously abused the name of God Iehova.

Commandement III.

Levit. 24. 11. *And the Israelitish womans sonne blasphemed the name of the Lord.*

THe Iewes had this name *Iehova* at the first in εὐλαβείᾳ, secondly in δεισιδειμονίᾳ first they reverenced this name, and then superstitiously abused it.

First they had a more religious & reverent respect to this name, because it was *Zeeer, memoriale ejus,* his memoriall. *Exod.* 3. 14. *This is my name for ever, & this is my memoriall unto all generations:* Secondly, because this name *Iehova* was the name of Gods essence, they did the more sparingly expresse it, and they called it *Shem hamphorash, nomen separatum,* a separate name, because it was incommunicable to any other creature, so they called it *Shem hammicbhad, nomen gloriosum,* and *Shem ÿthbarek, nomen benedictum.*

זֵכֶר *Memoriale.*

שֵׁם הַמְּפֹרָשׁ *Nomen separatum.*

שֵׁם הַמְכֻבָּד *Nomen gloriosum.*

שֵׁם יִתְבָּרֶךְ *Nomen benedictum.*

Secondly they expresse this name but seldome, because

cause they could not tell how to pronounce it, for it is not pointed with the owne vowels of it in the scripture, but onely with the vowels of *Adonai*, or *Elohim*, the Greeks have no letter to pronounce it aright, and therefore it is called ἀνεκφώνητον, ἄφραστον, ἄῤῥητον, ἀπορῥήτον; for these respects at the first it was but seldome pronounced, & the first who pronounced *Iehova*, amõgst the Christians was *Petrus Galatinus* following the pronunciation of the Syriacks and the Greekes, but if ye would pronounce it according to the owne letters, it should be *Iahve*, as יַעֲקֹב יִרְמוֹת

Who pronounced the name *Iehova* amongst the Christians first,

Afterwards the Iewes fell in δεισιδαιμονίαν, superstitiously abusing this name; and first they say; that the Israelitish womans sonne was stoned to death, because he blasphemed the name of God, that is, because he pronounced the name *Iehova*: *Onkelos* paraphraseth it, *quod expresserit nomen Iehova*, and the *Seventy*, *Quod* ἐπονομάσας ὄνομα hee named the name, to wit, *Iehova*.

פרש יה שמא

Then they fell into greater superstition, they say, the high Priest pronounced this name *Iehova* ten times in the day of expiation; thrice in his first confession. *Levit.* 16. 6. which was private; thrice in his second confession, which was publique. *Levit.* 16. 24. and thrice upon the skape-gate. *Levit.* 16. 21. and once in casting of lots. *Levit.* 16. 9. So they say, the Priest who blessed the people, if he was out of the temple and blessed the people, then his blessing was pronounced as three blessings, and the people answered, *amen*, at every blessing; but when he pronounced it in the temple, hee pronounced it as one blessing: When he blessed out of the temple, they say, that hee expressed the blessing by the name *Adonai*; but in the temple, by the name *Iehova*: when they blessed out of the temple, they lifted but their hands to their shoulders, but when they blessed

The superstitious abuse of the name of *Iehova*.

in the temple, they lifted their hands above their heads, except onely the high prieſt; when hee bleſſed, they ſay of him, that he lifted not his hands to his head, becauſe the name *Iehova* was written in a plate of gold upon his forehead; therefore in reverence to this name hee would not lift his hands to his head.

Againe they ſay, when the witneſſes teſtified againſt the blaſphemer, that hee had pronounced the name *Iehova*, the Iudges enquired not of them, whether heard ye this man ſweare by the name *Iehova*, but by the name *Ioſe*; and the witneſſe ſaid, *percuſsit Ioſe Ioſem*, the blaſphemer pierced God, naming him by his owne name: and this they called properly *Nakabh, perforare*, the piercing of the ſide of God, but when the people were diſmiſſed, they keept ſtill the witneſſes; they enquired not then of the witneſſes, whether the blaſphemer had blaſphemed the name of *Ioſe* or not; but the judges ſaid unto them, tell us what ye heard; and the witneſſes ſaid, we heard him diſtinctly pronounce the name *Iehova*; then the judges rent their clothes, and ſo afterwards the man was ſtoned to death; and thus ſuperſtitiouſly they abuſed this name.

נָקַב *Perfodiens a* נָקַב *perforare.*

Concluſion.

The concluſion of this is, two extremities would be ſhunned in taking Gods name in our mouthes, firſt that wee prophanely abuſe not this name by curſing, and next that we ſuperſtitiouſly abuſe it not.

EXERCIT.

EXERCITAT. II.

Of the Iewes superstitious and deceitfull oathes.

Commandement III.

Mat. 23. 16. Whosoever shall sweare by the temple it is nothing, but whosoever shall sweare by the gold of the temple is a debter.

THere is no people that abuseth the name of God more than the Iewes doe, applying these titles and speeches which belong onely to God, unto men; for when they write their familiar epistles to their friends, commending their friends epistle or letter which they have received, they say, *Eloquia Domini, eloquia pura*, giving that commendation to their epistles, which is due onely to the law of the Lord. Againe, when they flatter their friendes, desiring that they may bee intire with them, then they abuse the scripture; *pateat accessus ad adytum sanctitatis tuæ*, they crave accesse to his holinesse, which is proper onely to God. Thirdly, when they would testifie themselves thankefull, they say, *Nomini tuo psallam, I will sing O Lord unto thy name.* Fourthly, when they complaine that their friends have forsaken them, and are not kinde unto them, then they say, *Cum exercitibus nostris non egrederis Domine, Lord thou goest not out with our armies.* Fiftly, when they bid their friends unto a wedding or a banquet, they say, *In te speravi Domine, non confundar, I have trusted in thee, O Lord, let me not bee confounded.* Thus wee see how these blinde wretches abuse the scriptures, and take the name of God in vaine, and we see how Christ blameth

The Iewes abuse the names and attributes of God.

The Iewes abuse the Scriptures.

blameth them. *Mat.* 5. for ſwearing by the creatures.

The Iewes thought it lawfull to ſweare by the heavens.

To prove that it was lawfull to ſweare by the heavens, they abuſed theſe ſcriptures. *Amos* 4. 2. *The Lord did ſweare by his holineſſe*, that is, by the heavens (ſay they) whereas the Prophet meant that he ſwore by himſelfe. So, *Amos* 8. 7. *The Lord hath ſworne by the excellency of Iacob:* the Iewes tooke it for his temple and not for himſelfe, whereas *he ſwore by himſelfe, becauſe he had no greater to ſweare by. Heb.* 6. 13. So they uſed to ſweare deceitfully, and to ſophiſticate their oathes. *Mat.* 23. 16. When they ſwore by the temple, they ſaid, it was nothing; but to ſweare by the gold of the temple, then he was a debter. So if he ſwore by the altar, it was nothing; but to ſweare by the gift upon the altar, then he was a debter, but Chriſt ſheweth them, that to ſweare by the temple, was greater than to ſweare by the gold of the temple; for the temple ſanctified the gold, therefore it is greater than the gold: ſo the altar ſanctified the gift upon the altar, and therefore it was a greater ſinne to ſweare by the altar, than by the gift upon the altar.

How they did ſophiſticate their oathes.

The Iewes ſwore by the Temple.

The Prophet *Haggai* propounded a queſtion to the Prieſts. *Hagg.* 2. 12. *If one beare holy fleſh in the skirt of his garment, and with his skirt doth touch bread or pottage, or wine, or oyle, or any meat, ſhall it be holy? and the Prieſts anſwered and ſaid, no? Then ſaid Haggai, if one that is uncleane by a dead body touch any of theſe, ſhall it be uncleane? and the Prieſts anſwered and ſaid, it ſhall be uncleane.* If a holy thing touch that which is common, will it make it holy? No: if an uncleane thing touch a cleane thing, will it make it uncleane? Yes: but here when the altar touched the gift, it ſanctified it more, and made it holy. And here is the difference betwixt legall ſanctification & Chriſts blood purging us; for Chriſts blood when it toucheth us, it maketh us holy, but it becometh not uncleane, whereas theſe things which were holy under the law,

law, might be polluted by uncleane things.

The forme of the oath amongst the Iewes at this day, is this, when he sweareth he holdeth the booke of the law in his hand, and he sweareth in the holy tongue after this manner. *I Abraham sweare by the God of Israel, and by him who is long suffering and mercifull, that I owe nothing to this man N.* and the Iudges say unto him againe, *wee attest thee by the great Lord, whether there bee any thing in thy hand which belongeth to that man.* And when the curse of the law is pronounced, he answereth, *Amen, Amen.*

How the Iewes sweare, and the manner of their oath.

They will keepe no oath unlesse they sweare upon their own *Torah*.

They have learned this tricke at this day, they hold that no oath bindeth them, but when they lay their hand upon their owne *Torah*, that is, the booke which is read in their owne Synagogues; but if they lay their hand upon any other bible before a Christian Magistrate; they will readily forsweare themselves, therefore sundry townes in *Germany* understanding this, the Magistrates will not take an oath of them, untill the *Torah*, their bible bee brought out of their Synagogues, and then they make them lay their hand upon it and sweare. Moreover in the day of their expiation, their *Rabbi* do absolve them from their perjuries, and all their deceits which they have used against the Christians; and they say, *Optimus qui inter gentes est, dignus est cui caput conteratur tanquam serpenti*, the best of the Christians is worthy to be trode upon, as the head of the serpent.

How Christians make the Iewes to sweare.

The Iewes will not sweare willingly but in the Hebrew tongue.

They will give their oath willingly in no other language but in the Hebrew tongue; and they alledge that place of *Esay* for them. *Esay.* 19. 18. *In that day shall five cities speake the language of Canaan, and sweare to the Lord of hostes.* And they say if the *Egyptians* must sweare in the language of *Canaan*, then all people should sweare in that language, and they account all other languages but the language of *Ashdod. Neh.* 13. 24. and especially the

Latine tongue, which they hate above all other; but our Lord ſanctified the Latine tongue as well as the reſt, upon the croſſe.

Concluſion.

The concluſion of this is, Thoſe who know not Ieſus Chriſt the angell of the covenant, in whom the Lord hath *put his name*, *Exod.* 23.21. will never ſanctifie him in his attributes.

EXERCITAT. III.

What great ſinne it is to curſe God.

Commandement III.

Hebraice, Bleſſe God and die.

Iob. 2. 9. *Then ſaid his wife unto him, doſt thou ſtill retaine thine integritie? Curſe God and die.*

אִם לֹא *Si non*

VVE may learne from the example of God himſelfe not to uſe imprecations and curſes; for when the holy Ghoſt uſeth an oath, he concealeth the imprecation and expreſſeth it by *Im Lo, Si non*, as *Pſal.* 89. 35. *Once have I ſworne by my holineſſe, if I lie unto David*, that is, I have ſworne that I will not lie unto *David*. So *Pſal.* 95. 11. *Vnto whom I ſware in my wrath, if they enter into my reſt*, that is, I have ſworne that they ſhall never enter into my reſt. When the Lord pronounced this oath negatively, then it is to bee underſtood as an affirmation, as *Eſay.* 14. 24. *The Lord of hoſtes hath ſworne, if not, ſo it ſhall come to paſſe*, that is, it ſhall certainely come to paſſe: but when hee ſetteth it downe affirmatively, then it is to bee underſtood negatively, as *Pſal.* 95. 11. *If they ſhall enter into my reſt*, that

God when he ſweareth expreſſeth not the curſe.

that is, they ſhall never enter into my reſt.

When God ſweareth by himſelfe this wayes *cum reticentia*, he holdeth backe the curſe; becauſe no execration or curſe can fall upon him, and therefore it cannot be expreſſed which never falleth out, neither ſhould this ſort of ſpeech bee ſupplied, as ſome doe prophanely, *non ero Deus*, or ſuch.

Why God keepeth up the execration when he ſweareth.

Whether are theſe words, *Pſal.* 110. 1. *The Lord ſaid unto my Lord*, an oath or a ſimple aſſeveration?

Queſt.

Although the word ſeeme to bee ſet downe ſimply; yet in effect, it is the Lords oath here, and *verba nefaſta*, or the execration are concealed.

Anſw.

נְאֻם *includit juramentum.*

So when men uſe theſe imprecations, they conceale the curſe, as *Gen.* 14. 23. *If I take from a thread, to a ſhoe latchet*, in the bleſſings we ſhould expreſſe them. *Iam.* 4: 15. *Ye ought to ſay, if the Lord will, we ſhall live, and doe this or that.* And not onely religious *Abraham* ſuppreſſeth the curſe, but even wicked and prophane *Iezabel*, when ſhe ſwore by her idoll ſhe concealed the curſe, *So let the gods doe to me, and more alſo, if I make not thy life, as the life of one of theſe by to morrow.* 1. *King.* 19. 2. And not only idolaters, but the devill himſelfe ſuppreſſeth it. *Iob.* 1, 11. *If he curſe thee not to thy face.*

The devill a curſed creature, yet dares not be bold to expreſſe the curſe.

They expreſſe not the curſe to come upon themſelves but upon others, as *Pharaoh* in effect expreſſed the curſe when he ſaid, *Exod.* 10. 10. *Let the Lord be ſo with you, as I will let you goe*, that is, I pray God that the Lord be no more with you, than I ſhall let you goe, this was an imprecation or curſe which hee wiſhed to come upon them; becauſe he purpoſed not to let them goe.

Pharaoh expreſſed the curſe which hee wiſhed to light upon the Iſraelites.

Pſal. 131. The people in the captivity ſeeme to have expreſſed the curſe: *If I doe not remember thee, O Ieruſalem, then let my tongue cleave to the roofe of my mouth.*

Object.

This imprecation was not expreſſed when they were ſcoffingly urged by the *Babylonians* to ſing, but afterwards

Anſw.

wards, when the pſalme was penned in remembrance of their mockery; as if they ſhould ſay, the *Babylonians* deſired of us ſongs of mirth when we were in ſadneſſe; but we had rather that our right hand had dried up, and our tongue had cleaved to the roofe of our mouth, than that we had pleaſed them in ſinging.

The Iewes did not expreſſe this as a curſe, but as a memoriall of mockery of the heathen.

Obj. *Pſal.* 7. 4. *If I have done this, then let my enemy purſue my life,* it might ſeeme here that *David* expreſſeth the curſe.

Anſw. *David* expreſſed not the curſe here, but defended his innocency, and deſired to bee freed of his enemies, as if hee ſhould ſay, If I have done theſe things, then they might have had juſt cauſe to purſue me, but ſeeing I am not guiltie of any ſuch thing, but rather I may ſay I have deſerved well of their hands; therefore I deſire thee O Lord that thou wouldſt free me from them.

David expreſſeth not the curſe, but defendeth his innocencie.

The Scripture expreſſeth curſing by bleſſing, in reverence of God.

When the ſcripture ſpeaketh any thing which might ſeeme to impare the holy name of God, it expreſſeth it by the contrary, as *Naboth hath bleſſed God* for *curſed God.* 1. *King.* 22. 13. So *Iob.* 2. 9. So *Pſal.* 10. *avarus benedicit*; Targum, *blaſphemat.*

Queſt. Whether is this word *to bleſſe* here, to be taken *ironice, per Antiphraſim,* or *per Euphemiſmum.*

Anſ. That which is ſpoken *ironicè*, we know the contrarie is meant *ex geſtu loquentis, & forma ſermonis*; as when Chriſt ſaid to his diſciples, ſleepe henceforth; but that which is ſpoken *per antiphraſin*, is not knowne by the geſture of the ſpeaker, but by the words themſelves; as the whoore is called *Kedeſhah* from *Kadaſh ſanctificare*, becauſe ſhe is not holy: So *Deut.* 22. 9. *Thou ſhalt not ſowe thy vinyard with divers ſeeds: leſt the fruit of thy ſeed which thou haſt ſowne, and the fruit of thy vinyard be ſanctified*, that is, *defiled.* So *auri ſacra fames, id eſt, deteſtanda*, ſo St *Antonies* fire is called *ſacer ignis.*

How to know when a word is ſpoken *ironicè* or by way of mocking.

קדשה *Meretrix a* קדש *ſanctificare*

Euphemiſmus quid.

But *Euphemiſmus* is, when wee expreſſe things that are

are odious by good and holy words; and as the scripture expresseth filthy things by holy words, so it expresseth odious things by holy words, and this the scripture doth, both for the honour of God, and to shew the puritie and holinesse that is in the scriptures themselves, as here, *blesse God and die*, for *curse God*, So 1. *Sam.* 14. 41. *Therefore Saul said unto the Lord God of Israel, shew who is innocent*, that is, who is guilty, so the Latines call *Scelus, piaculum.*

The conclusion of this is, let us learne to sanctifie God in our hearts, and speake reverently of him with our tongues; mans tongue is called *Cabhod, his glory*, *Gen.* 49. 6. and *Psal.* 16. 9. because it should bee the instrument to praise God, and set forth his glory; but oftentimes it becometh a weapon of unrighteousnesse, and a member which dishonoureth God most, and whereas it should be their glory, it becomes *their shame*, *Philip.* 3. 19.

Conclusion.

EXERCITAT. IIII.

That men should not curse the creatures of God.

Commandement III.

2. *Sam.* 1. 21. *Ye mountaines Gilboa, let there bee no dew, neither let there bee any raine upon you, nor fields of offerings.*

GOd who created his creatures hath onely power to curse them, for *ejus est ligare cujus est solvere*; God curseth the reasonable creature for his sinne, and the unreasonable and senseleſſe creatures, for the sin of man,

God hath onely power to curse the creatures.

Creatures are curſed for mans ſinne.

Pſal. 107. 33. *Hee turneth rivers into a wilderneſſe, and the waterſprings into drie ground: a fruitfull land into barrenneſſe for the wickedneſſe of them that dwell therein,* and God curſed the figge tree, that it might be an exemplar to the Iewes. *David* curſed the mountaines of *Gilboa* to bee barren, becauſe of the blood that was ſhed there: when a man was killed under the law, and they knew not who killed him, the elders of the next citie were commanded to take a heifer, and bring it into *a rough valley, which is neither eared nor ſowne. Deut.* 21. 4. that is, which ſhould become rough afterwards, and ſhould not be eared nor ſowne; for the innocent blood that was ſhed there procured this barrenneſſe: So did it upon the mountaines of *Gilboa.*

How the place was barren where the uncertain murther was commited.

We muſt neither curſe the reaſonable, nor unreaſonable creatures, for then a man deſireth the Lord but to execute his ſinfull paſſion, and hee maketh himſelfe both judge and party here.

We may not curſe the reaſonable creatures.

We muſt not curſe the reaſonable creatures, nor uſe imprecations againſt them; becauſe it is a feareſull ſin. We have an example of this. *Pſal.* 102. 8. *Bi Niſhbagnu, jurant in me,* that is, they wiſh all evill to befall me, that I may become an execration. It was the manner of the Iewes when they wiſhed any good thing to a man, they made choice of ſome notable good perſon, and they deſired that the perſon to whom they wiſhed well might be like ſuch a man, or ſuch a woman. As *Ruth* 4. 11. *The Lord make the woman that is come into thine houſe like Rachel and like Leah, which two did build the houſe of Iſrael.*

בִּי נִשְׁבָּעוּ

Per me jurant, id eſt, faciunt de nomine meo juramenti, & execrationis formulam, ſic Num. 5. 27. *& Eſay* 65. 15.

The people of the Iewes tooke a good or vile perſon to be a patterne of their bleſſing or curſing.

So when they curſed, they made choice of ſome vile man to make him a patterne, as it were, of the curſe. *Ier.* 29. 22. *The Lord make the like Zedekiah, and like Ahab, whom the king of Babylon roſted in the fire.* So the woman that was guilty of adultery was a *curſe*

amongſt

amongst the people. Num. 5. 27. And here they use cursing against *David*, that he might become so miserable, as to be a patterne or example of miserie, so that all men might say when they cursed; The Lord make thee like *David*.

We may not curse the senseless creatures.

So we may not curse the unreasonable or senseless creatures, because this curse redoundeth to the Lord himselfe; and *as he who mocketh the poore, reproacheth his maker. Prov.* 17. 5. so he that curseth the creatures, in effect, he curseth the creator who made them.

Not to curse the creatures as they have relation to man.

So to curse the creatures as they have relation to man, is a great sinne, hee that wisheth evill to the creatures, wisheth evill to the man himselfe; the Lord forbiddeth in his law to *curse the deafe or the blinde. Levit.* 14. 19. the unreasonable and senseleſſe creatures are deafe, and therefore wee should not curse them; and if the Lord would open the mouth of these creatures, and make them to speake as he did *Balaams* Asse; they would say, *am not I thy horse* or *asse, why dost thou* curse me?

The manner how the people of God blessed others when they did meete.

Contrary to this cursing, is that custome which was used amongst the people of God Μὴ γένοιτο *Let not this befall thee. Luc.* 20. 16. So *David* blessed *Abigail.* 1. *Sam.* 25. 32. *Blessed be the Lord who hath sent thee to meet me, and blessed be thy advice, and blessed be thou.* So to blesse men in their lawfull callings. *Psal.* 129. 8. *The blessing of the Lord be upon you.* So *Ruth* 2. 4. *Boaz came from Bethleem and said unto the reapers, the Lord bee with you; and they answered him; The Lord blesse thee.*

The Prophets and Apostles had a warrant to curse.

The Prophets and Apostles had a singular warrant to curse both the reasonable and unreasonable creatures, as *Peter* said to *Simon Magus, Thy money perish with thee. Act.* 8. 20.

The Prophets and Apostles had the spirit of discerning when they cursed.

First, they when they cursed, had the gift of discerning of spirits, and they knew who were reprobates, and against these they used most fearefull imprecations of eternall

eternall damnation, as against *Doeg*, *Achitophel*, and *Iudas*, that *Psal.* 109. from *Vers. 6.* to the end is a terrible imprecation, which *David* used against *Doeg*, because he caused the Priests to be slaine; first against *Doeg* himselfe, *Vers. 6, 7.* then against his familie, *Vers. 8, 9.* then against his name, honour and goods: *Vers. 11, 12, 13.* and against his eternall salvation. 14, 15. *Set thou a wicked man over him, and let Satan stand at his right hand. Set thou the wicked man over him*, the Caldee Paraphrast paraphraseth it, *Set thou the devill over him*, who is the father of wickednesse, and *Satan* he taketh not for an adversary, but properly for *Satan*, as *Zach.* 3. 1. And because these were castawayes and reprobates: *Iudas went to his owne place. Act.* 1. 25. therefore the Lord by the mouth of his Prophets, denounced these terrible imprecations against them.

The fearefull curse which *David* pronounced against *Doeg.*

Ob. But you will say, that the Apostles themselves wished fire to come downe from heaven upon the Samaritans. *Luc.* 9. 54. they spake here in sinfull passion; how did the Prophets then, and Apostles curse without sin?

Answ. The holy Ghost as yet was not come downe upon the Apostles, and they were not directed as yet immediately by the holy spirit; and therefore Christ reproved them. *Ieremiah*, as a Prophet denounced many threatnings against the wicked enemies of the Church; yet through passion and perturbation, not as a Prophet, he useth many sinfull imprecations. *Ier.* 20. The children of God *glory in their tribulations. Rom.* 5. 3. but *Ieremie* fretted in his tribulations: Christ saith, when a man chid is borne into the world there is joy; but *Ieremie* cursed the day of his nativity, which was the creature of God, and hee cursed the man likewise that brought the newes; whereas hee that bringeth good newes should be blessed, wherefore he spake these things in passion, and not as a Prophet of God.

Ieremiah cursed in passion.

The

The Prophets of God when they cursed, they had an eye still to the glory of God, that his justice might appeare in the punishment of wicked men, and the Church might bee edified by their punishments. *Psal.* 59. 11. *Slay them not, lest my people forget, scatter them and bring them downe, O Lord our shield.*

When the Prophets cursed, they had an eye to the glory of God, and good of his Church.

Thirdly, the Prophets used these imprecations that they might vindicate their ministrie *If I bee a man of God, then let fire come downe from heaven, and consume thee and thy fiftie.* 2. *King.* 1. 10.

Fourthly, they used these imprecations that the Church might be kept in purity; *Moses* was the meekest man in the earth, yet he saith, *Smite through the loines of them that rise against him, and of them that hate him, that they rise not against him* *Deut.* 33. 11.

The Prophets curses are to be taken for predictions for the most part.

Lastly, many of their curses are to be taken rather as predictions than curses, as *Davids* cursing of *Ioabs* posterity, and it was but *for the destruction of the flesh, that the spirit might be saved in the day of the Lord.* 1. *Cor.* 5. 5. So *Paul* delivered *Hymeneus and Alexander unto Satan, that they might not learne to blaspheme.* 1. *Tim.* 1. 20.

Quest. What use should the Church make now of these imprecations?

Answ. They may apply them against the enemies of the Church in generall, but not in particular.

Quest. Seeing particular men may not curse, why are the people commanded to curse *Meroz.* *Iudg.* 5. 23.

Particular men may not curse now.

Answ. This cursing was but an approbation of the curse which was already denounced against *Meroz.*

How the people cursed *Meroz.*

The conclusion of this is, let us blesse *and not curse.* *Rom.* 12. 14. Let us remember what tribes stood upon mount *Ebal* to curse the people, they were the children of the bond woman, for the most part; but those who are borne of the free woman stood upon the mount *Gerazim* to blesse; they who curse are but the children of

the bond woman, and shall bee cast out of the inheritance, and shall not inherit with the free womans children.

EXERCITAT. V.

Of perjury.

Commandement. III.

Ezek. 17, 16. *As I live, saith the Lord God, surely in the place where the king dwelleth that made him king whose oath he despised, and whose covenant he brake; even with him in the midst of Babylon shall he die.*

THe Lord threatned here a judgement upon *Zedekiah*, because he breake his oath to *Nabuchadnezzar* who made him king, and because he brake the Lords owne oath, and the Lords covenant. *Ezek.* 17.19. therefore *he should die in the midst of Babylon.*

Perjurie a great sinne.

This perjurie is a high degree of taking of the name of God in vaine; for when a man promiseth by an oath, hee layeth both Gods verity and justice to pledge; and God, as it were, layeth his credit in pledge for him. *David* desired the Lord to be surety for him. *Psal.* 119. 122. *Be surety for thy servant for good.* In a promissory oath the Lord is surety for a man, and giveth his word for him; now if hee breake his oath, then he breaketh to the Lord, and maketh his name to bee evill spoken of.

עֵרֵב עַבְדְּךָ לְטוֹב
Sponde pro servo suo in bonum.

Secondly, when man sweareth, hee bindeth himselfe to bring forth all that which he knoweth, and to performe that which hee promised; and therefore the oath

oath is called *vinculum animæ, the bond of the soule. Num.* 30. 2. *If a man sweare to binde his soule with a band.* Now when hee hath no care to performe his oath, it is evident that there is neither truth nor verity in the minde.

An oath is the bond of the soule.

לֶאְסֹר אִסָּר עַל נַפְשׁוֹ

Obligatione obligando animam suam.

Thirdly, these three goe alwayes together, verity in an assertory oath, fidelity in a promissory oath, and an execration, if it be not performed.

In a promissory oath there is double verity, first when a man maketh an oath and is minded to performe it, and secondly when hee performeth it; if a man promise a great thing or a little, and is minded to performe neither of them, hee is a lyar equally in both, as it is an assertory oath; for all lyes, considered in themselves, are equall, and none of them is greater than another: the lyars of *Pambiditha* said, that they could make a camell goe through a needles eye; if another lyar should say, that he could make a mouse goe through a needles eye, the one is not a greater lye than the other: so if one should sweare to give an hundred pound, and another should sweare to give ten pound, but yet neither of them are minded to performe this; both these lyes are alike, as they are assertory, one of them is not greater than the other; but if ye will respect the performing of these two, the performing or not performing of them are not alike; for if a man withhold an hundreth pound which hee promiseth to give to a poore man, and hee doth not performe it; his sinne is greater than the sinne of him who promiseth ten pounds, and withholds it.

A double veritie in a promissorie oath.

All lies considered in themselves are alike.

This oath must bee in *truth, justice, and judgement. Ezek.* 4. 3. When justice and judgement are joyned together in the scriptures, then justice is commonly understood of civill affaires, and judgement of criminall. *Psal.* 89. 14. *Justice and judgement are the habitation of thy throne,* they are *verba forensia.* 2. *Sam.* 8. 15. *And*

Justice and judgement how they are taken.

David reigned over all Israel, and David executed judgement and justice unto all his people. So *Iam.* 2. 13. *He shall have judgement without mercy, who sheweth no mercy,* here it is taken for the execution of iudgement; Now when the Lord commandeth that we should sweare *in truth, in iustice and iudgement. Ier.* 4. 3. it is meant that we should testifie the truth both in civill and criminall causes. When *Zedekiah had given his hand to Nebuchadnezzar. Ezek.* 17. 18. and sworne obedience to him, and brake his oath, then he failed in iustice.

Ob. Whether is a man alwayes bound to performe his promissory oath or not?

Ans. He is not alwayes bound in a promissory oath; there is a mutuall promise betwixt a man and a woman that they shall marrie together, the woman breaketh to the man, here the man is free of his promissory oath; but if there bee not *reciprocatio*, a mutuall dealing in the same case, then the bond is not looſed. Example, *Iohn* sweareth by an oath to give *Thomas* so much mony, *Thomas* againe sweareth to him that hee will give him so many oxen, but not for the money, *Iohn* breaketh to *Thomas*, and giveth him not the money; the question is whether *Thomas* bee free of his oath in promising him the oxen? the answere is, hee is not; but hee is bound to give the oxen, *nam specie ad speciem non admittur compensatio hic*, that is, *Iohn* did not promise *Thomas* the money for the oxen, but in another respect.

When a man is bound to performe his promissory oath.

Quest. Whether was *Peter* bound to keep this oath or not? *Thou shalt never wash my feet. Iohn* 13. 8.

Answ. All oathes are to bee ratified by the superior, but Christ his superior allowed not this oath. Secondly, all oathes have this tacite condition annexed to them, providing that they hinder not a greater good; *Peters* oath would have hindered a greater good here; for then Christ could not have shewed them a patterne of great humility

An oath not ratified by the superiour, or when it is a hinderance to a greater good, is not to be kept.

humility to waſh their feet.

Whether may an oath made by the inferior, with the conſent and knowledge of the ſuperior, bee looſed againe by the ſuperior. *Queſt.*

Not, the Canoniſts give an example of this, a ſcholler is ſworn not to depart from the ſchoole beyond the bounds agreed on betwixt him and his creditor, before he make payment at the appointed day; his father in the meane time commandeth him to returne home; if he had contracted this debt for his ſtudy, hee had a tacite conſent of his father, when he put him to ſchoole, for all neceſſaries to entertaine him at ſchoole, and the father by his owne conſent is ſpoiled of his authority; but much more when he giveth his expreſſe conſent. *Anſw.*

The ſuperiour may not looſe the oath of the inferiour which hee hath once ratified.

But *Abraham* might free his ſervant of the oath which he had made him to ſweare. *Gen.* 24. 8. *If the woman will not bee willing to follow thee, then thou ſhalt bee free of this mine oath.* *Obiect.*

Abraham freeth him of an impoſſibility, but there is no impoſſibility here betwixt the ſuperior and the inferior, when the ſuperior looſeth the oath of the inferior in that which he may performe. *Anſw.*

When an oath is exacted of a multitude, whether bindeth it every one in the common wealth, although every one had not ſworne the oath. *Queſt.*

The oath repreſentative bindeth all the poſterity, as we ſee in the *Gibonites*; therefore after many yeares the ſeven ſonnes of *Saul* were hanged for the breach of this repreſentative oath. 2. *Sam.* 21. 6. Although particularly every one of them had not ſworne the oath. When *Saul* tooke an oath of the people that they ſhould eate none till night; *Ionathan* was not preſent when the oath was made. 1. *Sam.* 14. 27. yet the oath did binde them all; ſo the Iewes *tooke upon them and their ſeede to keepe the dayes of Purim. Eſth.* 9. 27. So the Iſraelites were bound *Anſw.*

An oath repreſentative bindeth the poſteritie.

bound to carry away *Iosephs* bones out of *Egypt*, which their father did sweare. *Gen.* 37. 29. *Exod.* 13. 19. So in a representative oath the children are bound to keep that in *forma specifica*, which their fathers did sweare.

Quest. When a society or incorporation are sworne to keep the lawes in the city wherein they live, whether are they periured if they breake any of them or not?

Answ. The statutes of the common wealth whereunto men are sworne are of two sorts, first some of them are propounded with the condition of perjury expressed. Secondly, some of them are but conditionally propounded, having the punishment annexed if they breake them: he who breaketh the first sort, where there is an expresse condition of perjury added, this man is perjured; But if hee breake the statutes of the latter sort propounded conditionally under such a punishment, hee is free of perjurie, if hee undergoe the punishment, because such an oath obliged to obedience or punishment, and the law bindeth either to obedience or punishment; and if hee refuse to undergoe the punishment, then hee is perjured.

The statutes of a commonwealth, how they binde.

Conclusion. The conclusion of this is, to sweare rashly and without a cause, is *from that evill one, Mat.* 5. 37. but perjurie is a higher degree from the evill one, and the booke of Gods curse especially lighteth upon his house. *Zach.* 5. as we see in *Zedekiah* here.

EXERCIT.

EXERCITAT. VI.

Of blaſphemy.

Commandement III.

1. *King.* 21. 10. *And ſhe ſet two ſonnes of Belial before him to beare witneſſe againſt him, ſaying, thou didſt blaſpheme God and the King.*

IN blaſphemie let us conſider theſe things. Firſt, wherfore it is called blaſphemie. Secondly, wherefore the Iewes condemned Chriſt as a blaſphemer. Thirdly, what ceremonies they uſed when they heard one blaſpheme. Fourthly, the judgements which have befallen thoſe who have blaſphemed.

Firſt, wherefore is it called blaſphemie, it commeth from the Grecke word βλάπτειν τὴν φήμην *lædere famam.*

βλάπτειν τὴν φήμην.

Sundry people doe expreſſe one and the ſelfeſame thing diverſely. Example, 1. *King.* 2. 10. *Hee blaſphemed God and the King.* The Greekes commonly expreſſe this phraſe this wayes ἀπλέγειν, as *Ioh.* 19. 12. *Whoſoever maketh himſelfe a king, ſpeaketh againſt Cæſar.* But the Hebrewes when they expreſſe this phraſe, they ſay, hee *hath bleſſed the king*; and the *Seventy*, following the Hebrewes ſay εὐλογεῖν τῷ βασιλεῖ *hee hath bleſſed the king*, and the Atticks amongſt the Hebrewes expreſſe it otherwayes, εὐφημεῖν τῷ βασιλεῖ *hee hath ſpoken well of the king*; that is, hee hath curſed the king, and this εὐφημεῖν ſignified βλάπτειν τὴν φήμην to blaſpheme, which word is appropriated now to God, when his holy name is blaſphemed, and this is done ſundry wayes.

Sundry people expreſſe one phraſe diverſely.

ἀπλέγειν.

εὐλογεῖν.

εὐφημεῖν.

Firſt when men give to God that which no wayes befitteth him, as when they called Chriſt a drinker of wine. *Mat.* 11. 19. Secondly

It is blaſphemie to give God names which befit him not.

They blaſpheme when they ſpeake diſdainfully of God.

Secondly the name of the Lord is blaſphemed, when they malitiouſly and in diſdain ſpeake againſt the Lord, as *Pharoah* ſaid; *Who is the Lord that I ſhould know him?* *Exod.* 5. 2. ſuch was the blaſphemie of the ſonne of the *Iſraelitiſh* woman. *Levit.* 24. 11. *He blaſphemed the name of the Lord*, in the originall it is, he pierced the name of the Lord; ſuch was the blaſphemie of the Iewes who ſaid, that *Chriſt did caſt out devils through Belzebub the chiefe of the devils. Luc.* 11. 15. This blaſphemie is properly called the ſinne againſt the holy Ghoſt; and they ſinne *toti, in toto, & totaliter. Toti*, that is, having their mindes enlightned, and their affections malitiouſly ſet, they reject the whole knowne truth; *In toto*, that is, they ſinne againſt the whole law, and caſt the law behinde them: And *totaliter*, they fall away finally from the truth; To blaſpheme this wayes is a moſt terrible ſinne, for it pierceth the ſide of God: And as the ſtroakes which are given to the vitall parts are deadly; ſo to blaſpheme God, of whom we hold our life, that is a moſt fearefull ſinne.

יקב את־השם

Perforavit nomen.

How they condemned Chriſt as a blaſphemer.

Secondly, why they condemned Chriſt as a blaſphemer. *Iob.* 19. 7. *Wee have a law, and by our law he ought to die, becauſe he made himſelfe the ſon of God.* The law is ſet down; *Exod.* 22. *Lev.* 19. *Deut.* 18. that the blaſphemer ſhall die the death; and the practiſe of it, *Lev.* 24. But the Iewes did miſ-interpret this law, for firſt, they generally hold that the ſonne of the *Iſraelitiſh* woman was put to death, becauſe when he curſed, he expreſſed the name *Iehova*, and ſo *Onkelos* the Paraphraſt paraphraſeth it, *Paraſh eth ſhema*, he expreſſed the name *Iehova*; the *Seventy* ἐτονομάσεν ὄνομα, hee named the name *Iehova*. In this ſenſe they ſaid not, *that Chriſt blaſphemed*, but they ſay, *hee ſhall die becauſe he made himſelfe the ſonne of God.* But the law ſaith, he that blaſphemeth the name of God, ſhall die the death: Now to apply this to him

פרש ית שמא

him who was the ſonne of God and gave the law, was the wreſting of the law, therfore they ſay, *We have a law*; it was their law, but not the law of God.

Thirdly, conſider the ceremonies which they uſed when they heard any blaſpheme; they were two eſpecially: firſt, they put their fingers in their eares that they might not heare the blaſphemie; *Act.* 7. 57. and ſecondly, they rent their cloathes.

The ceremonies which they uſed when they heard blaſphemie.

How could they rent their cloathes, ſeeing the Lord biddeth them *rent the heart and not the clothes. Ioel* 2. 13.

Queſt.

Hee doth not forbid them ſimply to rent their cloaths, but rather to rent their heart than their cloaths. So *Thou ſhalt be called Iſrael and not Iacob. Gen.* 22. 38. that is, thou ſhalt be called rather *Iſrael* than *Iacob*. So *buy wiſdome and not gold. Prov.* 8. 10. that is, rather wiſdome than gold. *When ye make a great feaſt, bid not your brethren, but the poore. Luc.* 14. 12, 13. that is, rather the poore than your brethren. So, *he ſent me not to baptize, but to preach.* 1. *Cor.* 1. 17. that is, rather to preach than to baptize.

Anſw.

When, and for whom they rent their cloathes.

They rent their cloathes when the king died, as *David* and his men rent their cloathes for the death of *Saul* and *Ionathan*. 2. *Sam.* 1. 11, 12. and for burning of the booke of the law. *Ier.* 36. 23, 24. and when the temple was deſtroyed, *Ier.* 41. 5. and ſo when they heard the name of God blaſphemed. 2. *King.* 19. 1.

They rent not their cloathes but when they heard an *Iſraelite* blaſpheme, and therefore they gather that *Rabſakeh* was an apoſtate Iew, becauſe they rent their cloathes when they heard him blaſpheme. 2. *King.* 19. 1.

They rent their cloathes when one died who was neare unto them in bloud. *Gen.* 37. 34. *Le.* 13. 45. and 21. 10. the Prieſt is forbidden to rent his cloathes; therefore they gather that others might rent their cloathes for the death of their friends or kinſmen, they rent

How they rent their cloathes.

the forepart of their cloathes, but not behinde, or the sides, or beneath, save the high Priest, hee rent his cloathes beneath; and the measure of the renting was an hand bredth, and this was onely the upper garment.

Quest.

What is the reason that men rent not their cloathes now for griefe, seeing it was commanded to the Iewes.

Answ.

Something nationall, ceremoniall, and morall commanded to the Iewes.

Some things were commanded to them as nationall, and some things as types, and some things as morall; these things which were nationall doe not bind us now, as to put dust upon the head in the day of humiliation, to goe in sackcloth, to anoynt the face and such; those which are typicall doe not binde us; but onely morall precepts doe binde us, as to rent the heart, &c.

The judgement of God upon blasphemers.

Fourthly, see the judgements of God that have come upon blaspemers; as upon *Iulian* the Apostate, who dyed casting up his bloud against the heaven. Vpon *Arrius*, who died scouring out his guts; upon *Olympus* an *Arrian* Bishop, who denying the trinitie, was stricken with three thunderbolts from the heaven, and killed in a bath.

Conclusion.

Ecclus. 23. 12. *There is a word that is cloathed about with death, God grant that it be not found in the heritage of Iacob*; herethe blasphemer is brought in, as carried to the place of execution in his mourning apparell; blasphemie is cloathed with death; therefore all Christians as they would shunne eternall death and be cloathed in white, let them shunne thisblasphemie.

EXERCIT.

EXERCITAT. VII.

To give God his right titles and attributes.

Commandement III.

2. *King.* 2. 14. *And he tooke the mantle of Eliah that fell, from him, and smote the waters, and said; Where is the Lord God of Eliah Aphhu.*

WE have spoken of the negative part of this commandement, that wee should not take the name of God in vaine. Now wee come to the affirmative, to use the name of God reverently in prayer, in swearing, and vowing.

When the Lord called his Prophets he confirmed them in their calling by sundry signes.

The Lord, when hee appointed his Prophets, used sundry signes to confirme them; he touched *Esaiahs* lips with a cole from the altar. *Esay.* 6. 6. so he touched the mouth of *Ieremiah. Cap.* 1. 9. *Then the Lord put forth his hand and touched my mouth.* So he biddeth *Ezekiel, eate the booke, Ezek.* 3. 2. so hee appointed *Elisha* by casting the mantle of *Eliah* about him. 1. *King.* 19. 19. and to this Christ alludeth: *Luc.* 24. 49. *But tarry ye in the citie of Ierusalem untill ye be cloathed with power from on high.*

Allusion.

Now when *Elisha* was cloathed with this mantle of *Eliah* he stroke the waters with his mantle, as he saw his master doe before; and the waters not being divided, as hee saw *Eliah* divide them before with the same mantle, hee cryeth out, *where is the Lord God of Elijah Aphhu.*

The question is, whether this word *Aphhu* should bee joyned to the words going before, or to the words following: Some joyne it to the words following, and

אַף־הוּא

אַיֵּה יְהוָה אֱלֹהֵי
אֵלִיָּהוּ אַף־הוּא׃
וַיַּכֶּה אֶת־הַמַּיִם

Sic legitur. Vbi eſt Iehova Deus Eliæ Aph-hu? & percuſſit aquas.

reade it this waies, *he himſelf ſmote the waters*, that is, *Elijah himſelfe*, but the words ſhould be joyned with the words going before, *Where is the Lord God of Elijah Aph-hu.* For they are diſtinguiſhed from the words following by the point *Peſik*, and *Aph-hu*, are joyned together by the Euphonick accent *Maccaph*, which ſheweth them to bee but one word; the words they are to bee read as a prayer, *Eliſha* calling upon the God of *Elijah* by his title and attribute *Aph-hu.*

Reaſons proving that *Aph-hu* is a proper name of God.

Now that this is one of Gods attributes, firſt it is proved; becauſe the *Seventy* never do tranſlate it.

Secondly, becauſe *Aquila* and *Symmachus* tranſlate it here κρύφιος which ſignifieth the hid name of God, and *Hu* is often times joyned to the proper name of God *Iehova*: *Lament.* 1. 18. So to the name *Peli, hu peli Dan.* 8. So to the *Meſſias. Zach.* 9. 9.

Thirdly, the Chaldee paraphraſt doth not tranſlate it, but paraphraſeth it this wayes; *Suſcipe petitionem meam Domine Deus Elijah Aph-hu.*

Fourthly, the Iewes at this day in the beginning of their prayers, they begin their invocations thus, *Aph-hu, qui es ante orbē conditū, & Aph-hu a quo conditus eſt orbis.*

Laſtly, the ancient Iew *Abrabaniel* commenting upon this place, putteth *Iehova* for *Aph-hu*: by theſe reaſons wee may perceive, that all thoſe take it for a proper name of God.

A ſpeciall part of Gods worſhip to know his names and attributes.

It is a ſpeciall part of Gods worſhip to uſe his names, titles and attributes reverently, now if this his name ſhould be paſſed by and neglected, were not this a taking of the name of God in vaine?

So we ſhould ſtudie to know his other names which are revealed to us, as *Shem*, and *Iehova* and *Shecina. Exod.* 29. 45. and δύναμις, power: *Luc.* 22. 63. *at the right hand of the power*, and many ſuch.

But where the names are altogether hid, as *Hu Peloni*

Ioni Almani contracted *Palmoni. Daniel* 8. these we should not search.

EXERCITAT. VIII.

Of a lawfull oath.

Commandement III.

Ier. 4. 3. *Thou shalt sweare, The Lord liveth in truth, judgement, and righteousnesse.*

FIrst wee must sweare by the Lord, it is a principall part of his worship. *Esay*: 45. *Deut.* 13. and it is expressed some times this wayes, *qui iurant Laihova, to the Lord*, that is, *by the Lord*, *Esay.* 29. 18. 2. *Chron.* 15: *Zeph.* 1. 5.

לַיהוָה

We must not sweare by the creatures, for they cannot beare witnesse of the truth and falshood of the heart.

We may not sweare by the creatures,

But the children of God seeme to have sworne by the creatures. 1. *Sam.* 25. 26. *As the Lord liveth, and as thy soule liveth.*

Ob.

The first part of these words is an oath, but the latter part containeth an asseveration or obtestation onely conjoyned with the oath; for although wee may not sweare by the creatures, yet when wee sweare directly by God, in the forme of the oath we may name the creatures, and present them before God, that he would take vengeance of us, if we lie and sweare falsly. *Ier.* 38. 16. *So the king sware to Ieremiah, saying, as the Lord liveth who made us this soule, I will not put thee to death*; and it is to be observed, that these two are distinguished

Answ.

When wee sweare directly by God, the creatures may be named.

חַי יְהוָה
Vivat Iehova
חַי נַפְשְׁךָ
Vivat anima tua

יחי *in forma piel, significat vitam habere in se vel a se.*
חי *in forma paul, passive significat vitam habere ab alio, & non a se.*

חַי אֱלֹהֶיךָ דָן וְחַי דֶּרֶךְ בְּאֵר־שָׁבַע
Vivat Deus tuus o Dan, & vivat mos Beer-sheba.

in the Hebrew phrase which cannot be so distinguished in another language; when God is named in the oath, it is *Chai Iehova,* but when the creature is named, it is but *Che*; the first signifieth him that hath life in himselfe, and giveth life to others; and therefore we should sweare onely by him, the second signifieth, that which hath life of another, and therefore we should not sweare by it.

When the Prophets speake of idols they say both *Chai* and *Che*; they say *Chai*, because the idolaters thought their gods to be living gods, and *Che*; because, according to the truth it selfe, they had no life in them, as *Amos* 4 14. *Chai eloecha dan, veche derech beer-shabhang.*

If the name of the Lord be not called on either expressly, or understood, it is not an oath.

Quest.

When one saith, the Lord knoweth I speake the truth, whether is this an oath or not?

Answ.

When a speech is pronounced by way of enunciation it is not an oath, but when is is pronounced by way of invocation it becometh an oath.

These words may bee considered two wayes, either *enunciativè*, or *invocativè*, when one purposeth to call God for a witnesse, as *Gal.* 1. 20. *Before God I lye not.* So when *Peter* said, *thou knowest that I love thee, Ioh.* 21. 15. here it is the forme of an oath; because they call God for a witnesse that they speake the truth in his presence: but if it be spoken onely by way of enunciation, shewing that they speake the truth, then it is not an oath.

Quest.

If a man sweareth by the creatures, whether is hee bound to keepe such an oath or not?

Answ.

Whether a man be bound to keepe the oath which he hath sworne by the creatures.

Hee is bound to keepe the oath, else he should commit a double sinne; first to sweare by those who are not gods, and secondly because he keepeth not his oath; hee is bound to keepe the oath to the Lord, whose majesty and glory shineth in these creatures, but if hee should sweare so by the devill, that oath obliged him not, because he is an enemie opposite to God altogether; and the

the goodneſſe of God is not ſeene in him, as in other creatures.

If it be ſaid that he who ſweareth by the creatures amiſſe forſweareth himſelfe; then hee who ſweareth the truth by the creatures, hee ſweareth by God: hee diſhonoureth God when hee ſweareth by the creatures falſely, therefore hee honoureth God when hee ſweareth by the creatures truely. *Obj.*

This will not follow, for many things will redound to the honour of God by the creatures, & yet they are not to be honoured with that honour which is due to God. Example, if a man bee drunke with wine, the abuſe of the creatures redoundeth to the diſhonour of God, but when wee uſe the creatures moderately, wee honour God, but yet wee give not divine worſhip to the creature, *& multa ſufficiunt ad contumeliam Dei quæ non ſufficiunt ad cultum Dei*, many things doe diſhonour God which are not fit meanes to worſhip him. *Anſw.*

Albeit the ſwearing by the creatures falſely diſhonour God, yet it doth not honour him to ſweare by them truly.

He that ſweareth muſt ſweare by the Lord, we muſt not ſweare then by the name of idols. *Exod.* 23. 13. *I will not remember their gods*, ſo *Pſal.* 16. *I will not take the name of their gods in my mouth. They that ſweare by the ſinne of Samaria and ſay, thy God O Dan liveth, and the manner of Berſheba liveth. Amos* 8. 14. the manner of *Beerſheba*, that is, the formes and rites of the worſhiping in *Beerſheba*, as the Chaldee Paraphraſt paraphraſeth it.

We muſt not ſweare by idols.

The manner of *Beerſheba* what.

One may take an oath of an idolater as *Iacob* tooke an oath of *Laban* when hee ſwore by his falſe gods. *Gen.* 31. 53.

But a man may ſeeme this way to be guilty of idolatry, for now hee giveth the idolater occaſion to ſweare by his idols, and if it be not lawfull to ſell an idoll to an idolater, for then thou ſtrengtheneſt him in his idolatry, how then is it lawfull to take an oath of an idolater? *Obj.*

If a Chriſtian ſhould compell an idolater to ſweare by his

How a man is not guiltie of idolatry, albeit he make the idolater ſweare by his idoll.

his idoll, then he were guilty of his idolatry. *Ioſh.* 23. 7. *Neither make mention of the name of their idols, nor cauſe them to ſweare by them.* Hee who ſelleth an idoll to an idolater, is guiltie of his idolatrie, as he who putteth a ſword in a mad mans hand is the cauſe why hee murdereth; but hee who accidentally onely is an occaſion to another mans ſinne, the ſinne is not his, but the perſons who committeth it; wee may uſe the ſinne of another man lawfully to our good, when that which we aske of him, if he pleaſe, he may doe it without ſin; it is ſin then to him, becauſe hee doth it not rightly; but it is no ſinne to thee, becauſe thou askeſt of him a thing lawfull; and therefore thou doſt not communicate with him in his ſinne. Example, a man commeth to borrow money of an Vſurer, the Vſurer if he pleaſe might lend the money freely without vſury; therefore the borrower may ſafely borrow money, albeit hee ſeeke ſo much for the loane of his money: So a Chriſtian may take an oath of an idolater, why? becauſe the idolater if hee pleaſed might ſweare to him by the true God; now when the idolater ſweareth to him by a falſe god, the Chriſtian partaketh not with him in his idolatrie, but ſeeketh onely to ſecure himſelfe, and this hee ſeeketh by ſwearing, but not by ſwearing by the falſe god: but if a man ſhould come to ſeeke helpe of a witch, this were altogether unlawfull; for a witch cannot bee in a covenant with the devill, but ſhe muſt ſinne; therefore a man cannot ſeeke helpe of her.

When we may uſe another mans ſinne for our good.

Why a Chriſtian maketh the idolater ſweare by his idoll.

Queſt.

How the oath which an idolater hath made by his idoll doth binde him.

Whether is the idolater more bound when he ſweareth by his falſe god, then when hee promiſeth by his ſimple promiſe?

The oath in it ſelfe is no more then a ſimple promiſe, for it cannot bee an oath, *niſi prima veritas adducatur in teſtem*, who is God himſelfe: but yet if yee will reſpect the evill enformed conſcience, who taketh this idoll to

be

be a true God, then the idolater is more bound by his oath then by his ſimple promiſe; becauſe all Divines agree in this, that an erring conſcience bindeth a man that he ſhall doe nothing againſt it. *Rom.* 14. 14. *If he judge a thing to be uncleane to him, it is uncleane*, and if he judge a thing to bee holy to him, it is holy; the erroneous conſcience of the idolater doth not change the nature of the thing, but onely to himſelfe who thinketh ſo of his idoll; but not to him who thinketh otherwayes of the idoll.

Queſt. Whether is it a greater ſinne to ſweare by the true God falſely, or to ſweare by the falſe god truely?

Anſw. It is a greater ſinne to ſweare by the true God falſely, for then he ſinneth againſt the firſt commandement; but when he ſweareth by a falſe god truly, he ſinneth againſt the third commandement; when hee ſweareth by the true God falſely, it directly overthrowes all internall confidence and worſhip of God; but when hee ſweareth by a falſe god truely, hee overthroweth the externall meanes of Gods worſhip, to wit, ſwearing by him.

A greater ſin to ſweare by the true God falſely, then by a falſe god truly.

The conditions of an oath are theſe: firſt, it muſt bee *in veritie*, all men naturally *are lyars. Rom.* 3. 4. Therefore God hath found out an oath to ſecure men the better. *Heb.* 6. 17. God ſweareth himſelfe, to ſecure men; *for God willing to ſhew unto the heires of promiſe more abundantly the immutabilitie of his counſell, confirmeth it by an oath, that is, by two immutable things, by which it was impoſſible for God to lye, we might have a ſtrong conſolation.* It is unpoſſible that God can lye, yet to helpe our infidelity he addeth an oath; men truſt more to an oath then to a ſimple promiſe: for many men will lie, but will be loath to forſweare thēſelves; & an act of religion bindeth more than a ſimple promiſe; and when God ſweareth, he layeth two bands upon himſelfe, firſt that he lye not, ſecōdly, that he forſweare not: the Apoſtle calleth Gods

The firſt condition of an oath.

Why the Lord himſelfe ſweareth.

Why God will have man to sweare to his neighbour.

promise, and his oath, *two immutable things. Heb. 6.* 18. men are naturally lyars, therefore as God sweareth, to secure man, so hee will have man to sweare to man to secure his neighbour; and man knowing that God is both the witnesse, and the Iudge, this secureth him.

Veritas { *Metaphysica.* *Logica.* *Theologica.*

The oath must bee in veritie; there is an agreement betwixt the minde and the matter, and this is *metaphysica veritas*; the second is *adequatio linguæ & rei*, and this is *logica veritas*; and the third is, when there is *adequatio rei, linguæ & conceptus*, when the matter, the the tongue, & the minde agree; and that is, *theologica veritas.*

A threefold veritie.

When there is an agreement betwixt the tongue and the matter, this is a materiall truth; when there is an agreement betwixt the minde and the tongue, this is a formall truth; when there is an agreement betwixt the minde, the matter, and the tongue, this is both a materiall and formall truth: So when there is a disagreement betwixt the matter and the tongue, this is a materiall false oath. Secondly when there is a disagreement betwixt the minde and the tongue, this is a formall false oath; but when the minde the matter and the tongue differ, then it is both a materiall and formall false oath. *Esay.* 59.13. *Conceiving and uttering from the heart words of falshood.*

A threefold falsehood.

In an assertorie oath, it is most requisite that the verity of the mind and the matter goe together; but in a promissory oath, it is most necessary that the heart and the tongue goe together.

An oath must be in judgement.

The second condition of an oath is that it be in *judgement*, that it bee not a rash oath. *Levit.* 5.1. and this is *actus prudentiæ non justitiæ*, it is an act of prudencie and not of justice. It is not enough to know, that it is a truth which he sweareth, and that it be a matter of weight, but also whether he may be beleived without an oath.

An oath is not simply required of a man as theologicall vertues are,

An oath is not simply required of a man, as humility, and

and prayer, and such; but onely necessary as repentance is after a mans fall: if man had stood in innocency, there had beene no use of these oathes, they are onely then necessary as letting of bloud is necessary to the body, which should be advisedly and sparingly done, to use it ordinarily is dangerous.

When a man sweareth rashly, here judgement is required to know whether hee should keepe such an oath or not. *David* swore rashly that hee would kill *Nabal*, yet hee was better advised, and with judgement retreated his oath. 2. *Sam.* 25. The rest of the tribes swore that they would give none of their daughters to the tribe of *Benjamin*, yet they gave them the daughters of the men of *Iabesh Gilead* afterwards, being better advised; and because the daughters of the men of *Iabesh Gilead* were too few for them, they bad them goe to the feast of *Shiloh* where the maides came forth to dance in the vineyards, and there to take them wives. *Iudg.* 21. 21.

Whether a man may keepe the oath that is made rashly.

The tribes repented them of the rash oath made concerning *Benjamin.*

The third property of an oath is, that it be *in justice*, that is to say, when hee is called upon in necessity to sweare: it is not enough that hee sweare the truth, and that he sweare advisedly with judgement; but also hee must bee called to sweare, and it must be laid upon him by a Iudge: Christ saith, *when the Comforter will come, he will reprove the world of sinne, and of justice, and of judgement. Ioh.* 16. 8. *Of sinne*, that is, of infidelity opposite to verity. *Of judgement*, that is, of rash judgement concerning others, when they take upon them *judicium libertatis* and have not *judicium potestatis*, that is, when they judge having no calling to judge: Thirdly hee will reprove the world *of justice*; because man is an unequall judge, taking that to himselfe which is onely due to God; now when the Comforter came, he reduced sinne into verity, rash judgement into true judgement, and this unequall justice to right justice, answerable to these

The third condition of an oath.

How the holy Ghost convinceth the world of sinne, justice, and judgement.

Iudicium { *Libertatis.* / *Potestatis.*

three which are required in an oath, and when an oath wanteth any of these three, then it is ἀπὸ τοῦ πονηροῦ, *from the evill one. Mat.* 5. 27.

Of the word AMEN, whether it bee an asseveration or an oath.

אלהי אמן

IT is commonly taken for an asseveration, but it is not a simple asseveration, but an oath; for Christ calleth verity into witnesse, who is God himselfe, who is *Amen. Revel.* 3. 14. and *Elohe Amen. Esay.* 56. 16. These two are equivalent in the old testament, *as I live, saith the Lord*; and in the new testament, ἀμὴν ἀμὴν λέγω ὑμῖν. *Ioh.* 1. 51. Therefore when the Lord saith, *I live*, and saith, *Amen*, it is all one. The *Chaldees* say, *Kim Ana, constans & firmus ego*, for Gods truth is his life, and his life is his truth; and it is all one when he affirmeth a thing by himselfe, and by his *Amen*.

קם אנא

How the Chaldee interpret *amen*.

Amen, Amen, I say unto you; the *Chaldees* would translate it, *I sweare, I sweare unto you*: wee read never that any of the Prophets or Apostles used this word *Amen* in an oath, but onely God, or his sonne Iesus Christ: because they cannot sweare by themselves, having the Lord to sweare by, who is greater than themselves.

Why the Church useth *amen* at the end of her prayers.

And the Church useth this word in the end of her prayers, γένοιτο *fiat*: because all the promises in God *are yea and amen in Christ. 2. Cor.* 1. 20. therefore she is perswaded that the Lord will grant her petitions; and it is better translated, *so it is*, than, *so let it be*; it is not only a wish or a desire of a thing to be so, but also an assurance that the thing is granted.

Three sorts of *amen* in the Talmud.

יתומה

The Iewes in the *Talmud* made three sorts of unlawfull *Amen*; the first was *Iethomah, pupillum*, when one saith *Amen*, and understandeth not to what, as children; the

the second is *hatuphah, raptum*, when one saith *Amen* before prayer be ended; and the third is, *Ketuphah, sectum*, that is, when one by turnes divideth his thoughts betwixt God and the world, now hee prayeth, now his minde runneth after his worldly businesse; then he prayeth againe, and so his minde runneth after the world againe.

הטופה
קטופה

De juramento coacto.

Quest. IF a man bee taken by theeves, and they make him to sweare to doe such and such things, whether is hee bound to keepe this oath or not?

Answ. He is bound to keepe this oath, if it be *in malis pœnæ*, onely, *Psal.* 15. 4. although it be to his owne hurt; but if it be sinne in it selfe, he is not bound to keepe it.

Ob. But hee is enforced to this oath, therefore he is not bound to keepe it.

Answ. The will of man cannot simply bee compelled, for when a man doth a thing for feare of greater evill, he is not judged to doe it unwillingly; for although at the first, it would seeme to be against his will, yet the feare of greater evill maketh him to bee willing; and in this action of redeeming himselfe from theeves, three things are to be considered: first, the action of him that sweareth; secondly, he who compelleth him to sweare; thirdly, the matter which he sweareth.

The will of man cannot be compelled.

First we consider the action of him who sweareth, the action is good, because *redimit vexationem suam*, and nature teacheth a man to redeeme his liberty; and if it bee an action of mercy to redeeme another from the hands of theeves; much more is it an action of mercy for a man to redeeme himselfe: but if wee consider the oath upon the theeves part, who maketh the captive to sweare, then it is altogether unlawfull. Thirdly, the matter

Whether a man is bound to performe his oath made to theeves.

matter must be considered which they make him to sweare, if the matter be onely losse of his goods, then he is to keepe his oath. *Psal.* 15. 4. but if the matter of the oath be sinne in it selfe; then he is not to keepe it.

A man is obliged to performe his oath to the theeves in the court of conscience albeit not in the courts of men.

Againe wee must distinguish betwixt the court of conscience and the courts of men; the oath made to theeves is not valide in the courts of men, because hee was enforced to it. If a man to supply his necessity borrow money from an usurer, here is a necessitie; but no externall necessitie compelling him by force: therefore he is bound here in the courts of men to keepe his promise; but when the thiefe compelleth him, this necessitie bindeth him not in the courts of men, *quia est vis major*, but in the court of conscience hee is bound to keepe his oath, although there bee no externall compulsion.

De juramento incauto.

Whether a man is bound to keepe the oath which he hath sworne, being deceived through ignorance.

A Man taketh an oath of another ignorantly, and the swearer sweareth deceitfully unto him; yet if the Lord who is the principall contracter allow or command the thing which he sweareth, the oath is not null, although hee that is the second contracter be deceived, as we see in the example of the *Gibeonites*; *Ioshua* was deceived by them when they made an oath to him deceitfully; yet the oath abode firme and sure, and obliged the posterity, because the Lord God himselfe was the principall contracter.

Maimon. Tom. 2. tract. de Regeb. cap. 7 sect. 10.

The conditions of peace that was offered to the nations.

The Lord commanded when they came neare any citie to fight against it, first, that they should receive the seaven precepts of *Noah*; secondly, that they should become tributaries; and thirdly, that they should become servants to the Iewes: but the Lord excepted still the *Moabites*, & *Ammonites*, that no peace should be offered

fered to them; and notwithstanding that *Ioshua* had offered peace to the seaven nations, yet they contemned the peace, because the Lord had hardened their hearts and was to destroy them.

And the Hebrewes say, when the messenger did offer peace to them, they had three things in commission to them. First, *fugiat qui vult*; secondly, *dedat se qui vult*; and thirdly, *pugnet qui vult*: and they say, that the *Gergasites* of all the seaven nations accepted of the conditions of peace, therefore they are not reckoned amongst the rest. *Deut.* 20. 27. *Iosh.* 9. 1. the *Gibeonites* who were of the *Hivites*, at the first refused the conditions of peace with the rest; but seeing the rest miserablie put to the sword, by deceit they entred in conditions of peace with *Ioshua*: here the oath which *Ioshua* made with them, did binde him; because it was according to the intention of the lawgiver, *& error personæ non irritat contractum.*

Three things given them in choise.

The conclusion of this is. Seeing God is both the judge and the witnesse in an oath, wee should not call him to witnesse in an untruth; neither sweare falsely, *Lest the booke of Gods curse light upon the house of the swearer. Zach.* 5.

Conclusion.

EXERCIT.

EXERCITAT. IX.

Of the geſtures which they uſed in ſwearing.

Commandement III.

Exod. 17. 16. *And Moſes built an altar, and called it Iehova Niſſi, for hee ſaith, becauſe the Lord hath ſworne that hee will have warre with Amaleck from generation to generation.*

Diverſe readings of this place, *Exod.* 17. 16.

THis place is diverſly read, ſome read it thus, *Hee ſet up a trophee of victory, and called the name thereof Iehova Niſſi, or the Lord is my banner*; and he ſaid, *becauſe the hand of the Lord was againſt Amaleck, in abſcondito lunæ*, that is, when the moone is in the conjunction with the ſunne, which is the laſt day of the moneth; ſo *Prov.* 7. 20. Here they make that to bee one word, which ſhould be two, *Ceſiah*, for *Ces jah*.

כִּסֵּה יָהּ

כֵּס יָהּ

Others read it thus, *And hee ſaid; becauſe the hand of Amaleck was againſt the throne of the Lord; therefore there ſhould be warre from generation to generation.*

The beſt reading of it.

But the beſt reading is, *And he ſaid, becauſe the hand was upon the throne of the Lord, the battell of the Lord ſhall be againſt Amaleck from generation to generation*, that is, the Lord laying his hand upon his throne, hath ſworne that there ſhall be a perpetuall warre with *Amaleck*. Here is an alluſion to the forme which they uſed in ſwearing, to lay on their hand upon ſome ſolemne thing when they ſwore; as *Abrahams* ſervant put his hand under his maſters thigh. So they uſed to ſweare at the altar. 1. *King.* 8. 31. *If the oath come before thine altar in this houſe.* So they uſed to lay their hands upon the altar,

When they ſwore they laid their hands upon ſome ſolemne thing.

hence e

hence came that phraſe *tangere aras*: now the Lord ſpeaking after the manner of men here, is ſaid to lay his hand upon his throne, that is, to ſweare by himſelfe, *for hee hath no greater to ſweare by. Heb. 6.*

Ceremonies uſed in ſwearing.

This ceremony in ſwearing is expreſſed ſome times by laying on the hand, and ſome times by lifting up the hand; when the hand is holden up to the heaven, it is a ſigne of ſwearing. *Gen.* 14. 24. ſo *Eſay.* 3. 7. *To lift up* is taken for ſwearing; but *vibrare manum, eſt habitus percutientis. Ezek.* 36. 7. to ſhake the hand to and fro. *Pſal.* 106. *Eſay.* 11. 15. and ſometimes *to lift up the hand* is a ſigne of helpe, and favour, as men put the hand to helpe them that are weake. *Pſal.* 10. 33. and ſometimes it is the geſture of him that prayeth. *Eſay.* 49. 22.

Vibrare manum, & levare manum quid.

Marke the goodneſſe of God who beareth ſo much with mans infirmity; firſt he promiſeth unto him, then hee affirmeth unto him, then hee ſweareth to him, and then hee expreſſeth the oath by the geſtures, and manners of men, for a mans greater aſſurance; and laſt he ſetteth his ſeale to confirme all in the ſacrament; and here we have great cauſe to bee humbled for our infidelitie, and to magnifie the mercy of God who condeſcendeth ſo farre unto us, to the end, we ſhould not be faithleſſe but faithfull. *He that beleeveth not God maketh him a lyar, becauſe he beleeveth not the record that God gave of his ſonne.* 1. *Ioh.* 5. 10. He that beleeves not Gods record maketh him a lyar, but much more doth he make him a lyar who beleeveth not his oath, and his ſealed promiſe.

God ſweareth to us bearing with our infirmities.

The Lord ſweareth laying his hand upon his throne, therefore to lay their hand upon the holy ſcriptures when they ſweare, is a thing lawfull: for they doe not ſweare by the ſcriptures, but they uſe that ſigne to affect them more in their oath. So *Abrahams* ſervant laid his hand under his maſters thigh, and they ſwore beſide

Lawfull to ſweare laying the hand upon the Scriptures.

the altar, or laying their hand upon the altar.

The accomplishment of this oath against *Amaleck* is perpetuall warre, for the rooting out of the *Amalekites*: we read how angry the Lord was with *Saul* for sparing of them. 1. *Sam.* 15. 11. and how the *Hagagites*, as *Haman* and his posterity were rooted out. *Esth.* 9. which was the effect of this curse: and many of them fled to *Macedonia*, and changed their names; (therefore the *Seventy* in *Esther* translate an *Hagagite*, a *Macedonian*) so their name was rooted out under heaven.

The accomplishment of this oath against *Amaleck*.

Some good people of other nations but none good came of *Amalecke*.

The curse was so upon the *Amalekites*, that none proved good of them; but yee shall finde some good men and women of the posterity of other cursed nations, as of the posterity of *Ham*, *Ebedmelech* the blackmore. *Ier.* 38. 7. of *Esau*, *Iob*: of the *Cananites*, *Rahab*: of the *Hittites*, *Vrijah*: of the *Iebusites*, *Arauna*: of the *Moabites*, *Ruth*: of the *Philistims*, the *Cherethites*, the *Pelethites*, and the *Gittites*; and of the *Hivites* came the *Gibionites* or *Nethinims*: but none came of the cursed posterity of the *Amalekites*, because the Lord commanded them to be made *cherem* execrable.

Conclusion.

The conclusion of this is, as wee should reverently sweare when we take the name of God in our mouthes; so we should use reverent gestures in swearing.

EXERCIT.

EXERCITAT. X.

Of Vowes.

Commandement. III.

Psal. 76. 11. *Vow and pay unto the Lord your God, &c.*

A Vow is a promise deliberately made to God, of some good things to be performed, if it be not disannulled by the superior. *Deut.* 23. 23. *Exitum labiorum servabis*, that is, thou shalt performe thy vowes.

What a vow is.

In this *promise* a desire is not sufficient to make a vow, neither is the purpose or intention sufficient to make it, unlesse hee who voweth have a minde to oblige himselfe; it sufficeth to make a vow, if hee hath resolved in his minde although hee hath neither spoken it by word or writ.

What is sufficient to make a vow.

Secondly, it is said, *deliberately made*; for a promise in a sudden passion, without due consideration, maketh not a vow; how great this deliberation should be, the *Glosse* saith, *Iudicium quod sufficit ad obligandum diabolo, sufficit ad obligandum Deo*, but this is a false ground, for any sudden or hasty motion bindeth a man to the devill, but there must bee a full resolution or a full consent to binde a man by his vow.

In canone: mulier: qua habet similem. 26.

Thirdly, it is said, *of some good thing*; to exclude things that are evill in themselves; for a man may not vow that which is sinne in it selfe, as those who vowed that they would neither eate nor drinke untill they had killed *Paul. Act.* 23. 12.

A man must not vow that which is sinne in it selfe.

There are some vowes *de malo & ad malum*; some *de bono male*, and some *de bono bene*: that which is *de malo*

Three sorts of vowes.

& ad malum, should not be kept; Secondly, that which is *de bono male,* as if a man should vow to give almes, that he may be seene of men; hee should give his almes, but leave the end: a man keepeth a concubine, hee voweth that that day that she beareth him a sonne, hee will give so much to the Church; hee should give that which hee voweth, to the Church, but leave his concubine. And thirdly, *de bono bene,* and these vowes hee is bound to performe.

What things wee may not vow.

A man may not vow that which hindreth a greater good; *Peter* vowed that Christ should never wash his feet, this vow would have hindred a greater good, and therefore it should not be kept.

Things that hinder a greater good.

Things that are not in our power.

So he may not vow that which is not in his power: Example, a man that is married may not vow abstinence from his wife, nor the woman from her husband; the reason is, *because the man hath not power over his body, but the wife; neither hath the woman power over her owne body, but the husband:* 1. *Cor.*7.4. but yet the man may things without the consent of the wife, because hee is vow other her head, so hee may not vow that which is absolutely necessarie, as to vow he will die: so he may not vow a trifle, as to lift a straw.

Things absolutely necessarie.

Wee may not vowe trifles.

Vowes must have the consent of the superiour.

If it be not disanulled by the consent of the superiour. Superiors are God in the highest degree; husbands to their wives, parents to their children, masters to their servants, &c. in the lower degree. If the consent of the superior be not to the vow, then it is null. A man voweth things which are free or indifferent to him; to marry or not to marry is a thing in it selfe indifferent, yet it is not simplie free to thee; and if thou vow such a vow and have not the Lords consent in it, who is thy superior; then thy vow is null: thou hast his consent when he giveth thee the gift of continencie, that thou canst liue without marriage; but to all he giveth not this gift. *Mat.* 19. 12.

Who are our superiours.

When wee have the Lords consent in our vowes.

Whether

Whether may a man vow that which hee is bound to performe by the law.

Quæst.

He may vow that which hee is already bound to performe; neither doth this derogate any thing from the law of God, as though his vow were more then Gods law by which he is obliged already; hee doth onely this to helpe his owne infirmity and weakeneſſe: there are ſome things which are not commanded in the law to us, and they are both materially and formally left free to us, and ſuch things we may vow: there are other things which are commanded by the law, which are not altogether voluntary, and left free to us; if a man make a vow of ſuch a thing, it is a materiall vow onely, but not a formall vow. Example, 1. *Sam.* 1. 11. When *Hanna* vowed that ſhee would dedicate her ſonne to the Lord, this was the materiall part of her vow, ſhee was bound to this, becauſe hee was a Levites ſonne. *Num.* 1. 3, 4. but beſides this, ſhe vowed him to be a *Nazaret unto the Lord*; this was the voluntarie and formall part of the vow. So *Iacob* was bound by the law of the Lord to have God for his God, yet he voweth, *if the Lord would bring him backe againe from Meſopotamia ſafely, then the Lord ſhould be his God.* *Gen.* 28. 21. this was the formall part of his vow. So *David*, *Pſal.* 119. 106. *I have ſworne and will performe it, that I will keepe thy righteous judgements*: *David* was bound to keepe the Lords judgements, yet becauſe hee was ſo ready to fall, hee addeth this oath to ſtrengthen himſelfe, and to enable him for the keeping of the commandements.

Anſw.

Thom. tom. 4. diſt. 38. q. 1. art. 2. queſt. 11.

How a man may vow that which he is bound to doe already.

Votum { *Materiale.* *Formale.*

The materiall part of the vow is commanded by the Lord, but the formall part is voluntarie to us.

Levit. 27. 26. No man might vow that which was the firſt borne; for that was the Lords already; therefore it may ſeeme that a man may not vow to binde himſelfe anew againe, becauſe he hath bound himſelfe already in baptiſme.

Why we ſhould vowe that which wee are bound to performe.

Obj.

The firſt borne of the beaſts were ſo the Lords, that they

Anſw.

The difference betwixt the dedication of the first borne of beasts and man.

they could not bee dedicated or vowed over againe: a beast when it is given to God, it is not *liberum agens*, to fall from the dedication againe, it is mere passive in the dedication: but man after that he is dedicate to God in baptisme, he is a creature that worketh freely, and sinneth often: therefore hee may vow anew againe to strengthen himselfe that he fall no more.

The difference betwixt the vowes under the Lawe and under the Gospell.

Wee must put a difference betwixt the Iewish vowes under the old testament, and our vowes under the gospell: under the law, vowes were a part of Gods worship; but now they are not a part of Gods worship: they are not *pars cultus* now, *sed ad cultum*; the Church of Rome take them still to bee a part of Gods worship.

Obj.

The Prophet *Esay* saith, that wee shall vow under the gospell. *Esay.* 19.21. *Yea they shall vow a vow unto the Lord, and performe it.* Then it may seeme that our vowes are a part of Gods worship now under the gospell, as they were under the law.

Answ.

The holy Ghost expresseth the estate of the Church under the new Testament by legall termes oftentimes.

When the holy ghost speaketh in the old testament of the estate of the Church under the new, hee often times useth legall termes as *Malachi* 3.3.4. *He shall purifie the sonnes of Levi that they may offer unto the Lord an offering in righteousnesse, then shall the offering of Iuda and Ierusalem be pleasant unto the Lord, as in the dayes of old, and as in the former yeares.* And so by vowes, the Prophet *Esay* meant, the spirituall worship which wee shall performe to the Lord under the gospell.

Quest.

Whether may a man vow now under the gospell or not?

Answ.

What things a man may vow under the Gospell.

He may vow those things, *quæ sunt necessaria propter aliud, sed libera in se.* Example, a man is overtaken with wine, and hee is drunke; hee voweth abstinence from wine, this vow may bee a lawfull vow: First, if hee restraine it not to one certaine day: Secondly, that he put no part of holinesse in it; *for the kingdome of God standeth*

The conditions of a vowe under the Gospell.

not

not in meat and drinke. Rom. 14. 17. Thirdly, that hee place no merit in it: Fourthly, that it take not away his Christian liberty, but onely restraine the use of this liberty; this way when he useth his vow, hee maketh it a fence to the commandements of God.

A vow is a straight obligation to binde us to God, marke the phrase of the holy ghost. *Psal.* 56. 12. *My vowes are upon me*, that is, I am bound to doe this: the Hebrewes use this proposition, *Gnal, super*, for the duties which we are to performe to any. *Super nos est tradere eum in manum regis.* 1. *Sam.* 23. 20. this dutie lieth upon us, or wee are bound to doe it, so *Nehem.* 6. 10. they are said *detineri voto*, to be holden with their vow.

עָלַי אֱלֹהִים נְדָרֶיךָ
Super me, sunt vota tua o Deus. עַל *hic notat officium, id est, teneor persolvere vota tua.*

Whether doth a vow binde us more strictly than an oath?

Quest.

If it be a solemne vow, and an oath be interposed, which is *the bond of the soule. Num.* 30. 3. 4. Then the vow bindeth more then the oath; but if it bee a simple vow, then it bindeth not so strictly as an oath: necessity looseth a simple vow, but necessity breaketh not a mans oath; therefore a mans oath bindeth him more straightly, then his simple vow.

Answ.
Whether an oath or a vowe doth binde more strictly.

Necessitie looseth a simple vow, the *Rechabites* vowed that they should never lodge in houses, but in tents; but necessity compelled them to breake this vow, when *Nebuchadnezzar* came to besiege *Ierusalem. Ier.* 35.

Necessitie breaketh a simple vow, but not an oath.

Whether is a thing better done with a vow, or without a vow?

Quest.

Those things which God hath commanded in the scriptures to be done, when a vow is added to them they are better done then with a vow: But those things which God hath left free to man, and hee hath not a certaine calling to doe them; it is better to doe them without a vow: when thou addest a vow to the thing which God commanded thee to doe, then thou doest offer both the

Answ.

What things are better done with a vowe, and what not.

the tree and the fruit to the Lord; but when thou vowest these things for which thou hast no certaine calling, thou doest not offer the tree to the Lord, and the fruit he will not accept.

שלם *Sacrificium retributionis* a שלם *retribuere*, vel שלום *pax.*

When the vow is vowed, we must study to performe it. *Shillem* is called *sacrificium retributionis*; because when they were in danger, they vowed, and when they were freed they performed it: this word cometh first from *Shallam retribuere*, and then from *Shalum pax*: because when a man payeth his vowes to the Lord, then he getteth peace in his minde.

It is added, *if it be not disanulled by the superior*; for it is in the superiours power to disanull or approve the vowe the superiours are, the husband to the wife, the master to the servants, and tutor to the pupils.

The husband may approve or disanull the vowe of his wife,

The husband when he heard the vow of his wife, and approved it, then it was called his vow. *Hanna* made a vow; 1. *Sam.* 1. 11. but when her husband *Elkana* allowed it, it is called his vow. 1. *Sam.* 1. 12. *He went up to pay his vow.* So when the husbands stood by and ratified the vowes of their idolatrous wives, they are called *their vowes. Ier.* 44. 25. *Num.* 30. 14. It was in the husbands power to disallow the vow of his wife, *vir ejus stabiliet illud, vel irritum faciet*: the husband by his tacite consent alloweth the vow of his wife, and shee might safely performe it; but if after that hee had holden his peace from day to day, and then afterward disallow her vowed, *then he shall beare her iniquity. Num.* 30. 15. *Gnavonah*, the affixe is in the feminine gender, because his wife would have performed her lawfull vow, but he taking upon him by his authoritie to disanull her vow, then *he beareth her iniquitie.*

The vowes of the wives are called their husbands vowes.

עונה *iniquitas ejus, scilicet uxoris.*

Drusius ex Theseda, 41: 61. 4.

The parents might disallow the vowes of their children; the Iewes say, they might disanull the vow of the males, untill they were thirteene yeares of age and a day

day paſt, and of the maid untill ſhee was ten yeares of age and a day paſt; but the civill law ſaith, they may diſallow the vow of the male untill he was fourteene, and the maid untill ſhe was thirteen. There are two ſorts of vowes, reall vowes, and perſonall vowes, reall vowes are ſuch as belong to the eſtabliſhing of the houſe or familie, and perſonall vowes are ſuch as belong to their perſon; reall vowes the parent may diſanull untill the children bee twenty five yeares, they give an example of this. If a childe ſhould vow to give ſo much land to a holy uſe, his father may diſanull this vow untill he be twenty five yeares of age; but if it be onely a perſonall vow to abſtaine from ſuch and ſuch things, then the parent may but diſanull this vow of his ſonne, untill he be fourteene yeares of age.

Votum { *Reale.* *Perſonale.*

What the reall vowes are and what the perſonall.

Whether may a preacher diſanull the vowes of any of his congregation or not?

Queſt.

If it bee a ſuperſtitious vow, hee may tell his hearer that hee is not bound to keepe it, but hee muſt not take upon him directly to diſanull ſuch a vow; for this were to uſurpe the priviledge of a husband, maſter, father, or tutor; a man hath vowed that he will drinke no wine, hee abſtaineth from wine along time, and falleth in a great ſickneſſe, the phyſitian cometh to him, and telleth him that there is no health for him, unleſſe hee drinke wine: The phyſitian doth nothing in this caſe, but ſheweth the man in what caſe he is, if hee drinke no wine; and ſo it is neceſſity here that looſeth the vow, and not the phyſitian: So the preacher may ſhew the neceſſity and expediencie of the looſing of the vow, but hee may not looſe the vow; for this is not a part of the keyes of the kingdome of God committed to his charge.

Anſw.

The preacher may not directly diſanull the vow of his hearer.

Simile.

The Pope taketh upon him to diſpenſe with vowes, or to change vowes: Some vowes hee permitteth the

The Pope how he diſpenſeth with vowes.

Bishops in their dioeeſſes to dispence with, and some he reserveth to himselfe to dispense with them; and he permitteth the Priest onely to absolve them from excommunication at the houre of death, and thus hee abuseththe keyes of the kingdome of God, applying them to those things which are not spirituall.

Conclusion.

The conclusion of this is; Vowes under the gospell are no part of the worship of God: they erre then who thinke that they are as much bound by these vowes, as by the law of God; and the common people are as much mistaken, who are more unwilling to breake one of these vowes, then to breake the commandements of God.

EXERCITAT. XI.

Of Jephthes vow.

Commandement III.

Iudg. 11. 30. *And Iephthe vowed a vow.*

Three things to be considered in *Iephthes* vow.

THere are three things to be considered in *Iephthes* vow, first, what moved *Iephthe* to vow this vow, and whether this vow was the cause of the victory or not? Secondly, how this vow is to be read? and thirdly, whether he sacrificed his daughter or not?

The opinion of *Caietan* concerning this vow.

First, what moved him to vow this vow, some separating the 29. and 30. verses say, that *the spirit of the Lord came upon Iephthe, and he passed over Gilead over to the children of Ammon*, the spirit of the Lord came then upon him to goe against the children of *Ammon*, and here they make a rest, *And Iephthe vowed a vow*, this begin-

beginneth a new ſentence, he vowed a vow of his owne head, (ſay they) but the ſpirit of the Lord was upon him to direct him to goe againſt the children of *Ammon*.

But the ſame ſpirit that moved him to goe againſt the children of *Ammon*, moved him to make his vow; and this vow was the cauſe of the victory, for the text ſath, *If thou deliver mine enemies into mine hand*; then it ſubjoyneth, *the Lord delivered them into his hands*, and if the Lord had not granted this victorie for the vow, *Iephthe* had not beene bound to performe this vow; becauſe he vowed this vow with a condition, if thou grant me this victorie, and then *Verſe 36.* it is added, *Doe to me according as it hath proceeded out of thy mouth, for as much as the Lord hath taken vengance of thine enemies:* he heard the prayers of the people and ſaw their afflictions, and granted the victory for their prayers, but hee granted it alſo for *Iephthes* vow, although there were many defects in it.

Caietani opinion not likely.

Iephthes vow was conditionall.

God granted the victory not onely for the prayer of the people, but alſo for *Iephthes* vow.

The ſecond thing to be conſidered, here, is how the words of the vow are to be read; ſome reade the words with a copulative and not disjunctive conjunction; and they ſay, a disjunctive hath place onely where two things are oppoſite under the ſame gender, but wee ſpeake not ſo of thoſe where the one is comprehended under the other. Example, of the firſt, *hee who curſeth his father or his mother*, here are two diſtinct perſons oppoſite under the next gender. *Exod.* 21. 17. *Mat.* 15. 4. So *he who toucheth this man or his wife. Gen.* 26. 11. But we ſay not this way; this is a living creature, or a man; becauſe the one comprehendeth the other, for every living creature is a man. So *it ſhall ſurely bee the Lords*, [*and*] *I will offer it in a burnt offering*, and not; [*Or*] *I will offer it*: for whatſoever was offered in a burnt offering, was the Lords; therefore it muſt be read (ſay they) *it ſhall ſurely bee the Lords, and I will offer it for a burnt offering.*

How the words are to to be read *disiunctive vel copulative*.

Piscator.

Others make the difference betwixt these two members after this manner, that he promised to consecrate to the Lord whatsoever met him first, whether it were dogge or asse, for such he might have redeemed by the law. *Levit.* 27.11. and the latter part of the vow, *I shall offer it in a burnt offering*: had this condition annexed to it; If it be a creature fit for sacrifice.

Obj.

Those who alledge that hee sacrificed her, say that there was no example at this time of vowing virginity, for it was holden a curse in *Israel* to want children, therefore *Elizabeth* said, *the Lord hath taken away my reproach. Luc.* 1.25. and *Psal.* 78. 63. *Their virgins were not praised*, that is, they were not married.

Answ.

There was no commandement to sacrifice their children.

As they had no example to vow virginitie in those times, farre lesse had they any example or command to sacrifice their children: *Iephthes* vow was a rash vow, and much ignorance in it of the law of God, for *Levit.* 27.11. The Lord commandeth that if a man vow a female, that her estimation shall bee thirtie shekles, and that he may redeeme the female for so much, and as he is to be blamed for his ignorance; so for his rashnesse in vowing this, in that he neither advised with Priest nor Levite for the space of two moneths: and it may be said farther, that virginitie was not the chiefe thing that hee intended here in his vow, but onely a solitary life, that shee should bee separated from the societie of others, which of necessitie must inferre virginity: if hee had vowed a sonne to the Lord, hee might have beene the Lords, and have beene married also: as *Samuel* was consecrated to the Lord, and yet he was married; and a woman consecrated to the Lord must follow her husband; but *Iephthes* daughter not being married, hee consecrateth her to the Lord to live in a solitarie place: So that he intended a solitarie life for her principally, and virginity but accidentally.

Much ignorance of the law in *Iephthes* vow.

Iephthe intended chiefly that his daughter should live a solitarie life, and accidently onely to live a virgin.

The

The third and chiefe thing to be considered here, is this, whether did *Iephthe* offer his daughter or not? the whole question dependeth upon the translation of this word. *Vers.* 40. *The daughters of Israel went out yearly to lament her*, the *Seventy* readeth it θρήνειν and the Chaldee *Lealaab, ad lugendum*: but they might lament her yearely, she being alive; because she lived such a solitarie life. The reason why they translate it, *To lament her*, was, because they derived *Letannoth* from *Tanan*, and hence cometh *Tanim draco*, because the dragon maketh a pitifull mourning when she cryeth. *Micah* 1. 8. *I shall lament like a dragon.* So *Iob.* 30. 25. *I was a brother to the dragons, Letannim pro letanninim:* but *Letannoth* here is derived from *Tanah narrare.* So *Iudg.* 5. 11. *Ietannu, narrabunt justitias Domini*, it should be translated then, *ad colloquendum*, and *Pagninus*, and *Arias Montanus* translate it so *to comfort her*; the Hebrew glosse hath it *ad loquendum ad cor ejus, ad consolandam eam*; and *Kimchi* in his commentary, *Lehashihhah, ad confabulandum cum ea*, which *Iunius* followeth, and the *Tigurin*, *to talke with her*, or wee may read it, *ut narrant res latas*, to tell her good newes, or glad tidings.

The conclusion of this is, the Lord accepteth of *Iephthes* vow; although there were many infirmities in it, yet by faith he pleased God. *Heb.* 11. 32.

Whether *Iephthe* sacrificed his daughter.

θρήνειν.

לְאַלֹּאוֹת

לְתַנּוֹת

a תַּנִּים *Draco.*

תַּנִּים pro תַּנִּינִים

לְתַנּוֹת *non est gerundium ex duplicantibus sed ex quiescentibus* Lamed He, *est igitur gerundium* Piel *ut* לְגַלּוֹת, *thema est* תָּנָה *confabulari.*

לְהַשִּׂיחָהּ

Ad confabulandum cum ea.

Conclusion.

EXERCITAT. XII.

Of Davids vow.

Commandement III.

Psal. 132. 2. *He sware unto the Lord and vowed unto the mighty God of Iacob; surely I will not come into the tabernacle of my house: nor goe up into my bed. I will not give sleepe to mine eyes, &c.*

The cause which moved *David* to vow.

David seeing the arke of God ambulatorie, and having no resting place, but now in this place and now in that, when he himselfe had gotten rest from all his enemies, hee intendeth to build a temple for the Lord; and hee maketh a vow, neither to come into his new house, nor ascend up into his bed, nor to give sleepe unto his eyes; nor slumber to his eye lids, untill he finde out a place for the Lord to dwell in.

When *David* wrote this psalme.

What is meant by *Ephrata*?

This psalme was written by *David* when the arke was carried from the house of *Obed-edom.* 1. *Chron.* 15. *We heard of it at Ephrata*, that is, in the citie of *Ephraim. Vers.* 6. where the Prophet maketh an allusion betwixt *Ephraim* and *Ephrata*; and he said, *we heard it in Ephrata*, that is *Shiloh*, where the arke remained a long time; and therefore it is called *the house of God. Iudg.* 20. 18. *And we found it in the fields of the wood*, that is, in *Kiriath-Iearim*: before he heard of it in *Shiloh*, but now he found it in *Kiriath-jearim* in the house of *Aminadab*, and so hee carried it to *Ierusalem*, and purposed there to build an house for it; because it had dwelt long in tents which were not firme but moveable: but after that hee was forbidden by the Prophet to build the temple, and that

that his ſonne *Salomon* was to build the temple, *David* dedicateth this pſalme to bee ſung when the temple ſhould be built; and therefore he calleth it a pſalme of degrees, for it was the pſalme which they ſung upon the thirteenth degree as they aſcended into the temple; for there are twelve pſalmes of degrees going before: and *David* who had the whole forme of the temple revealed unto him, ſaw theſe degrees as well as the reſt of the temple.

David dedicateth this pſalme to be ſung at the bringing of the arke into the temple.

Why called pſalmes of degrees.

How could *David* vow that *he would never give ſleepe to his eyes*, untill he had built the temple?

Queſt.

The ſcripture ſpeaketh after the common manner, not that hee ſhould not ſleepe at all; but that ſcarce hee ſhould take a nappe, or that he ſhould not ſleepe ſoundly, or take his reſt kindly untill hee had built the temple. So it ſpeaketh after this manner. *Iob.* 7. 13. *They ſate downe with him upon the ground ſeaven dayes and ſeaven nights*; not that they ſate all this time, but the moſt part of this time they ſate upon the ground.

Anſw.

The ſcripture ſpeaketh after the manner of men.

But how performed hee this vow, ſeeing he was forbidden to build the temple?

Queſt.

The Lord who appeared to *Nathan* that ſame night releaſed his vow, and ſhewed him the patterne how the temple ſhould bee built; *David* gathered materials for the building of the temple; but the particular place was not revealed unto him where it ſhould bee built: hee fought many battels with the *Philiſtims*, he committed adultery, and numbered the people; then the angell of the Lord killed ſo many thouſand of them, and where the angell ſtood, and held his hand over the floore of *Arauna* the *Iebuſite*, there *Gad* the Prophet ſhewed him the particular place where the temple ſhould be built.

Anſw.

How *David* performed this vow.

David is rewarded two manner of wayes for this vow. Firſt, a ſonne is promiſed to him, as if the Lord ſhould ſay to him; Thou promiſedſt to build an houſe to mee; therefore

David is richly rewarded for this vow.

therefore I ſhall build thee an houſe, that is, I will give thee a poſterity to ſucceed unto thee in thy throne: So *Exod.* 1. 17. *The Lord built them houſes*, that is, he gave them children. So *hee that will not build his brothers houſe. Deut.* 25. 19. that is, raiſe up ſeed to him.

What it is to build the houſe.

The ſecond part of the promiſe is this, that the ſonne which was to come out of his loynes ſhould build the temple, and that Ieſus Chriſt who was alſo to come of him ſhould build the ſpirituall temple; and this vow of *David* was ſo acceptable to God, that hee promiſed a protection to the temple and to *Ieruſalem*; not onely for *Salomons* ſake who built the temple, but alſo for *Davids* ſake. 2. *King.* 19. 34. *I will defend this cittie, and ſave it for thine owne ſake, and for thy ſervant Davids ſake.*

God promiſeth a protection to the temple for *Davids* cauſe.

Concluſion 1. The concluſion of this is, ſuperiours and parents ſhould be carefull to continue the meanes of Gods worſhip to their poſterity, as *David* did to *Salomon.*

Concluſion 2. Secondly, the vowes of the inferiours are null when they want the approbation of the ſuperior: ſo was *Davids* vow here, he was not bound to keepe it, becauſe the Lord did not approve it.

Concluſion 3. Thirdly, children are bound to performe the reall vowes of their fathers; as here *Salomon* was bound to build the temple which *David* had vowed.

Concluſion 4. Laſtly, the Lord reſpecteth in a vow as much the intention of the heart, as he doth the vow it ſelfe.

EXERCIT.

EXERCITAT. XII.

Of the punishment for the breach of this Commandement.

Commandement. III.

Exod. 20. 7. *For the Lord will not hold him guiltlesse that taketh his name in vaine.*

He will not hold him guiltlesse, the Hebrewes speake lesse and understand more, *Prov.* 17.21. *The father of the foolish rejoyceth not*: that is, hee is very sad. So *Prov.* 24.23. *It is not good to accept persons in judgement*: that is, it is very evill. So *Exod.* 20. 7. *Hee will not hold him guiltlesse that taketh his name in vaine*: that is, he will cerly punish him.

The Hebrewes expresse the lesse and understand the more.

He will not hold him guiltlesse. Sinne is the transgression of the law, and guilt is the obligation to the punishment for the transgression of the law; and it is expressed by fearefull names in the Scripture, as by blood, by debt. By blood, *Thy blood be upon thine owne head.* 2. *Sam*, 1. 10. for as it is a fearefull thing for a man that is challenged for shedding of blood, if the blood be found upon him, as it was upon *Ioabs* girdle, and his shoes, when hee killed *Abner* and *Hasael.* 1. *King.* 2. 5. to come in before a Iudge: so it is for a sinner to come in before the Lord, and the guilt upon him.

Guilt is the obligation to the punishment.

Guilt expressed by sundry fearefull names.

So the Scripture expresseth this guilt this wayes. *Let his iniquitie returne upon his owne head. Psal.* 7.16. Vnder the law, when a man confessed his sinnes, all the guilt was laid over upon the beast, and it was killed for the man, but hee that was an obstinate sinner, and continu-

Simile.

How iniquity returnes upon the head of the wicked.

Guilt expressed by debt.

ed in his disobedience; the guilt was not laid vpon the beast, but returned upon his owne head, and hee died for it. So this guilt is expressed by debt, and not by little debt, but by talents, and that many talents, *Matt.* 18.24. and *Matt. 6.* 2. ἔνοχος ἐστί, *Hee is in danger*, or *indebted to the Councell.* And contrary to this is, *Not to impute sin*, *Rom.* 5.13. *To cover sinne*, *Psal.* 32.1. and *To blot out sinne*, *Psal.* 51.1.

Sinne, guilt and punishment goe together.

Sinne the transgression of the law, and guilt the obligation to the punishment for the transgression, and the punishment goe together: but many are affraid of the punishment, who neither are afraid of the sinne, or of the guilt of it: but where the guilt is, there the punishment will finde them out. *Num.* 32.23. *Your sinne will finde you out.* Sinne leaveth such a sent behinde it, that even as the dogge findeth out the hare by the sent; so doth the punishment finde out the guilty man by the guilt. The sinne passeth away, but the guilt remaineth, *Iosh.* 22.17. *Wee are not cleansed from the iniquity of Baal-peor unto this day.*

How sinne findeth out a man.

Sometimes the guilt is pardoned although the sinne remaine.

Sometimes againe the guilt is pardoned, although the sinne remaine; as the guilt of the sinnes in the children of God is taken away, yet concupiscence remaineth in them. There is *Materiale in peccato*, and *formale*; the formall which is the obligation to the punishment is taken away from the children of God, although the materiall part remaine still, *Ier.* 50. 20. *In those dayes, and in that time, saith the Lord, the iniquitie of Israel shall be sought for, and there shall be none; and the sinnes of Iudah, and they shall not be found: for I will pardon them whom I reserve.* and *Rom.* 8.1. *There is no condemnation to them that are in Christ.* There is sinne worthy of condemnation, but the Lord pardoneth it. When a Magistrate giveth over his place, here *formale respectivum desinit*, men respect him no more as a Magistrate,

What the materiall, and what the formall part in sinne.

Simile.

but

but yet hee remaineth still a man: so this ἀνομία, or concupiscence remaining after baptisme in the child of God, is sinne; but the relation, the guilt, which is the obligation to the punishment, is taken away; *manet vitium, sed tollitur judicium. Cessat* κρίμα, *sed restat* ἀνομία. That irregularity or breach of the law remaineth still in the child of God, although the Lord punish him not for it.

Againe there is an actuall guilt, and a potentiall guilt in sin; the actuall guilt is taken away from the sins of the justified; but the potentiall guilt is still in them: the matter may be cleared by this example, there were serpents in the wildernesse which stung the Israelites to death: there was a viper upon *Pauls* hand which hurt him not, and there was the brasen serpent in the wildernesse lift up on a pole. The sinnes of the wicked are like the serpents that stung the Israelites to death; the sinnes of the children of God are like a viper upon *Pauls* hand, although it had a sting in it, yet it was restrained by the power of God, that it could not hurt him: so the guilt is taken from the sinnes of the children of God, that they have no power to sting them: as the viper had no power to sting *Pauls* hand: but in heaven there shall be no sting at all, neither potentiall, nor actuall to hurt the children of God, as there was neither actuall power, nor potentiall in the brasen serpent to hurt.

Reatus { *Actualis.* / *Potentialis.*

The actuall guilt taken away from the sinne of the godly but the potentiall remaineth.

Simile.

Sinne when it is not imputed must be transferred upon another, and it is punished upon that person upon whom it is transferred. and where the guilt is, there the punishment followeth.

Where the guilt is, there the punishment will follow.

If it be said, that equitie requireth that the guilty be punished who hath transgressed, how can the guilt then be transferred vpon another.

Object.

This is the naturall part of the law, that sinne be punished; but this is not the naturall part of the law that

Answ.

What essentiall and what accidentall to justice.

sinne be punished this way: for as this is essentiall to the nature of man, that he be a living soule; but this is onely *accommodatum naturæ*, or fit for the nature of man, that hee have the use of his right hand; but it followeth not alwayes that he hath the use of his right hand: so this is essentiall to justice, that sinne be punished; but this a thing fitting only, but not essentiall, that it be punished this or that way.

The supreme Iudge in punishing, remitting or transferring sinne upon another doth not contrary to the law.

The supreme Iudge, when hee useth the mitigation of the law; when hee changeth the offenders heart, and breaketh off the course of sinne in him, and when hee punisheth another for him, who doth willingly undergoe the punishment, and when hee exacteth the rigour of the law in those who continue in their sinnes; in none of these he doth contrary to the law.

Foure wayes of proceeding in judgement.

And that wee may understand this the better, let us observe that a Iudge proceedeth foure wayes in judgeing. First, hee proceederh sometimes κατ' ἀκριβοδίκαιον τῦ νόμυ, according to the strict rigour of the law, that hee will punish the person in whom the sinne is found. Secondly, hee proceedeth sometimes κατ' ἐπιείκειαν τῦ νόμυ, according to the mitigation or favourable interpretation of the law. Thirdly, hee proceedeth sometimes ὑπὲρ τῦ νόμυ, above the law. And lastly, ἀντὶ νόμυ, against the law. Example, *Zaleucus* made a law, that the adulter should lose both his eyes; his sonne committeth adultery, if *Zaleucus* should have pulled out both the eyes of his sonne, that had beene κατ' ἀκριβοδίκαιον τῦ νόμυ, according to the strict rigour of the law. Secondly, if hee had spared both his eyes, that had beene ἀντὶ νόμυ, against the law. Fourthly, when hee spareth one of his eyes, that was κατ' ἐπιείκειαν τῦ νόμυ, according to the mitigation of the law. Thirdly when hee found out this remedie, that one of his owne eyes should be pulled out, and one of his sonnes eyes, this was ὑπὲρ νόμυ, above the

The strict rigour of the law.

Against the law.

The mitigation of the law.

Above the law.

the law. The law would never have dreamed of this midst, but it came of the clemencie of the king to spare one of his sonnes eyes; but that justice might have place, and the law satisfied, hee will have two eyes pulled out.

It was not an act of perfect mercy or justice in *Zaleucus* in sparing one of his sonnes eyes, and pulling out one of his owne.

But if wee will looke more nearely unto this, it was neither justice nor mercy properly; for if it had beene perfect mercy, both his sonnes eyes should have beene spared; and if it had beene perfect justice, both his eyes should have beene pulled out.

Now to apply this to the matter in hand, the soule that is guilty shall die, now if all who are guilty were condemned, this were according to the rigour of the law. Secondly, if hee should absolve and quit all, this were contrary to the law. Thirdly, when hee concluded that he would save some, this is a mitigation of the law. Fourthly, when hee findeth out this remedy to pardon some, and to satisfie the law by his sonne who was willing to undergoe the guilt for them; this is above the law: there is a pardon granted here, and yet the punishment not remitted, the pardon is granted to some that they may studie the more to keepe the law, and the sinne is punished in others, that Gods justice may be fully satisfied.

Why God punisheth some and spareth others.

When the guilt is taken from the sinne, it is transferred upon Christ; and hee must undergoe the punishment to satisfie the law; because he hath given his word for us.

All sinne hath guilt with it naturally, but especially this sinne of swearing; for if a man shall answer for every idle word at the day of judgement, *Matt.* 12. 36. much more shall hee give account of his idle and blasphemous oathes. In that vision of *Ezekiel cap.* 2. 10. Hee saw a rowle *which had written in it lamentations, mourning and woe.* And in that vision of *Zachariah, cap.* 5.

The sinne of swearing hath a fearefull guilt with it.

Swearing bringeth the curse and judgement of God upon men.

The roule was twenty cubits in length, and ten in breadth, which would containe a great number of *lamentations, mourning and woes,* all these light upon the house of the swearer and blasphemer.

The conclusion of this. *Ecclus* 23.9. *accustome not thy selfe to swearing, neither use thy selfe to the naming of the holy one, for a man that useth swearing, shall be filled with iniquitie, and the plague shall not depart from his house.*

The sinne of swearing bringeth the judgement and the curse of God upon a mans selfe and his familie, and likewise upon the whole land,

Ier. 23. 10. *So because of swearing the land mourneth, and the pleasant places of the wildernesse are dryed up.*

COMMAN-

Commandement IV.

EXERCITAT. I.

Of the word Sabbath, how it is taken in the Scriptures.

Exod. 20. 8. *Remember the Sabbath day to keepe it holy.*

THe word *Sabbath* is not translated, but kept in the originall, and passeth in all languages, as the word *Cherubim*, *Pascha*, and such.

The word *Sabbath* is not translated in any language.

But when it signifieth a whole weeke, then it is translated; as *Levit.* 23. 15. *And you shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheafe of the waue offring: seven weekes shall be complete.* In the Hebrew it is, seven *Sabbaths* shall be complete. So in the Gospell, *I fast twice in the weeke. Luc.* 18. 12.

The Sabbath signifieth a whole weeke.

It is distinguished from other Sabbaths by (*He*) demonstrative, *Hasabbath*, and it is called *Sabbath Sabbathon*, *a Sabbath of Sabbaths*, *Exod.* 31. 15. that is, an excellent Sabbath. *Matthew* retaineth the first, calling it Sabbath, and the Apostle, *Heb.* 4. 9. translateth *Sabbathon* σαββατισμὸς, it is not a diminitive here, as some would

ה *Demonstrativum.*
השבת
שַׁבָּתוֹן
Sabbatum sabbathorum.

would make it, becauſe *nun* is added to it, as though it ſignified παρασκευὴ, or a preparation to the Sabbath; but it is doubled here to ſignifie an excellent Sabbath above other Sabbaths. The Hebrews expreſſe the ſuperlative diverſely, ſometimes they adde the name of God (*El*) to it, when they would expreſſe a great or excellent thing as *el gabbiſh, great haileſtones. Ezek.* 13. 11 ſo *ariel* a ſtrong lyon, 2. *Sam.* 20.

אלגביש

אראל

Secondly, they expreſſe the ſuperlative by putting two *ſynonima* or words that are equivalent in ſignification together, as *Pſal.* 40. 2. *He brought me out, Mittit hajaven, è cæno luti, the mire clay.* And thirdly, by doubling the ſame word, as *Gen.* 14. 10. *putei, putei*, to ſignifie many and deepe pits: and ſo here, *Sabbath Sabbathon* to ſignifie that great Sabbath. The Iewes comparing this Sabbath with other Sabbaths they call it the Queene, and their other Sabbaths as *Paſcha penteceſt*, and feaſt of Tabernacles, they compare them but to concubines, and the dayes betwixt the firſt day of the feaſt, and the laſt great day of it, they compare them but to handmaids.

מטיט היון
e cæno luti.

בארת בארת
putei putei.

This Sabbath exceeds all other Sabbaths.

Queſt. Why then is that called a *high Sabbath*, *Ioh.* 19. 31. (*For that Sabbath day was an high day*) when the Iewes transferred their paſcha to it, was the ſabbath day more holy, becauſe of this tranſlation of the paſcha to it?

Anſw. It is called *a high day* here onely in eſtimation of the Iewes, for the Scriptures ſpeake of things ſometimes as men conceive of them; as *Ioh.* 18. 28. *And they themſelves went not into the Iudgement hall, leſt they ſhould be defiled:* that is, as they thought or conceived, they ſhould be defiled.

Why the Sabbath was called a high Sabbath.

The Scripture Speaketh of things as men conceive of them.

And from this word *Sabbath* ſundry languages doe forme and derive their word ſignifying the Sabbath.

As

as the Syriack calleth it *Sabba*, and the Greekes following the Syriack, call it σαββά σαββατος, and in the plurall number σαββάτα σαββάτων having the accent in the penult syllable: but when it is derived from the Hebrew word *Sabbath*, then the Greeke termination is σάββατον having the accent in *antepenultima*, and the Apostle following *Hellenismum*, or the Grecizing Iewes teacheth us to put the accent *in penultima*, therefore they who derive it from the Hebrew word *Sabbath* are mistaken.

Diverse derivations of the word Sabbath.

All the rest of the feasts take their denomination from it, as the feast of expiation. *Levit.* 16. 21. So the seaventh yeares rest, and the Iubile the fiftieth yeares rest are all called *Sabbaths*; and the whole weeke is called the *Sabbath*. *Levit.* 23. 15. *Luc.* 18. 12.

The rest of the feasts take their denomination from the Sabbath.

The heathen who lived out of the Church, as *Plutarch*, made a profane derivation of this word *Sabbath*, deriving it from σάβας *Bacchus*, and when they saw the Iewes keepe it, they said, they kept *orgya Bacchi*, the feasts of *Bacchus*.

The prophane derivation of the Sabbath according to the heathen.

The conclusion of this is, all the feasts tooke their denomination from the *Sabbath*, and were called *Sabbaths* from it; therefore they were but vassals to the *Sabbath*, and like servants called after their masters name, and were to bee abolished, whereas the *Sabbath* should indure.

Conclusion.

EXERCITAT. II.

When the Sabbath day beginneth.

Commandement IV.

Gen. 1. 8. *And the evening and the morning were the first day.*

The naturall day what.

FOr the understanding of this, when the Sabbath beginneth, we must know first, what is a naturall day, and what is an artificiall day: A naturall day is the space of twenty foure houres, measured by the presence and absence of the sunne; the presence of the sunne is called the day, and the absence of it is called the night.

An artificiall day what.

An artificiall day is from the sunne rising to the sunne setting, as *Exod.* 18. 14. *Why sittest thou thy selfe alone, and all the people stand by thee from morning unto even,* and so *Ioh.* 11. 9. *Are there not twelve houres in the day.*

When the naturall day began.

The naturall day began in the morning, because the light was the first thing that was created; this light measured the three first dayes when it shined; and it made the night when it withdrew it selfe: but from the fourth day after the creation, the sunne measured the day, and the moone the night.

The darkenesse which was upon the face of the depth was not the first night.

That darkenesse which was upon the face of the earth made not the first night, it was no part of time, but *punctum temporis*; for time is the measure of motion, and it began with the light, and shall end with it. *Rev.* 10. 6. *Then there shall be no more time.*

Secondly, the night is the privation of light, and the habit goeth alwayes before the privation; therefore the

the day was before the night.

Psal. 104. 19. *Hee appointed the moone for seasons, the sunne knoweth her going downe. Hee appointed the moone for seasons*, here the moone is reckoned first, because the night was before the day, and the sunne waiteth upon her and knoweth her seasons.

Obj.

The sunne knoweth *Mebhoo, occasum suum*, his owne going downe, and not her going downe; for *Shemesh* is in the common gender: and the sunne waiteth not upon the moone, but she waiteth upon the sunne; because she hath all her light from the sunne. Secondly, *David* keepeth not the order of time here, no more then hee doth in reckoning up of the plagues of *Egypt*. *Psal.* 106.

Answ.

שֶׁמֶשׁ יָדַע מְבוֹאוֹ

Sol novit occasum suum, et non ejus, scilicet Lunæ.

The order of time not alwayes kept in the scriptures.

Object.

But the evening and the morning were the first day, therefore the evening hath beene before the morning.

Answ.

The evening is the ending of the light here, and the morning is the ending of the night; the evening is called *Gnerebh* from *Gnarabh miscere*, because it is partly day, and partly night; and it is called *crepusculum*, from the old Latine word *crepera*, which signifieth *dubius*, as when wee doubt whether it bee day or night, and it is amidst betwixt day and night.

עֶרֶב *vespera finis diei a* עָרַב *miscere, sic dicta, quod tunc lux tenebris commisceri incipiat.*

There is a twofold midst, *medietas æquidistantiæ, & medietas interpositionis*; as the sunne in the dayes of *Ioshua* is said to *stand upon Gibeon, and the moone in the valley of Ajalon*. *Iosh.* 10. 13. The sunne stood South-west from the campe of *Ioshua* where it pitched at that time, in *Makkedah as yegoe to Bethoron. Vers.* 10. which lay betwixt *Gibeon* and *Ajalon*. The sunne in the South-west maketh three after noone, and yet the sunne is said to stand *in the midst of heaven. Vers.* 15. although it was three houres past the meridionall, this was *medietas interpositionis*.

Medietas { *Interpositionis.* / *Æquidistantiæ.*

The second is, *medietas æquidistantiæ*, as when a thing participateth equally of both the extreames; now when

Gnerebh the evening belongeth to the day, and not to the night.

Gnerebh is called the evening, what sort of midst is it? it is not *medium æquidistantiæ* here, but *medium interpositionis*; and therefore it belongeth to the day, and not to the night.

How Christ lay three dayes and three nights in the grave,

When Christ is said to lye three dayes and three nights in the heart of the earth: Christ was crucified betwixt two evenings at that time when the Pascall Lamb was killed; the evening here is reckoned for the first day; and the next foure and twenty houres are reckoned for the second day; and he rose upon the third morning, that was the third day; the morning here *Synecdochice* is taken for the whole day, and the night following.

Obj.

But it was said before, that the morning belonged to the night going before, how then beginneth it a new day when Christ is said to rise the third day?

Answ.

Varro de lingua latina.

There is a threefold morning. First, when there is more darkness than light. Secondly, when there is a like darkness and light. Thirdly, when there is more light than darkness. The first morning belongeth to the night going before; the second standeth as a midst betwixt both the day and the night; and the third morning belongeth to the day following: this is cleare out of the scripture; for *Mathew Cap.* 28. 1. saith, ὀψὲ δὲ σαββάτων τῇ ἐπιφωσκούσῃ εἰς μίαν σαββάτων that is, *Serum Sabbathi*, the Iewes Sabbath being ended, it began to dawne to the first day of the weeke; the first part of those words have relation to the first morning, in which there is more darkness than light, and the latter part hath relation to the third morning, in which there is more light than darkness. The first morning *Marke* calleth it διαγενομένου τοῦ σαββάτου, the Iewes Sabbath being ended, *Luke* calleth it ὄρθρου βαθέος τῇ μιᾷ τῶν σαββάτων, upon the first day of the weeke when there was great darkness as yet. *Marke* calleth the third morning λίαν πρωὶ τῆς μιᾶς σαββάτων, earely in the morning the first day

A three fold morning.

The Evangelists reconciled concerning the time when Christ rose.

day of the weeke, when there was more light then darkneſſe, and *Iohn* explaineth this, πρωΐ σκοτίας ετι ὄσης, while as yet there was ſome darkneſſe; when the women roſe to goe to the ſepulchre, it was the firſt morning being very darke: when they were going to it it was betwixt light and darkneſſe, this was the ſecond morning; but when they were at the ſepulchre, Chriſt was riſen, that was the third morning. Now when it is ſaid the evening and the morning was the firſt day, by the morning here is underſtood the firſt part of the morning endingthe night, rather than beginning the day, as by the firſt part of *Gnereb* is underſtood, the ending of the day, and not the beginning of the night.

The time when the women came to the ſepulchre.

Gnerebh the even is the ending of the day, and not the begining of the night.

Ezek. 24. 26. 27. The Lord ſheweth the Prophet in a viſion that *Ieruſalem* ſhould bee deſtroyed, and hee commanded him to hold his peace and not to ſpeake of the deſtruction of it to the people; and the Lord giveth him a ſigne, that his mouth ſhould bee opened in that day that the citie ſhould be deſtroyed, and that in that day he would ſend one to tell him; hee was dumbe all this while, and the accompliſhment of this prophecy we ſee. *Ezek.* 33. 22. Where the Prophets mouth was opened unto him in the evening, and the meſſenger came to him in the morning: therefore the morning is a part of the night preceeding, and the day beginneth at the night.

Obiect.

Ezekiel ſetteth downe expreſſely the yeare, the moneth, and the day when he ſaw this viſion. *Ezek.* 24. 1. And he opened not his mouth concerning this matter, from the nineth yeare to the twelfth, at which time *Ieruſalem* was deſtroyed. *Cap.* 33. 22. Then the hand of the Lord was upon him, and opened his mouth, and hee ſpake the ſelfe ſame night that the citie was deſtroyed, and in the morning of that day the meſſenger came to him; but this morning could not be a part of that day in

Anſw.

which the citie was destroyed, and in which his mouth was opened; because there was three dayes journey betwixt *Ierusalem* and *Babylon*, where *Ezekiel* was in the captivitie for the present: therefore this testimonie will not serue the turne to prove that the morning was a part of that day in which his mouth was opened.

Obj. If it be said that all this was done in vision; therefore hee that escaped that night came to *Ezekiel* that morning.

Answ. Was *Ierusalem* destroyed onely in vision? did *Ezekiel* hold his peace all this time onely in vision? and saw the Prophet this day of the destruction of *Ierusalem* only in a vision? this cannot stand; wherefore all these were really done, and he told him of the destruction of the citie; which hee could not doe in one night being such a destance betwixt *Ierusalem* and *Babylon*. This text then will afford no more but this, in that day that the man escapeth hee shall come to thee, and tell thee of the distruction of the citie; and not this, that hee shall come the selfe same day that he escapeth.

All these things concerning the destruction of the temple, were really done and not in vision.

Ob. *Gen.* 29. 23. *Leah was brought to Iacob in the evening*, that is, in the night; otherwise *Iacob* would have discerned her: therefore the evening belonged to the night, and not to the day.

Answ. The evening hath sundry periods in the scripture, before it bee called night properly, as the morning hath. First, when the sunne is declining, secondly, when the sunne is setting, the time betwixt these two was called *inter duas vesperas, betwixt two evenings*. *Exod.* 12. 6. These two evenings belong properly to the day; then there is a third part of the evening, when it is darke night, and this belongeth to the night: and it was in this evening that *Laban* brought *Leah* to *Iacob*.

The evening hath sundry periods.

Now because the day beginneth at the morning and not at the evening, it followeth, that the Sabbath must begin

begin at the ſame period, at which the day began at the creation.

This fixed period at which the Sabbath beginneth muſt be after midnight, when it is dawning towards the day, that is, when the day is aſcending upward, therefore *Matthew* ſaith, *Cap.* 28.1. *When it began to dawne towards the firſt day of the weeke*: in the originall it is ἐπιφωσκούσῃ from ἐπιποσκέιν which ſignifieth to waxe towards the light, although it bee not light; it ſignifieth not *Habhdil* the candle of ſeparation, with which the Iewes uſed to make a diſtinction betwixt the Sabbath and the day following; neither doth it ſignifie the light of the ſtarres, as ſome would have it; neither the riſing of the morning ſtarre; but that time onely when the Sabbath beginneth to be kept, and dawneth towards it.

The time when the Sabbath doth begin is after midnight.

הַבְדִּיל

Candela ſeparationis.

If this bee the true beginning of the day after midnight, then the nations who keepe a diverſe period of the beginning of their day from this, decline from the firſt inſtitution; as the *Vmbrians* at midnight, the *Aſtronomers* at mid-day, the *Babylonians* at the ſunne riſing, the *Athenians* at the ſunne ſetting.

Ludovicus de Dieu in annotat. in Matth.

Midnight can not be properly the beginning of the day, becauſe it partly partaketh of the day going before and partly of the day following; for the beginning of the day muſt be after midnight, and it is *de media nocte*, and not *media nox* when it beginneth.

The inconveniences that would follow if the Sabbath began at any other time than after midnight.

It cannot begin at the mid-day, for this is contrary to the firſt inſtitution; for here there is neither morning nor evening.

Thirdly, it cannot begin at the light with the *Babylonians*; for here there would follow a great abſurditie: becauſe they who dwell farre North from the equinoctiall line, or farre South from it; they have the ſunne in ſummer the whole foure and twenty houres, and in winter they want the light of the ſunne the whole day: therefore

Why the Sabbath cannot begin at the light.

therefore if the Sabbath began here with the light, then their Sabbath ſhould bee twice as long in the ſummer, and none in the winter: therefore there muſt be another period at which the day beginneth, than the light, or the riſing of the ſunne.

Why it cannot begin at the ſunne ſetting.

Laſtly, the ſetting of the ſunne cannot be the beginning of the naturall day, for this is contrary to the order of creation, as is ſaid before: therefore no man ought to invert the order of nature for the beginning of the day, except God come in by his divine inſtitution & change it, as when hee brought the children of *Iſrael* out of *Egypt* in the evening, and inſtituted the Paſſover as a memoriall of that deliverance, he began that day at the evening, which obſervation they kept from that night in which they came out of *Egypt*, untill that morning when Chriſt roſe againe from the dead.

The Evangeliſts ſpeake of the diviſion of the day, according to the Romans computation.

The Evangeliſts when they ſpeake of the morning when Chriſt roſe, they ſpeake according to the reckoning of the Romans, and not according to the reckoning of the Iewes. The Iewes at this time had many cuſtomes of the Romans amongſt them, becauſe they were ſubject to them; the Iewes divided their night in three watches, the firſt they called *caput vigiliarum*, *Lament.* 2. 19. then they had the middle watch. *Iud.* 7. 19. and the morning watch. *Exod.* 14. 14. But after the manner of the Romans they divided their night into foure watches, *And hee came to them in the fourth watch. Marc.* 6. 48. So they dated their yeares according to the reigne of the Princes, who reigned over them, as *Luc.* 3. 1. *In the fifteenth yeare of the reigne of Tiberius Cæſar.* So the Prophets often times doe reckon by the heathen Kings. So when *Alexander* came to *Ieruſalem*, they reckoned their times from his comming, and they called it *Æra Alexandri*, and ſo, *Æra Seleucidarum Alexandri*: and ſo here they followed the Romans

mans in counting of their day. The Romans divided their day and night into sixtene parts, the first part was called *Diluculum*, 2 *Ortus solis*, 3 *Ascensio diei*, 4 *Antimedium diei*, 5 *Meredies*, 6 *Pomeridianum tempus*, 7 *Declinatio diei*, 8 *Occasus solis*, 9 *Crepusculum*, 10 *Conticinium*, 11 *Ascensio noctis*, 12 *ante medium noctis*, 13 *Intempestiva nox*, 14 *De media nocte*, 15 *Declinatio noctis*, 16 *Gallicinium*: all this time *De media nocte*, untill the rising of the sunne is called the morning.

The Romans divided their day and night into sixtene parts.

Vide Rosini Antiquitates.

A Demonstration to show at what time the day began in the creation.

Thy Sunne shall no more goe downe, neyther thy Moone withdraw it selfe: for the Lord shall be thine everlasting light and the dayes of thy mourning shall be ended. Esay. 60.20
the earth with out forme.
1. day:
2. day:
3. day:
4. day:
5. day:
6. day:
7. day:
evening.
morn:
God who commanded light to shine out of darkness 2. Cor. 4. 6.
the light of his glorie in Christ
Jesus lighten our harts

EXERCITAT. III.

Of the Morall, Judiciall, and Ceremoniall part of the Sabbath day.

Commandement IV.

Nehem. 9. 14. And madeſt knowne unto them thy holy Sabbath, and commandedſt them precepts, ſtatutes and lawes by the hand of Moſes thy ſervant.

That the firſt borne ſhould have a double portion was both morall, judiciall, and ceremoniall,

SOme of *Moſes* lawes are both morall, judiciall and ceremoniall. Example, to give a double portion to the eldeſt, there is ſomething naturall in this law, to give a double portion to the eldeſt, becauſe he was his fathers ſtrength and firſt begotten: there was ſomething judiciall in this law, he muſt have a double portion; becauſe hee was to maintaine the prerogative of the firſt borne in *Iſrael*: and there was ſomething ceremoniall in this law, as he got a double portion; becauſe hee was a type of Chriſt, *Who was the firſt borne amongſt many. Rom.* 8. 29.

The judiciall part of the law ceaſeth now, becauſe the commonwealth of *Iſrael* ſtandeth not now: The ceremoniall part of the law is taken away, becauſe the eldeſt now is not a type of Chriſt the firſt borne: but the morall part of the law remaineth, that the eldeſt ſhould have a double portion, becauſe hee is his fathers ſtrength.

Poſitivum { *Morale.* / *Divinum.*

So in the law of the Sabbath there is ſomething *morale poſitivum*, the morall poſitive part of the law; and ſecondly, ſomething *poſitivum divinum*, the divine poſitive part of the law, and both thoſe remaine ſtill.

Thirdly,

Thirdly, there are ſomethings judiciall in this law, and ſomethings ceremoniall, and thoſe two are abrogated.

The morall poſitive part of this law, and the divine poſitive part doe remaine: the School-men ſay well, *Cultus eſt à natura, modus à lege, & virtus à gratia. Cultus eſt à natura*, nature it ſelfe teacheth us that there muſt be a time given to the ſervice of God, and this is *morale poſitivum*, the morall poſitive part of the law, *Remember that thou keepe the reſt*. But to keepe the ſeventh day, *Modus eſt à lege*, this was the divine poſitive part: but the ſpirit of God teacheth us to ſanctifie the Sabbath, and this is *à gratia*, from his grace.

What is *morale poſitivum* in the Sabbath.

What *divinum poſitivum*.

This is the morall poſitive part of the law, to have a time for the worſhip of God; therefore all people have appointed a certaine time for his worſhip, the *Mahumetans* keepe the ſixt day of the weeke; the Iewes the ſeventh; the Chriſtians the firſt day; and the Indians the fourth day.

All people have appointed a certaine time for the worſhip of God.

The divine poſitive part of the law is to keepe it within ſeven dayes, this is the limitation of God himſelfe, for nature would not teach us to keepe one of ſeven, more then one of eight.

How can this law bind us more than any other of *Moſes* judiciall lawes, ſeeing it is not the morall poſitive part of the law?

Queſt.

This divine poſitive part bindeth all men, becauſe it was given to *Adam* before his fall, and hee repreſented all mankinde; therefore this divine poſitive law hath a greater force to binde us, then other of *Moſes* poſitive lawes which did binde onely the Iewes in *Iudea*.

Anſw.

This divine poſitive law bindeth us ſtrictly, becauſe it was given to *Adam* before his fall.

It may be ſaid that ceremonies are changable: but this keeping of the Sabbath is a ceremony; therefore &c.

Ob.

Ceremonies of order appointed by the Church may be

Anſw.

Ceremonies of order may be changed by the Church.

be changed, but this cannot be changed; for although it be not the naturall part of the law, yet it hath the properties of the naturall part; for that which is the morall and divine naturall part of the law, cannot be revoked without a ſtaine of the Lords holineſſe, as that adulterie ſhould be no ſinne; but this circumſcription of the day might be altered to the fourth or fifth day without any ſtaine of Gods holineſſe; yet becauſe it is the divine poſitive part which God himſelfe hath ſet downe, and gave to *Adam* before his fall, therefore it cannot be altered or changed.

The morall divine naturall part of the law cannot bee revoked without a ſtaine of Gods holineſſe.

The judiciall part of the Sabbath is the eaſe of man and beaſt.

The judiciall part of this law is the eaſe of man and beaſt. So in the ſeventh yeare the land was to reſt for the eaſe of man and beaſt. *Levit.* 25. 6. *for the ſtranger and for thy ſervant &c.* The Lord had a ſpeciall reſpect to his people as he was their governour, law-giver, and captaine, *Iudg.* 8. 23. And they were *Feudarij* his fewers who in a ſpeciall manner held their land of him, and in this reſpect eſpecially, hee gave them their judiciall lawes.

The ceremoniall part of this law of the Sabbath.

The ceremoniall part of this law conſiſted in the manner how they kept their ſabbath, they had a double ſacrifice for it, they might kindle no fire on it, *Exod.* 35. 3. They might dreſſe no meat that day, they were limited to a Sabbath dayes journey, their Sabbath began in the evening and ended in the evening, and it was a type to them of all the benefits which they were to receive in Chriſt to come.

Not to kindle fire on the Sabbath was a ceremoniall law.

They might kindle no fire this day, this was a ceremoniall part of their ſervice; and it ſeemeth but to have continued as long as they were in the wilderneſſe. When Chriſt went to eate bread in the houſe of one of the chiefe Phariſees upon the Sabbath day, *Luc.* 14. 1. is it probable that there was no fire that day to dreſſe the meat? Their Sabbath was a day of joy unto them

them, and they laid aside their sackcloth that day, and they had a feast that day, which was a part of their ceremoniall worship, *Iudith.* 10. 3.

The Iewes Sabbath was a day of joy to them.

Whether are wee as strictly bound to keepe the Sabbath, as the Iewes were under the law?

Quest.

Wee are not so strictly bound to the letter, as they were in the wildernesse; for wee may kindle fire upon the Sabbath, and dresse meate, providing that it be done soberly, and without any hinderance to the divine worship; if we consider afterwards againe, how the Sabbath to them was a feast, wee have not such a liberty as that: for it was a part of their pedagogie under the law. When they made a feast that day, it was a remembrance to them of the benefits which they were to get in Christ to come, and therefore that occasion ceasing, we are not bound to it; wee may fast upon the Sabbath, and humble our selves when occasion serveth: but wee are more bound to the morall rest than they were; the Lord saith, *Ioel* 2. 19. *Rent your hearts and not your garments*: the morall part of this law bindeth us more then it did binde the Iewes, in respect of the greater measure of knowledge which wee have now; but the literall part of the law did binde the Iewes, but it doth not binde us; for they were to rent their cloathes as well as their hearts in the day of humiliation.

Answ.

The Sabbath a part of the Iewes pedagogie.

The Sabbath was a type to the Iewes of all the benefits which they were to receive in Christ.

Wee are more bound to the morall rest of the Sabbath than the Iewes were.

They might go no further that day than a Sabbath dayes journey; they measured their iourney two wayes; the first was their common measure, and that was called *Cibhrath haaretz*, *diæta terræ*, *Gen.* 35. 16. that is, as much ground as a man might goe from morning to breakfast, or from breakfast to dinner; the *Seventy* translate it ἐν τῇ ὁδῷ τοῦ ἱπποδρόμου, that is, as much ground as a horse will runne in a carrear or a spurt: so farre was it betwixt *Bethlehem* and *Rama*. The second measure of their iourney, was the measure for the Sabbath,

What a Sabbath dayes journey was.

כִּבְרַת הָאָרֶץ

diæta terræ.

תחום שבת *Terminus Sabbathi.*

מיל *miliare.*

which was as farre distant as betwixt the uttermost tent and the tabernacle, which was *two thousand cubits*, *Iosh.* 3.4. And this they called *Tehhum Sabbath, terminus Sabbathi*; and so they call it *mil miliare*, that is, an *Italian mile*: The *Syriack* hath it, almost seaven furlongs: but when they came to *Canaan*, they might goe as farre upon the Sabbath as the space betwixt their houses and their Synagogues, every mans house was not so nere the Synagogue as mount *Olivet* was to *Ierusalem*; thus much ground of two thousand cubits kept still the name of a Sabbath dayes journie, although they might go further upon the Sabbath then two thousand cubits. Some doe hold that a Sabbath dayes journey after that they came to *Canaan* was as much ground, as they might goe after the evening sacrifice was ended, but this would be a very uncertaine measure of ground; for then it might be longer or shorter, according to the length or shortnesse of the day.

How farre the Iewes might goe upon the Sabbath in Canaan.

This was a part of the ceremoniall Sabbath to begin at the evening, and end at the evening, *Nehem.* 13. 19. *And it came to passe, that when the gates of Ierusalem began to be darke, before the Sabbath, I commanded the gates to be shut.*

This was ceremoniall in the Sabbath to begin at the evening.

Lastly, their Sabbath was a pledge to them of all the benefits which they were to receive in Christ to come; in the allegoricall signification, their Sabbath signified to them Christ resting in the grave; in the tropologicall signification, it signified to them their rest from their servile works, and works of the flesh: and in the anagogicall signification, it signified to them their eternall rest.

What the Sabbath signified allegorically, tropologically and anagogically.

Quest. But is not our Sabbath a type to us of our eternall rest?

Answ. It is an arbitrary type, but not a destinate, type for all types are ceased now to us; wee may say, as wee rest this

this day for our labours; so we shall rest one day in the heavens from our sinnes, but this is onely an arbitrarie type. So the head and the body are but arbitrarie types of Christ and his Church: so the seaven golden candlesticks. *Revelat.* 1. 13. are but arbitrarie types to the seaven Churches in *Asia*, and comparisons are borrowed from those.

Typus { *Destinatus.* / *Arbitrarius.*

Quest.

How shall wee discerne those things which are forbidden by a morall law, from these things which are forbidden by a ceremoniall law?

Ans.

To know what things are forbidden by a ceremoniall, and what by a morall law.

That which is forbidden by a ceremoniall law is forbidden at one time, and not at another. Example, to kindle fire upon the Sabbath is a ceremoniall law, because it was forbidden to them only upon the Sabbath; they might kindle fire at the Pascha and the Pentecost. So abstinence from leaven, was but a ceremoniall law, because it was forbidden only at the Pascha, and not at the rest of the feasts; but to buy and sell is forbidden in all their three feasts: therefore it is a morall precept, they might buy nothing upon the day of the Passover, therefore they bought all necessaries the day before. *Iob.* 13. 27. So that which is forbidden to some persons and not to all is a ceremoniall thing. Example, no *Nazaret* might drinke wine, and the Priest might not drinke wine when he entred into the Congregation, but other persons might drinke wine, therefore it is but a ceremoniall law. So for the place, *no man might carry a vessell through the temple. Mark.* 11. 16. but out of that place, any man might carry a vessell, therefore it was but a ceremoniall law.

The conclusion of this is, this law of the Sabbath hath something morall, judiciall, and something ceremoniall, therefore wee must study to distinguish those three, that wee may know what part of the commandement bindeth us perpetually in this precept.

EXERCIT.

EXERCITAT. IIII.

Of the difference betwixt the Sabbath and other feast dayes.

Commandement IIII.

Exod. 31. 15. *The seaventh day is a Sabbath of Sabbaths unto the Lord.*

יוֹם טוֹב *dies bonus.*

Dies bonus, a good day what.

First, the Sabbath day differed from *Iom Tobh*, a good day; Secondly, it differed from *Gnazereth, dies interdicti*; Thirdly, from *Mognadim*, their three great feasts.

First, it differed from *dies bonus*, *a good day*. 1. *Sam.* 25. 8. *a good day*, was a day wherein they met onely to be merry, but they kept no religious exercise that day:

The Chaldee paraphrast upon this saith, we are commanded to keepe the Sabbath and good dayes, that is, the feasts; and not to goe above two thousand cubits, but good dayes are not so taken in the scriptures as applied to their feasts: but to a day for banqueting onely. And it was *festum fori, non chori*, as the schoolemen speake; such a feast was that commemoration of *Pur*, it was commanded by *Mordechai* to bee kept in remembrance of the rest frō their enemies; it is not called *Mogned*, as the rest of their feasts are, but *Tzemim tempus*, it is not called a Sabbath; it is said there that they rested from their enemies, the word is *Nuah*, but not *Shabbath* to rest, but not to rest as on the Sabbath or on their feasts. The dayes of *Pur* were but a politicke cessation, and they were good dayes, but not holy dayes.

Festum { *Fori.* / *Chori.*

Pur was a politicke cessation onely.

צָמִים *tempus.*
נוּחַ *cessare.*
שָׁבַת *quiescere.*
Ob.

But the Iewes have a liturgie appointed for this day, therefore it may seeme to be a holy day; upon this day they

they read the booke of *Esther*, as may be seene in their Calendar.

The liturgie was not appointed by *Mordechai*, but by the Iewes afterward; the Iewes at this day upon the foureteenth and fifteenth of *Adar* read the history of *Esther*, and as often as mention is made of *Haman*, they knocke upon the table of the Synagogue, as though they would beat out his braines, and they cry, curſed be *Haman*, but bleſſed be *Mordechai*; curſed be *Zereſh*, but bleſſed be *Eſther*.

Answ. The Iewes liturgie upon the dayes of *Pur* was not appointed by *Mordechai*.

Vide Schinlerum in voce Pur: עצרת *dies interdicti*

Secondly, the Sabbath differed from *Gnazereth*, or *dies interdicti*. *Ioel.* 1.13. they are called *Gnazereth*, or *dies interdicti*, becauſe the hands of men were ſhut up at theſe times from worke; and theſe were kept when ſome great and heavy judgement of God was upon the Church. Such was the faſt of the fourth moneth when *Ieruſalem* was taken. *Ier.* 29. 6. So the faſt of the fift moneth, the ſeaventh day, for the burning of the temple, this faſt, *Ier.* 51.12. is ſaid to be kept the ninth day, it ſeemeth then that this faſt was kept both the dayes, for the great deſolation that was then; their third faſt was kept in the ſeventh moneth *Tiſhri*, and this was for the ſlaughter of *Gedaliah*. 2. *King.* 25.25. Their fourth faſt was in their tenth moneth *Tebheth*, when *Nebuchadnezzar* burnt *Ieruſalem*: theſe *Gnazereth* were but occaſionall, and not perpetuall as the Sabbath was, therefore *Zach.* 8.19. The Lord promiſed to turne theſe faſts into joy and gladneſſe, and into cheerefull feaſts.

The Sabbath differed from *Gnazereth*,

Gnazereth or *dies interdicti* were appointed to be kept for ſome great judgement,

Thirdly, the Sabbath differed from the feſtivall daies called *Mognadim*.

The Sabbath differed from their great feaſts.

The firſt difference betwixt thoſe feaſts and the Sabbath was this; thoſe feaſts had no παρασκευὴ or preparation going before them, but the Sabbath had ſtill a preparation going before it, and it was called προσάββατον or *pervigilium Sabbathi*.

The feaſts had no preparation as the Sabbath had.

Ob.

It may be ſaid, *Ioh. 19. 14. It was the preparation to the Paſſover*; therefore the Paſſover had a preparation as well as the Sabbath.

Anſw.

It is called the preparation to the Paſſouer, becauſe the Sabbath & the Paſſover fell both together, and then they transferred the Paſcha to the Sabbath, and that is called *a great Sabbath. Ioh. 19. 31.* And the preparation was then in reſpect of the Sabbath, and not in reſpect of the feſtivall day; their other feaſts beſides the Sabbath needed no preparation.

The feſtivall dayes were transferred to the Sabbath, and why?

Secondly, the Sabbath and their feſtivall dayes differed in this, they uſed to transferre their feſtivall dayes to the Sabbath, but the Sabbath ſtood immoveable, and could never be removed to any of their feaſts: they uſed, as the Iewes ſay, to transferre their other holy daies to the Sabbath, *propter olera & mortuos*, that is, becauſe their meates and dead bodies could not bee kept from corruption two dayes together, and eſpecially in *Tiſri* anſwering to our Autumne: therefore they made the feaſt day a common day, and upon it they prepared their meat and buried their dead, and they transferred the religious exerciſes of that day to the Sabbath.

All the ſacrifices of their feaſts gave way to the Sabbath. *Talmud in tract. de paſchate. cap. 5.*

So the ſacrifices of all their feaſts gave way to the Sabbath; their dayly evening ſacrifice was killed at eight of the clocke and an halfe, according to the Iewes counting of their houres, that is, halfe an houre before three, and offered at the ninth houre and an halfe, that is, halfe an houre after our three: but in the evening of the Paſſover it was killed halfe an houre before ſeaven, and offered halfe an houre before eight, that is, according to our calculation, it was killed halfe an houre after one, and offered halfe an houre after two of the clock; and this they did that they might reſt the evening of the Sabbath.

Fourthly, the Sabbath had a double ſacrifice appointed

pointed for it, whereas their feasts had their owne particular sacrifices.

The Sabbath had a double sacrifice.

Fiftly, the Sabbath was kept in the wilderneſſe and in the captivity, and he that brake the Sabbath in the wilderneſſe, was ſtoned to death, but thoſe feaſts were not kept in the captivity, and the Paſſover but once kept in the wilderneſſe. *Num.* 9. 5.

The Sabbath was kept in the wilderneſſe.

Laſtly, the Sabbath and other feſtivall dayes differ in this, the whole weeke tooke the denomination from the Sabbath. *Luc.* 18. 12. *I faſt twice in the Sabbath*, that is, in the weeke. So *Act.* 13. 42. *The Gentiles beſought that theſe words might be preached unto them*, εἰς μεταξὺ σαββάτου, that is, in the middle of the weeke.

The whole weeke took denomination from the Sabbath.

The difference betwixt the Sabbath and weeke dayes was this, every Sabbath day they came to heare the ſcriptures, read and expounded. *Marc.* 1. 21. *Luc.* 4. 31. So *Act.* 14. 15. and 15. 21. but on the weeke dayes they met but occaſionally, as *Act.* 17. 10. *Eſay.* 58. 2. *They ſeeke mee dayly to know my wayes:* they ſought the Lord dayly, but the Sabbath day was the appointed time to ſeeke.

The difference betwixt the Sabbath and weeke dayes.

The concluſion of this is, the Iewes had many Sabbaths, and now wee have but one, and therefore wee ſhould be more carefull in obſerving of it; *nam vis unita fortior.* For as a river divided into many ſtreames runneth the more ſlowly, and united into one runneth the more ſtrongly, ſo the affections ſet upon moe objects are not ſo intended, as when they are ſet upon one.

Concluſion.

EXERCITAT. V.

Of the sanctification of the Sabbath.

Commandement IIII.

Esay. 58. 13. *If thou turne away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and shalt honour him, &c. Then I will cause thee ride upon the high places of the earth, and feed thee with the heritage of Iacob.*

God who made the creature, hath onely power to separate it for a holy use.

GOD sanctifieth his Sabbath, and man sanctifieth it, God sanctifieth the Sabbath because he made it; he that made the creature hath power to sanctifie it, and to separate it for a holy use: he that made the bread and the wine may set a new stampe upon these creatures, and appoint them for his sacrament. So he that made the dayes may separate a day for his owne use and service, and this is *constitutiva sanctificatio*; but when man is said to sanctifie the Sabbath, it is but *invocativa sanctificatio*, that is, he desires of God that grace, that he may sanctifie it, and keepe it holy.

Sanctificatio { *Constitutiva.* *Invocativa.*

How the Lord is said to sanctifie the Sabbath.

Againe God is said to sanctifie it. *Ezek.* 20. 12. *I gave them my Sabbath to bee a signe betwixt me and them, that they may know that I am the Lord who sanctifieth them*; the Lord sanctifieth this day when hee sanctifieth man to keepe it holy. A man is said to doe a thing when he indeavours to doe it, although he doe it not, but the Lord giveth a man grace and sanctifies him.

Time is called holy improperly.

The Lord is said to sanctifie the Sabbath, because he separateth it from a prophane use to a religious use; time in it selfe is not sanctified, it is but *numerus motus*; and

and it is called holy improperly onely, becauſe it is the meaſure of holy actions: ſo the Angell ſaid to *Sara, I will returne to thee at the time of life. Gen.* 18. 14. Time in it ſelfe doth not live, it is onely the meaſure of living things: ſo the Sabbath is ſanctified when it is made the meaſure of holy actions. Workes to be done that day, are the workes for the ſoule eſpecially, all the weeke long *a mans travell is for his mouth. Eccleſ.* 6. 7. and the Sabbath is for the ſoule, a noble day in reſpect of the weeke dayes; and he that exerciſeth himſelfe that day as he ought, is the Lords freeman.

The Sabbath is the meaſue of holy actions,

There are ſundry ſorts of people who ſanctifie not the Sabbath, ſome mocke the Sabbath and ſcorne it. *Lament.* 1. 7. *The adverſaries ſaw her, and did mocke at her Sabbaths. Auguſtine* ſaith of *Seneca*, that he mocked the Iewes becauſe they ſpent the ſeaventh part of their life in idleneſſe, and the heathen called the Iewes *Sabbatarij*, in deriſion.

Some are mockers of the Sabbath,

There is another ſort of people who thinke the Sabbath a burden to them. *Amos.* 8. 6. *when will the new moone be gone, that wee may ſell corne; and the Sabbath, that we may ſet forth wheat?*

Some are weary of the Sabbath,

There are ſome who make the Sabbath their delight. *Eſay.* 58. 13 Some kept the Sabbath of the golden calfe; *Aaron* ſaid, *To morrow is a feaſt to the Lord. Exod.* 32. 5. and how kept they this feaſt? *They ſate downe to eat and to drinke, and roſe to play. Verſ.* 6. Others keepe it as the ox keepeth the Sabbath, they reſt from labour, but they ſerve not the Lord that day, but they know not that *Sabbath a Sud*, that internall and ſecret reſt. There is a third ſort who begin the Sabbath, but continue not in the worſhip of God, they thinke that a part of it is ſufficient for God, and they make it *diem interciſum*, a halfe holy day, and ſome will abſtaine from labour that day, but not from paſtime; but the ſanctification of the Sab-

To ſome the Sabbath is a delight.

Three ſorts of men who doe not ſanctifie the Sabbath.

סוד a שבת
arcanum ſecretum.

bath requireth both abstinence from labour and pastime, and that for these reasons.

Reasons proving abstinence from labour and pastime on the Sabbath.

Reas. 1.

The Sabbath given to *Adam*, in which hee might meditate upon Gods worke.

The first is taken from the institution of the Sabbath, the Sabbath was instituted in innocency, when man might have wrought without tediousnes or sweat of his browes, the Lord appointed not this rest for any wearisomenesse or want of recreation; but the Sabbath was instituted, that hee might have a day to meditate upon Gods workes freely; in the weeke dayes he was dressing the garden which would have brought some distraction to the minde; therefore the Lord would have a day set a part for himselfe, that man might meditate upon him and his workes: Now if *Adam* who had no sinne within him, or evill example without him, notwithstanding of his well disposed heart to Gods service had need of a day; what need have wee then of a day who are sinners? This argument serveth against those who thinke that the end of the Sabbath is, that men may refresh themselves, this could not befall *Adam* becaus he was not weary; rest I grant is commanded here, but it is *ad aliud*, for holinesse, and not for gaming.

The end of the Sabbath is not rest chiefly.

Reas. 2.

The Sabbath not appointed for pastime.

The second reason is taken from the end of the institution, the negation of labour is the position of holynesse and sanctification, the one is taken away that the other may bee placed; but pastime and gaming after publique service are a let to the rest of this day, for it is all alike holy. The Romans made a law *ne quis lanam Tarento eveheret*, that none should carrie wooll out of *Tarentum*, but some who carried sheepe out of *Tarentum* were punished as transgressors of the law; becaus they who carried out sheep carried out wooll: *& quod una via prohibetur, ad id alia via perveniri non potest*, that which is forbidden one way, we cannot come to it by another way; to prophane the Sabbath by workes is forbidden, therefore it is forbidden also to prophane it by pastime.

No

No time hath any inherent holineſſe in it, for reaſonable creatures are onely the ſubject of holineſſe; altars, garments and veſſels had a typicall holineſſe, this was relative onely to the things ſignified by them, and not in the things themſelves; time then muſt bee called holy improperly, becauſe it is the meaſure of holy actions, but paſtimes and gaming cannot be called holy actions.

Reaſ. 3. Reaſonable creatures are the ſubject of holineſſe.

That which is moſt large and moſt permanent, is the principall and eſſentiall part of the commandement. But albeit *David* could not have acceſſe to the houſe of the Lord as the ſwallowes and the ſparrowes had to the altar, yet hee was bound to keepe the Sabbath, and in the captivitie they were bound to keepe this day holy, as a man in priſon is bound to keepe it holy by private exerciſes; therefore Chriſt biddeth his Diſciples *pray that their flight be not on the Sabbath. Mat.* 24. This argument maketh againſt thoſe who thinke that wee are bound to thinke upon divine ſervice no longer then we are in the Church.

Reaſ. 4. Men are bound to keepe the Sabbath by private exerciſes if they cannot keepe it publikely.

Small workes are forbidden that day; was it not a ſmall thing to goe out at their doores in the morning and to ſtoope downe and gather a little Manna betwixt five and ſixe of the clocke, yet the Lord ſaid, how long will ye breake my commandements? and *Mary Magdalene* would buy nothing for the annoynting of Chriſt untill the Sabbath was paſt. Seeing then the Lord forbiddeth ſuch ſmall things, we cannot ſay that the Sabbath was inſtituted for refreſhing of our wearied bodies onley.

Reaſ. 5. Small workes are forbidden on the Sabbath.

They ſay that the ſunne ſhineth in ſome places almoſt twenty and foure houres, ſhall a man keepe all this time holy? it is impoſſible.

Object.

Put the caſe that we dwell under the pole where the ſunne ſhineth halfe a yeare, the Sabbath day is not to be meaſured here by light and darkeneſſe, but by the revolution

Anſw.

Where the sunne shineth long, the Sabbath is to be measured by the revolution of it to the same point.

revolution of the sunne to the same point, in a part of which time a man may sleepe and take his rest, as hee that hath a night in that time.

Conclusion.

The conclusion of this is, God giveth us sixe whole dayes to our owne use, therefore we should give him a whole for his Sabbath, or else wee have two measures in our bagge, a little to meet out with, and a great to receive in, which is abomination to the Lord.

EXERCITAT. VI.

That man is commanded to labour sixe dayes.

Commandement IV.

Exod. 20. 9. *Sixe dayes shalt thou labour and doe all that thou hast to doe.*

Whether is this a precept or permission.

Sixe dayes shalt thou labour; the Lord commandeth his people to labour sixe dayes, this is not a permission but a precept, it is not left arbitrarie to them, as if hee should say, *Ye may labour*, but it is commanded, *Ye shall labour sixe dayes*. So *Act.* 1. 22. *One shall be a witnesse with us of his resurrection*, that is, I command him to bee a witnesse, and not this way, it is free for him to be a witnesse, or he may be a witnesse.

Object.

Then it may bee said that a man may not recreate himselfe upon the weeke dayes.

Answ.

The schoolemen say well, that affirmative precepts doe not so straitly binde as negatives doe: *Affirmativa ligant semper, sed non ad semper, negativa ligant semper & ad semper*: the affirmatives binde not simply without intermission, but the negative precepts binde without intermission.

They

They had their morning sacrifice when they entred to their worke, and their evening sacrifice when they ended their worke: they gave God the first part of the day and the last, although they were dayes appointed for worke. And *Iob.* 23. 12. *I have esteemed the words of his mouth more then my necessary food.* They would not omit this dutie for their meate, farre lesse for their labour:& they divided the day in three parts, the first *ad tephilla, orationem*; the second *ad torah, legem*; and the third *ad malacha, opus*: although they were dayes appointed for worke, yet they gave the Lord his part of them every day.

The Iewes gave a part of the worke dayes to the Lord,

Sixe dayes shalt thou labour. God hath given man sixe dayes, therefore it is good reason that hee give the Lord one: hee gave *Adam* leave to eate of the fruit of all the trees in paradise, except one; therefore hee should have reserved that one, for God. If the Lord had given but one day to man, and taken sixe to himselfe, yet he was to obey; but now when hee hath given him sixe, and taken but one to himselfe, how can any man refuse to give him this day? what if the Lord *had commanded thee some great thing wouldest not thou have done it?* 2. *King.* 5. 13.

Great reason that God have one day seing hee giveth sixe to man.

Sixe dayes shalt thou, labour that thou mayst rest the seventh, a man should alwayes remember Gods service, and make it his last and principall end. 1. *Cor.* 10. 31. *Whether therefore yee eate or drinke, or whatsoever yee doe, doe all to the glory of God.* He should be diligent in his calling upon the weeke dayes, that hee may rest upon the Sabbath from the workes of his calling. Hee that is not faithfull in his calling, will never care to keepe the Sabbath; and he that keepeth the Sabbath will be diligent in his calling: those two are like the two cherubins whose faces looked one towards another.

To be diligent in their calling, and to keepe the Sabbath goe together.

There is a speciall note of remembrance set before

the Sabbath as a phylactery to cauſe men to remember it; and this is a part of the phylactery, *Doe all that thou haſt to doe*: doe the worke of thy calling upon the weeke dayes, that thou mayſt keepe the Sabbath.

Queſt. Whether may a man ſeparate a weeke day for the ſervice of God or not?

Anſw. *Levit.* 19.23. When a man planted a vineyard, the Lord commanded that hee ſhould not eate of the fruit of it for three yeares, and all that time the trees ſhould be uncircumciſed; but the fourth yeare the fruit of it ſhould be holy unto the Lord, and in the fift yeare they are bidden profane their vineyards, that is, to turne them to common uſes; there was no man might uſe the fruit of the fourth yeare, but it was dedicated to God, and in the fift yeare they were commanded to make it common: ſo no man may profane the Sabbath appointed for Gods ſervice, ſo neither may they ſeparate any of the reſt of the dayes of the weeke, to make them holy for Gods ſervice as the Sabbath. When a man ſeparateth a particular day for the worſhip of God, it maketh it not holy, as the Sabbath is. *Seir* the Caſuiſt ſaith, *Eccleſia poteſt abolere dies feſtos, determinatio dici eſt a jure humano, & conſuetudo plurimum poteſt in jure humano, ſanctificatio eſt a lege divina*, the Church may aboliſh holy dayes, for the determination of them is but from man, and cuſtome prevaileth much in the lawes of men; but the ſanctification of a day is from God: God onely may ſanctifie a Sabbath for himſelfe, *tempus non eſt inter privata bona*: but it is numbered among ſuch things as are common to all, as the aire and water: *& quod divini juris eſt, nullius in bonis eſt*; therefore man cannot ſeparate time as God doth for his ſervice, and their ſeparation is but occaſionall and alterable.

A man cannot ſeparate a day to make it holy.

Seirus lib. 7. cap. 13.

Concluſion. The concluſion of this is, God hath given man ſixe dayes to labour and doe his owne worke, that hee may keepe

keepe the Sabbath, and have Gods blessing upon his travels; he must seeke a blessing upon the Sabbath to all his travels in the weeke dayes. For *Except the Lord build the house, they labour in vaine that build it, except the Lord keepe the city, the watchman watcheth but in vaine. Psal.* 127. So they labour in vaine who worke all the weeke, except the Lord blesse their travels; and the Sabbath is the day in which hee blesseth the works of his children, *He openeth his hand* every day *and satisfieth the desire of every living thing, Psal.* 144. 16. But hee hath another storehouse which he openeth to his children upon the Sabbath.

EXERCITAT. VII.

No worke to be done upon the Sabbath.

Commandement. IV.

Exod. 20. 10. *In it thou shalt not doe any worke, thou nor thy sonne, nor thy daughter, nor thy manservant, nor thy maidservant, thy cattell, nor thy stranger that is within thy gates.*

THe interdiction is here set downe, not to breake the Sabbath, first the father is forbidden, the sonne and the daughter, the manservant and the maidservant who should religiously observe it, and the stranger is forbidden that he should not give offence to others, and thirdly the beast that he should not give an occasion to worke that day.

First, the father of the family is forbidden to doe any worke. Reformation must begin at the head first, as in a

Reformation must begin at the head.

kingdome, at the king. *Psal.* 101. this is his gate. So in a Magistrate, as in *Ioshua cap.* 24. *I and my house will serve the Lord*; this is his gate. So the master of a private family. *Moses* before hee was a magistrate should have circumcised his sonne. When reformation beginneth at the head, then the Scripture saith, *Salvation is come to thee and to thine house, Luc.* 19.9. because they are the meanes to instruct and informe their household: and even as the balme laid upon *Aarons* head ran downe to the hem of his garment, *Psal.* 133.2. So when the father of a familie is religious, then religion descendeth from him to his children, to his manservant, and to his maidservant.

In matters of religion no difference betwixt male and female, bound or free.

Nor thy sonne, nor thy daughter, thy manservant nor thy maidservant. Observe that in matters of religion there is no difference betwixt bond and free, male and female, *Galat.* 3.28. betwixt bond and free; therefore the servant payed the halfe shekell as well as the master did, *Exod.* 30. 15. betwixt male and female; therefore the daughters in *Canaan* might succeed to their fathers inheritance as well as the males, *Num.* 36.

Necessitas obedientiæ non excusat servum, sed necessitas coactionis excusat servum.

Seirus lib. 7. *cap.* 28. *in casibus.*

Thy manservant, nor thy maidservant. Some hold that servants may worke upon the Sabbath day at their masters commandement, and that the commandement is onely given to the master, and that the sinne lyeth upon him if he cause his servant to worke, and not upon his servant: but the Lords commandement forbiddeth all equally, whether they be masters or servants, the meanest servant is within the covenant as well as their master who commandeth. *Nehemiah* did contest with his servants for breaking of the Sabbath, *He saw some treading winepresses upon the Sabbath day, and bringing in sheaves, and loading asses, and also wine, grapes and figges, and all manner of burdens which they brought in Ierusalem upon the Sabbath, Neh.* 13. 15. the most part of these were servants:

servants: and why did *Nehemiah* contest with them, if servants were not bound to keepe the Sabbath as well as their masters?

And the stranger that is within thy gates. There were two sorts of strangers amongst them, the first was *advena justitiæ*, and the second *advena portæ*. *Advena justitiæ* was he that was a proselyte and converted, and he was either *Toshebh, inhabitans*, who was converted and had dwelt long amongst them; the *seventy* translate it πάροικος, a parishoner: Or *Ger* who was newly converted, the *Seventy* translate him προσήλυτης a proselite. Such proselytes were *Arauna* the *Iebusite*, *Uriah* the *Hittite*, *Ebed-melech*, *Iethro* and such. *David* maketh mention of these strangers, *Psal.* 135. 19. *Blesse the Lord o house of Israel: Blesse the Lord o house of Aaron: Blesse the Lord o house of Levi: yee that feare the Lord bless the Lord: yee that feare the Lord*, that is, all strangers converted, and proselytes who were joyned to *Israel* and *Aaron*. *Esay* 65. 3. *Let not the stranger say, the Lord hath separated mee.* They might eate the passover with the rest of the *Israelites*, *Exod.* 13. 48: and of these strangers it is not meant here, for the charge is directly given to them as to the *Israelites*, that they should do no manner of worke; but it is meant of that stranger that was *advena portæ*, such strangers as dwelt amongst them occasionally, but were not converted, or become *Proselytes*, those were bound to rest from their labours upon the Sabbath, that they should not give offence to the people of God; Such were that mixed multitude that came out of *Egypt*, *Exod.* 12. 38, *Num.* 11. 4. *And an hundred and fifty three thousand and sixe hundreth in Salomons time*, 2. *Chron.* 2. 17. And those strangers, if they continued any while amongst the Iewes, they were to learne the seven precepts of *Noah*; and this way they were to be brought peece and peece to the trueth, untill they came to be proselytes.

Adsena { *Iustitiæ*, *Portæ*,

תּוֹשָׁב *Inhabitans.*
πάροικος.
גֵּר *Externus*
προσήλυτης.

Strangers that were not converted are meant here.

The beast is not the proper subject of this law.

Now the beast is commanded to rest upon the Sabbath, the beast here is not the proper subject of this law. The Schoolemen say well, *quando finis præcepti particularis alius est à re præcepta in genere, tunc non cadit sub præceptum*: When the end of the particular precept is different from the generall precept, then it falleth not under the generall precept. The end of the law is, that God should be worshiped upon the Sabbath; the reason why the beast should not worke, is, because if the beast should worke, the man must worke with the beast: the Lord saith, *Thou shalt not muzze the mouth of the oxe &c. hath God regard of oxen?* 1. *Cor.* 9. 6. The Lord gave this law, not for the oxe cause, but for mans cause: so here when hee biddeth the beasts rest upon the Sabbath, it is not for the beasts sake, but for mans sake; the beasts because they have laboured for man all the weeke long, they should rest; but this is a duty required in the sixt Commandement, *The mercifull man hath pitty upon his beast*, *Prov.* 12. 10 Piety is the subject of the first table, and mercy of the second.

Why the beast should not worke.

Conclusion.

The conclusion of this is, that all must be within the covenant from the highest, to the lowest none is excepted. *Deut.* 29. 10. *You stand this day all of you before the Lord your God: your captaines of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and the stranger that is in thy campe, from the hewer of the wood unto the drawer of the water, that thou shouldest enter in covenant with the Lord thy God this day.*

EXERCIT.

EXERCITAT. VIII.

Whether the Sabbath was from the beginning or not.

Commandement IV.

Exod. 20. 11. *For in sixe dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day.*

WE have shewne who should rest upon the Sabbath, the next thing to be considered, is, the reason why wee should rest upon the Sabbath, because God rested from all his workes; the reason why the Iewes did keepe the Sabbath upon the seventh day from the creation, was, because God rested that day from all his workes: which reason bindeth not us Christians now directly, because God rested not from all his workes upon our Sabbath; but because Christ rested from all his workes upon our Sabbath; triumphed over death and hell, therefore wee should keepe it.

The reason why wee keepe the first day of the weeke.

The *seventy* translate these words thus, *God rested from his workes the sixt day*; and they give the reason why they translate it the sixt day, and not the seventh, lest king *Ptolomie* should have asked them; did God worke any thing upon the seventh day before hee rested? but it should not be translated, he rested from all his workes *quæ fecit, sed quæ fecerat*, that is, hee rested from all his workes the seventh day which he had made the sixt day, and where it is said, *he rested from all his workes*, it is to be understood (as the Schoolemen say) hee ceased *a novis speciebus perfectis creandis, sed non ab imperfectis*: when

Why the seventy translate it, God rested the sixt day.

God rested from creating of new kindes that are perfect.

when he createth daily, ſoules of men, theſe are not *perfectæ ſpecies*, for the body is begotten by generation, and the ſoule is only created of nothing. *Pſ.* 102. 18. *The people that ſhall be created &c.* this is meant of their ſoules, & not of their bodies: for their bodies are begotten by generation. When the beaſts are begotten it is a worke of generation, but not of creation: and the Lord ceaſed not from ruling & preſerving thoſe creatures which he had made: therefore *Prov.* 8. 30. it is ſaid, *I was as a nurſe with him:* and even as great men commit their children to nurſes; ſo the Lord after that he created the world, committed the care of it to his providence, as to a nurſe.

אֹמֶן *Nutrix ab* אָמַן *fidelem eſſe.*

God reſted not from the workes of his providence and preſervation.

God reſted from all his workes; therefore hee would have us to reſt from our workes.

Foure ſorts of reſt.

There are foure ſorts of reſt, the firſt is a naturall reſt, as when Chriſt ſat downe at the well to reſt him. *Ioh.* 4. 6. Secondly, a reſt from ſinne; thirdly, a typicall reſt, *Heb.* 4. 9. fourthly, that eternall reſt in heaven, *Eſay* 66. 23. Sinne is our moſt proper labour, and moſt wearieſome labour, to worke in bricke and clay in *Egypt* was not like it, it is called πονηρία ἀ πόνος, *labor*, and it is like quickſilver, *Habet principium motus in ſe, ſed non quietis*, ſtill trembling, but never at reſt. Wee muſt reſt alſo from the workes of our callings, in our callings *There is much vexation of ſpirit, Eccles.* 1. 14.

Sinne is the moſt wearieſome labour.

Reſt is the habit, and moving a privation; when a man reſteth that he may labour againe, that is not a perfect reſt; when a man is carried contrary to nature, then the motion is violent, and the reſt is comfortable: the motion of ſinne is contrary to nature, therefore the reſt from ſinne muſt be comfortable; they who reſt not from ſinne here, ſhall not reſt in the life to come, *Revel.* 14. 11. *They that worſhip the beaſt ſhall never reſt, neither day nor night.*

The motion of ſinne is contrary to nature.

God ſets downe his example for imitation.

The Lord ſetteth downe his example for imitation

to

to us becauſe he reſted that day, and ſo wee may learne that the inſtitution of the Sabbath was from the beginning, which is contrary to thoſe who hold that the Sabbath was not ordained to be kept, till after the Lord had rained down, Manna. *Exod.* 16. And they ſay that theſe words (*The Lord reſted from all his workes the ſeventh day*) were a reaſon added to *Moſes* Sabbath, when the law was given, but not to *Adams* Sabbath before the fall.

Ob.

But we anſwere, in the reaſon of the commands there is ſome thing naturall from the beginning, and ſome thing added by *Moſes*: in the reaſon of the fift commandement; this was *juris naturæ*, given to *Adam* and all his poſterity before the fall, *Honour thy father and thy mother that thy dayes may be long*, that is, that thou mayſt live a long time happily here, and then to be tranſlated to another life: but this was *juris Moſaici*; *That thy dayes may bee long in the land whither thou art to goe.* So this was *juris naturæ* in the reaſon added to the Sabbath, thou ſhalt reſt from all thy workes, becauſe God reſted from his workes, but this is onely *juris Moſaici*, that the Sabbath ſhould be a ſigne betwixt God and them; and belongeth not to *Adams* Sabbath. *Ezek.* 20. 10. *I brought them out of Egypt and gave them my Sabbaths, that they might be a ſigne betwixt me and them*: The Sabbath was a particular ſigne to them of their bringing out of *Egypt*, and they ſhould alwayes remember to keep it; becauſe the Lord brought them out of *Egypt*; the Sabbath was from the beginning, but it was acceſſory to the Iewiſh Church that it was made a ſigne, as the rainebow was from the beginning, (the reflexe of the ſunne in a cloud) but it was not a ſigne to the world untill after the deluge.

Anſw.

Something in the Sabbath naturall from the beginning, and ſomething added by *Moſes*.

To reſt upon the Sabbath was naturall to it from the beginning; but that it ſhould be a ſigne betwixt God and the people was acceſſorie to it in *Moſes* time.

But they ſay, wee read nothing in the whole hiſtory of *Geneſis* of the Sabbath, or that any of the Patriarches kept it.

Object.

We read nothing that the adulterous or inceſtuous perſons were put to death before *Iudahs* time, did the Patriarches ſuffer this ſinne to bee unpuniſhed all this time? and is it probable that the holy men of God who ſacrificed to the Lord and worſhiped him, had not a certaine time for his worſhip determinate to them? the Lord ſanctified his Sabbath as ſoone as he reſted from his workes, and he ſet up the ſunne and the moone *Lemognadim*, (which is the word uſed afterwards in the law for their holy conventions) *ad ſtatua tempora.* What appointed times were then for his worſhip, if not the Sabbath? for as yet they had none of their anniverſary feaſts.

The Patriarches had an appointed time for Gods worſhip.

לְמוֹעֲדִים
In ſtatuta tempora.

Obiect. Againe they ſay, that the words ſet downe in the law; *that thou maiſt reſt, and thy ſervant may reſt*, belonged not to *Adams* Sabbath, for *Adam* before the fall was not wearied, and there ſhould have beene no ſervile ſubjection before the fall; therefore theſe words belong onely to *Moſes* Sabbath.

Anſw. Although *Adam* ſhould not have beene wearied in dreſſing of the garden, yet hee behoved to reſt, that hee might exerciſe himſelfe onely in the worſhip of God; and although ſervile ſubjection came in after ſinne, yet if man had not fallen, there ſhould have beene degrees of ſuperiority and inferiority, and there ſhould have beene a diſtinction of ages, ſexes, and dignities.

Albeit man had ſtood in innocency, yet there ſhould have beene diſtinctions of ſuperiority, degrees and ſexes.

Ob. *Ioh.* 7. 22. Chriſt maketh an oppoſition betwixt two lawes, one of circumciſion, and another of the Sabbath; and he ſaith that circumciſion is kept, not becauſe *Moſes* inſtituted circumciſion, but becauſe it was from the fathers: and becauſe *Moſes* law of the Sabbath was given after the law of circumciſion; therefore it is that infants are circumciſed upon the Sabbath, and yet the Sabbath is not broken.

Anſw. The Sabbath was given after circumciſion with the reſt

reſt of the ceremonies belonging to it, which Chriſt eſpecially meaneth of here; but the morall part was given to *Adam* before his fall; he maketh but oppoſition here betwixt the ceremonie of circumciſion, and the ceremonie of the Sabbath; the leſſe neceſſarie ceremonie gave place to the greater, and the Iewes ſay, when a child was to bee circumciſed upon the Sabbath, yet the morning ſacrifice behoved to be offered firſt before the child was circumciſed; and then all the reſt of the ceremoniall worſhip in the Sabbath gave place to circumciſion.

Chriſt maketh an oppoſition betwixt the ceremony of the Sabbath and the ceremony of circumciſion.

And where they urge us, that there is no example of the Patriarches who kept the Sabbath before the Manna was ſent downe. It may ſeeme out of *Iob* that they kept the Sabbath in his time (which was before the law was given.) It is ſaid that *Iob* had ſeaven ſonnes, *and they went and feaſted in their houſes every one his day*; and then it is ſubjoyned, *Iob.* 1. 6. *That there was a day when the ſonnes of God came to preſent themſelves before the Lord.* Now who were the ſonnes of God here? but *Iobs* children who aſſembled themſelves to worſhip God upon the ſeaventh day?

Obj.

Anſw.

Iobs children kept the Sabbath.

Pineda in Iobum.

They ſay that theſe words, *God reſted the ſeaventh day and ſanctified the Sabbath*, are ſet downe προλημπτικῶς, by way of anticipation; becauſe God promiſed to ſanctifie that day afterward: this carrieth no probabilitie with it, that God is ſaid ſanctifie it, becauſe he was purpoſed to ſanctifie it afterwards; for then he might be ſaid to ſanctifie the mount *Moriah* when he created it, becauſe afterwards hee was to build the temple there, and to ſanctifie the Paſcha and the Pentecoſt, becauſe afterwards he was to appoint them for holy uſes.

The ſanctification of the Sabbath was not ſet downe by way of anticipation.

The concluſion of this is, wee live not by examples, but by rules, but Gods example was a rule to the Iewes, and Chriſts example ſhould bee an example to us to

Concluſion.

keep the Sabbath: God rested from the beginning upon that day, and the law hath first respect to *Adams* Sabbath, and not to *Moses* Sabbath.

EXERCITAT. IX.

Of the change of the Sabbath to the first day of the Weeke.

Commandement. IV.

Revelat. 1. 10. *I was in the Spirit on the Lords day.*

Christ teacheth both by word and deed.

CHrist when he rose he changed the Iewish Sabbath into his day, and called it the Lords day. Christ is set downe as an example of imitation to us, and hee teacheth us two wayes, by his doing and by his teaching. *Act.* 1. 1. *Of all that Iesus began both to doe and to teach.* The Apostles followed him because hee rose that day, and kept that day: therefore they called it his day, *Iohn was ravished in the spirit,* ἐν τῇ ἡμέρᾳ κυριακῇ, he setteth the article τῇ before it, as if he would say, that Lords day;

The Sabbath is called the Lords day emphatically.

all dayes are the Lords dayes, but this day is emphatically called the Lords day; because hee, as Lord of the Sabbath, changed it: and *Beatus Renanus* commenting upon *Tertullian* observeth well, that it was the manner in the Apostles dayes, to call things rather the Lords than Christs, as *the Lords supper, the Lords table,* so *the Lords day*; because he instituted all these.

Things called the Lords rather then Christs.

Secondly, *Christ hath ceased from his owne workes, as God did from his. Heb.* 4. 10. Here foure things are to be considered. First, God had a rest, and Christ had a rest; God rested after the creation, and Christ rested after the

the redemption; God rested when hee had made the world, and Christ rested when he made the new world. 2. *Cor.* 15. 17. *Old things are past away, behold all things are become new.* Secondly, God is set for an example to the Iewes in the creation, & by like consequence Christ rested that day from all his labours. So should Christians rest upon this Sabbath from all their labours. And this example of Christ bindeth Christians as forcibly to keepe this Sabbath, as the example of God did binde the Iewes to keepe their Sabbath.

Gods rest upon the Sabbath, and Christs rest upon his Sabbath compared together.

Thirdly, the Apostle 1. *Cor.* 16. 2. commanded that upon the first day of the weeke *a collection be made for the Saints*, and he speaketh of this day not as a new day, but as a day well knowne among the Christians; for this epistle to the *Corinthians* was written in the fiftieth and seaventh yeare of Christ, that is, twenty three yeares after his death.

The Apostles kept this first day of the weeke.

The Lord changed the Priest-hood from the first borne to the Leviticall priesthood. So when the people of *Israel* came out of *Egypt*, hee changed their account; whereas before they reckoned from *Tishri*, now hee commanded them to reckon from *Nisan*, because of the great benefit of their deliverance out of *Egypt*: So now he will have the Sabbath to be reckoned from his resurrection, and not as the Iewes reckoned.

Vpon this day the Lord created the heaven and the earth; this day the Angels were created, this day the Lord gave Manna to the *Israelites*, this day the Spirit came downe upon the Apostles, and upon this day circumcision was instituted; as *Chrysostome* observeth, because Christ who rose this day was to circumcise the heart.

Many notable things done this day.

When the Lord changed the Sabbath day, what sort of change was this?

Quest.

There are foure sorts of changes in religion: First, when

Answ.

Foure sorts of changes in religion.

The change of the essence.

The change of the state of a thing.

The change of the essence in part.

The change of the rites.

Conclusion.

Foure memorable changes which Christ made.

when the essence and substance of religion is changed. Secondly, when the state of religion is changed: Thirdly, when the essence is changed in part; Fourthly, when the rites in religion are changed.

The first change is when the essence of religion is changed, as when a Turke becommeth a Christian, this is as when a man is raised from death to life.

The second change is, when the state is changed, as when Christ changed the Sabbath into the Lords day; this is as when a boy becommeth a man.

The third change is, when the essence is changed in part, as when one professeth the truth, but in some point he is heretical; hee is converted in this point, here the essence is changed in part; this is, as when a man who is sicke becommeth whole.

The fourth change is, when the rites are changed, this is like the change of a mans cloathes: the change here of the Sabbath into the Lords day, was but a change in the state and in the rites, but not in the essence; neither in the whole nor part.

The conclusion of this is; Christ *who is Lord of the Sabbath. Mat.* 12. 8. hath power to change the Sabbath. There are foure memorable changes which Christ made, the first is his miraculous change, as when hee changed water into wine; the second was the changing of the ordinances, he changed the ceremonies of the law into the gospell; and the Sabbath from the seaventh day to the first day of the weeke; the third is when he changeth man from nature to grace; and the fourth is when hee changeth men from grace to glory, and in all these hee goeth from the more imperfect to the more perfect.

EXERCIT.

EXERCITAT. X.

That workes of neceſſity doe not violate or profane the Sabbath.

Commandement IIII.

Mat. 12. 11. *What man ſhall there be amongſt you that ſhall have one ſheepe, and if it fall into a pit upon the Sabbath day, will not lay hold on it and lift it out?*

God alloweth ſuch ſervile workes as belong to his worſhip to bee done upon the Sabbath.

ALthough the Lord hath diſcharged ſervile workes to be done upon the Sabbath, yet he alloweth ſuch workes to bee done upon it which ſerve for his owne worſhip. To circumciſe was a ſervile worke, yet becauſe it ſerved for his worſhip; therefore he allowed it. So the killing of beaſts was a ſervile worke, yet becauſe it ſerved for his worſhip the Lord approved it.

Workes of charity may be done upon the Sabbath.

Secondly, workes of charity are the workes of the Sabbath, as to cloath the naked and to feed the hungry, yet all workes of charity are not to bee done that day, eſpecially ſuch, *quæ ſola intentione operantis ad miſericordiam diriguntur*. Example, a man upon the Sabbath buildeth a bridge, this worke he propoſeth to himſelfe as a worke of charity, yet this is a ſervile worke and may not be done that day, but in caſe of great neceſſity.

Neceſſitas { *Inevitabilis* / *Contracta.*

Inevitable neceſſity profaneth not the Sabbath.

Workes of neceſſity may be done that day; there is a double neceſſity, inevitable neceſſity, and contracted neceſſity: Inevitable neceſſity is ſuch that wee can no wayes eſchew it, ſee it, nor helpe it; as when fire upon a ſuddaine cometh upon a houſe on the Sabbath day; this inevitable neceſſity breaketh not the Sabbath. The ſecond ſort of neceſſity is a contracted neceſſity, when men

men doe not dispose of their affaires all the weeke long, they draw upon themselves a necessity to breake the Sabbath.

Necessitas { *Imminent.* / *Present.*

Againe, wee must distinguish betwixt danger imminent, and danger present; if the danger be not imminent, that sort of necessity profaneth the Sabbath. Example, the weather is like to bee stormy, therefore a man may cut downe his corne, or lead it home upon the Sabbath; this sort of necessity breaketh the Sabbath, but if the danger bee present, that sort of necessity breaketh not the Sabbath. Example, if a floud should carry away the corne, in that case a man may goe and save the corne, and that necessity doth not violate the Sabbath, and in this case wee profane the Sabbath unlesse wee profane it.

Present necessity profaneth not the Sabbath.

Quest.

What if a poore tradesman cannot earne as much all the weeke as will intertaine his wife and family, whether may he worke upon the Sabbath day to intertaine them, or not?

Answ.

Necessitas non habet legem sed sibi legem facit.

There is a twofold necessity, first, a pinching necessity, secondly, an extreme necessity: if hee and his family be onely pinched, for that sort of necessity hee must not breake the Sabbath; but if his necessity be an extreame necessity, then albeit he worke upon the Sabbath, he profaneth it not; but the Lord alloweth it.

Non licet sumere lucrum hoc die, nisi mera necessitas cogat, si principaliter ob lucrum fiat tunc est opus servile.

As workes of necessity profane not the Sabbath, so the commandement of the superior profaneth it not. God commanded the Iewes to doe no servile worke upon the Sabbath, yet hee commandeth them to compasse the walls of *Iericho* seaven dayes; here the Iewes might safely breake the Sabbath at the commandement of their superior.

Extreme necessity profaneth not the Sabbath.

The commandement of God the superior, breaketh not the Sabbath.

Servile workes are forbidden that day, but the Romish Casuists grant too much liberty to the people in teaching them what are servile workes, and what are

The casuists grant too much liberty to the people in doing servile workes.

not

not. Example, they ſay that windemills, and water mills may grind that day, becauſe they require no great worke, nor toile or labour; but they ſay, if a man ſhould grinde at a man-mill, that were a ſervile worke: So they hold that fiſhes coming but once in the yeare, as hering, that it is lawfull for the fiſhers to fiſh that day: likewiſe they hold that men may make merchandiſe that day, providing that it be of things on which a certaine price is ſet downe. So they held that workes of the minde are not ſervile workes, and that they may be done on the Sabbath, if they be not bodily workes; as a lawyer may informe his client: ſo ſuch workes as are common to the maſter with the ſervant; as to write, they hold them no ſervile workes.

Vide Azpilcuetam de Violatione feſtorum.

The Iewes were profane violaters of the Sabbath, as we may ſee in the dayes of *Eſay*, and *Ieremie*, and ſo continued on till the dayes of *Nehemiah*; but afterward they fell into another extremitie in the dayes of the *Macchabes*, and then they became ſuperſtitious obſervers of the Sabbath, 1. *Macch.* 2. 36. *They fled into a city upon the Sabbath, neither threw they ſtones at them who purſued them; but ſaid, let us all dye in our innocencie; heaven and earth ſhall teſtifie for us, that yee put us to death wrongfully. So they roſe up againſt them upon the Sabbath, and ſlew them with their wives and children, to the number of a thouſand people.* but *Matthias* verſe 41. made this decree, *If it fall out upon the Sabbath that our enemies invade us, we will defend our ſelves, that there may be a people left upon the Sabbath to keepe the Sabbath.*

Seyrus de feſtis.

The ſuperſtition of the Iewes in keeping of the Sabbath.

They would not fight to defend them upon the Sabbath.

Philo in his ſecond booke of the life of *Moſes*, ſaith, *Sabbatum quietem adferre, non tantum mancipijs, ſed etiam arboribus & ſtirpibus.* Therefore *Matt.* 12. and *Luc.* 6. When the Diſciples pulled the eares of corne upon the Sabbath; they ſaid, that the Diſciples *did that which was not lawfull upon the Sabbath.* They would bury no body

The Phariſees extent in ſuperſtitious obſerving of the Sabbath,

upon the Sabbath, therefore the body of Chriſt was taken downe from the croſſe before the ſunne ſet. The Lord commanded, *Ier.* 17. that they ſhould carrie no burdens upon the Sabbath, but the Phariſies extended it thus farre, that it was not lawfull for the ſick man to take up his bed upon the Sabbath. *Ioh.*5. They might make no journey upon the Sabbath, but the Phariſies extended it thus farre(as *Origen* teſtifieth of thoſe who were called *Doſithæi*) that they would not ſtirre out of the place where they ſat upon the Sabbath;and *Cyneſius* reporteth of a Iew, who was at the helme of the ſhip before the Sabbath, but ſo ſoone as the ſunne ſet, hee left the helme of the ſhip and caſt himſelfe along in the ſhip, and read all that night, and the day following upon the booke of the law: and although they threatened him with death, yet hee would not take the helme in his hand to guide the ſhip again: yet Chriſt & his Diſciples went through the corn upon the Sabbath.

The precept.
The Phariſees extent.
Cyneſius apud Euoptium.

Workes of neceſſity may be done that day, but the Iewes hold,that they might not bury the dead that day; this is a worke of piety, and oftentimes of neceſſity, therefore it might be performed that day. A phyſitian may goe to viſit his patient that day, and the midwife may goe to helpe a woman in childbirth that day, and a ſmith may ſhoe a poſt-horſe that day, providing that hee be about the buſineſſe that concerneth the eſtate.

The precept.
The Phariſees extent.

The Phariſees extent.

The ſuperſtitious Iewes will ſuffer their beaſts to carry no more upon them then their haltar or bridle; they will not ſaddle their horſe that day; whereas the *Shunamitiſh* woman deſired one of the aſſes to be made ready, and a ſervant to be ſent, that ſhee might goe to the man of God;her husband ſaid, *Wherefore wilt thou goe to him to day, it is neither new moone nor Sabbath.* 2. *King.* 4.22. 23. It was their cuſtome to doe ſo on the Sabbath

Sabbath and new moones. In the dayes of Chriſt they would have pulled out their ſheepe or oxe out of a pit upon the Sabbath, *Matt.* 12. 13. but afterward they would let the beaſt lye ſtill untill the morrow; but if it was a mariſh place or deepe ditch wherein the beaſt was in preſent danger, then they uſed to hire ſome poore Chriſtian for a trifle to pull out the beaſt for them. They hold that it is not lawfull for the blinde to leane upon a ſtaffe that day, but for the lame it is lawfull: becauſe the blinde may want the ſtaffe, but not the lame. They teach, that if a man be wounded a day before the Sabbath, and the plaſter be laid to his wound, hee may ſuffer the plaſter that day to lye ſtill at the wound, but if he take it away, he may not lay to a new plaſter that day. They hold that if a flea bite a man that day, hee may take it, but not kill it; & if a thorn pricke him in the foote that day, he may not pull it out. And laſt, they hold that a Tailor may not carry a needle, farre leſſe a ſword.

The precept.

The Phariſees extent.

Schichardus de Sabbatho ex Tal.

The Phariſees extent.

The Phariſees extent.

Men runne into extremities in religion, *Peter* will not have Chriſt to waſh his feete at the firſt, but then he falleth into the other extremitie, *Not my feete onely but alſo my hands and my head. Ioh.* 13. 9. So here they were profane breakers of the Sabbath, and then they became ſuperſtitious obſervers of it: but we ſhould keepe the golden mediocritie, and *turne neither to the right hand nor to the left. Deut.* 5. 32.

Men oftentimes run into extremities in religion.

The concluſion of this is, The Sabbath was made for man, and not man for the Sabbath, and therefore in neceſſity man is Lord of the Sabbath (albeit not the ſupreme Lord) and may breake it, but hee muſt take heed that he draw not on this neceſſitie; for then hee ſhall be anſwerable to him who is the great and ſupreme Lord of the Sabbath, and ſhall be holden guilty as tranſgreſſor of his law.

Concluſion. 1.

Secondly, if wee ſanctifie the Lord in this life, wee

Concluſion.

shall keepe that eternall sabbath with him in the heavens; the sanctification of the Sabbath in this life is but the first fruits, and the full harvest shall be in the life to come. When the foundation of the second temple was laid, *all the people shouted for joy*, *Ezra* 3.11. In hope that the temple should be finished: so if we lay the foundation of the sanctifying of the Sabbath in this life, wee may rejoice, because it shall be finished in the life to come.

Conclusion.2. It is said of all the rest of the dayes, *The evening and the morning were the first day, the second day, the third day &c.* but it is not said, that the evening and the morning were the seventh day; to put us in remembrance that our Sabbath shall be an eternall Sabbath, and never have an end.

Of the punishment for the breach of the Sabbath.

Why they were put to death under the law who brake the Sabbath.

Those who brake the Sabbath under the law were to be put to death *Exod.*21. and *Levit.*24. the reason of this was, because their Sabbath was a pledge to them of all the benefits which they were to receive in Christ to come. So the priests daughter was to be burnt quick if she defiled her selfe by committing whoredome, the reason was because her father was a type of Christ to come: if a preachers daughter now should commit whoredome, shee should not be burnt quicke for it, because her father is not a type now of Christ to come; I grant she should be more severely punished in respect of her offence, than any other woman, the breach of the Sabbath now is to be punished with death: but otherwayes at the magistrates arbitrement.

Why the Priests daughter was burnt quicke.

Quest. Why did they put him in prison who gathered sticks upon the Sabbath, doubting whether he should be put to death or not, seeing it expressely commands, *Exod.* 21.

21. that he who breaketh the Sabbath ſhould be put to death.

They knew not that this which ſeemed but a ſmall fault to them, ſhould be puniſhed with death. Secondly, they knew not what ſort of death hee ſhould be put to; and therefore they put him in priſon to know the minde of the Lord.

Anſw.

Domine Deus, quæcunque dixi de tuo, agnoſcant & tui: ſi qua de meo, & tu ignoſce & tui.

Auguſtinus lib. 15. de Trin. cap. ult.

ADDITIONS.

Pag. 14. *lin.* 7.

SVch a place of pointing we have. 2. *Sam.* 8. 13. *And Divid got him a name when hee returned from ſmiting the Syrians in the valley of ſalt, being eighteene thouſand men.* There was a great diſtince betwixt the valley of ſalt and *Syria*, therefore the place muſt be read by the diſtinction of the point *Tarcha*; *he got him a name when he returned from Syria.* Here is the diſtiction, and he ſlew the eighteene thouſand men in the valley of ſalt, ſuch pointings as theſe would be marked.

The pointing of places is to be obſerved.

Pag. 56. *l.* 23.

1. *Ioh.* 2. 16. *For all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the father, but of the world*: theſe were the tentations of the devill to *Evah*, *Gen.* 3. Firſt, *The tree was good for food*, this was *the luſt of the fleſh*: then *it was pleaſant to behold*, this was *the luſt of the eyes*; and thirdly, *ye ſhall be like gods*, this is *the pride of life:* and ſo ye ſhall ſee theſe three in the temptations which he uſed to tempt Chriſt, *Matt.* 4. firſt he ſaid, *Command that theſe ſtones be made bread*, this was *the luſt of the fleſh*: ſecondly, *he ſhewed him all the kingdomes of the world and the glory of them*, this was *the luſt of the eyes:* thirdly, when hee would have Chriſt to caſt himſelfe downe from the pinacle of the Temple, and when hee ſaid, *That the Lord would give his Angels charge over him*, this was *The pride of life.*

The devill tempts Evah with three temptations.

Pag. 70. *l.* 6.

What are wee to thinke of the *Teraphim* which *Micol* put in *Davids* bed, was this an idol or not?

Queſt.

If *Iacob* purged his houſe of *Teraphim*, and would not ſuffer them, but buried them under an oake tree, would *David* then that religious king (who purged his houſe of

Anſw.

of other sinnes, *Psal.* 101.) have suffered an idoll in his house; it was an image made then in the similitude of a man, and shee put the goats haire upon the head of it, that it might resemble the haire of a man: it was such an image as they carry at burials: the *seventy* translate it κενόταφιον.

Pag. 75. *l.* 22.

The people at the giving of the Law saw no visible shape.

Deut. 4. 12. *And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude, onely ye heard a voice.* And when the Lord appeared to them, he appeared in a cloud. *Psal.* 18. 11.

Pag. 87. *l.* 8.

The idols have great force to draw idolaters after them. *Ier.* 8. 2. *They loved them, they served them, they walked after them, sought after them, and worshipped them.*

Idolaters are more earnest in the service of their Idols, than the godly in the service of their God.

Observe the five words set downe here to note the earnestnesse of idolaters to follow their idols. First, *They loved them* in their heart. Secondly, *They served them*, there was never a slave that served so servilly, as they served their idols. Thirdly, *They walked after them*, seeking their responses from them, and trusting in them. Fourthly, *They sought after them* from *Sihor* to *Euphrates*. Fiftly, *They worshiped them*, giving all the glory that was due to God unto them.

Yee shall not finde in all the Scriptures, such an earnest desire to please God, ye will finde in the Scriptures these things spoken severally of the children of God, and Gods worship; but yee shall not finde them joyned all together, as they are here when they are jointly spoken of worshiping Idols. First, for the love of God, *Ye that love the Lord hate evill. Psal.* 97. 10. here is the love of God, but none of the rest. Secondly, the service of God, *and the people served the Lord all the dayes of Ioshua, Iud.* 2. 7. Thirdly, for walking after the Lord, as *Noah walked with God, Gen.* 6. 9. Fourthly, to seeke him,

This

This is the generation of them that ſeeke him, that ſeeke thy face. Pſal. 24. 6. Laſtly, to worſhip him. *O come let us worſhip and bow downe, let us kneele before the Lord our maker.*

This idolatrie looſeth all naturall bonds; againſt the fift commandement. *They ſay to the ſtocke thou art my father, and to the ſtone thou haſt begotten me. Ier.* 2. 27. It maketh them not onely to forget their duty towards God, but all their dutie towards their parents; and as the ſuperſtitious Phariſees if they had vowed any thing, they would have ſuffered their parents to ſterue, rather than they would have broken their ſuperſtitious vow, *Mat.* 15. 5. So the idolater, rather or he will omit any dutie to his idoll, he will ſuffer his parents to ſterue.

The idolaters breake all the bonds of nature.

They bre ake the fift commandement.

Againſt the ſixt commandement; moſt cruell and barbarous were they when they ſacrificed their children to *Moloch* in the valley of *Topheth*, which the Prophet *Ieremiah* called *the valley of ſlaughter. Ier.* 7. 32. and the *Seventy* tranſlate it πολυάνδριον: It might juſtly be called *Aceldama*, *the field of bloud*; and ſee how the Lord juſtly revenged this ſinne upon their idolatrous Kings, hee ſuffered their dead bodies to bee taken out of the graves and hung up before the ſunne. *Ier.* 8. 2. and eſpecially the bones of *Manaſſeh* and *Ammon* who were the chiefe idolaters, and were buried together. 2. *King.* 21. 18. *They were buried in the garden of their owne houſe, in the garden of Vzziah*; whereas the body of *David* who was a true worſhipper of the Lord, was ſafe and untouched. *Act.* 2. 29. *His ſepulchre is with us unto this day.*

They ſinne greivouſly againſt the ſixt.

Becauſe Idolaters worſhiped the Sun, the Lord cauſed their dead bones to be hung up againſt the Sun.

Againſt the ſeaventh commandement; it procureth men to be given over to unnaturall luſt. *Rom.* 1. 26.

Againſt the ſeaventh commandement.

Againſt the eight commandement; they tooke the Lords wine, and his wooll, and his flexe, and gave it to *Baal. Hoſ.* 2. 8. Hee but lent them that corne, and that

Againſt the eight commandement.

wine, and they beſtowed it upon the Idoll *Baal*.

Ye were carried away after dumbe Idols.

The *Moabites* worſhiped *Baal-Peor*, and the *Iſraelites* worſhiped that, *Num.* 25. 3.

The *Ammonites* worſhiped *Chemoſh*. *Iudg.* 11. 24. and *Moloch*, 1. *King.* 11. 33. and the *Iſraelites* worſhipped them.

Thirdly, the *Sydonians* worſhipped *Aſhtaroth*. 2. *King.* 23. 14. and the *Iſraelites* worſhipped that. 2. *King.* 11. 33.

The *Philiſtims* worſhiped *Dagon*, but wee read not that they worſhipped that God.

The *Babylonians* god was *Bel* or *Bagnal*, they worſhiped that.

They worſhiped the *Egyptians* calfe.

They worſhiped *Adonis*. *Ezek.* 8. and *the queene of heaven*. *Ier.* 7. 18. and *Priapus*, 1. *King.* 15. 13. and *the hoaſt of heaven*. 2. *King.* 25. 5. all theſe they worſhiped. Were they not then *carried after dumbe Idols?*

Pag. 91. l. 24.

A compariſon betwixt Iſrael and Iudah in their idolatrie, and which of their idolatrie was greateſt.

The idolatrie of *Iudah* was greater than the idolatrie of *Iſrael*.

FIrſt, *Iudahs* ſinne was greater than the ſinne of *Iſrael*, although *Iſrael* ſinned continually without interruption, yet *Iudahs* idolatrie was greater when he fell to it.

Secondly, *Iudah* committed idolatrie in the temple of the Lord. *Ezek.* 8. *Iſrael* did not ſo.

Thirdly, *Iudah* had the true Prieſts, the true Prophets, and ſome good Kings, and the true temple; *Iſrael* had none of theſe.

Fourthly, all the promiſes of Chriſt to come were made

made to *Iudah* and not to *Israel*; therefore *Iudah* did iustifie *Samaria* in all her sinnes, the one was *aversatrix*, and the other was *prævaricatrix*.

A comparison betwixt Judah and the idolaters now.

THe *Israelites* worshiped the golden calfe in *Horeb*, or in *Sinai*; but they bragge that they dwell in *Sion*, and yet worship idols.

Secondly, the Iewes worshiped a calfe when Christ dwelt but in the bush, cloud, and pillar; but they worship idols now when Christ hath taken on our flesh upon him.

They worshiped God in the likenesse of an oxe; but now they worship him in the likenesse of a man, more dangerous idolatrie; for man is capable of civill worship which a beast is not, which hath some resemblance with spirituall worship; and as *Absolom* in the noonetide of the day lay with his fathers concubines: so doe they now in the sunne-shine of the gospell, when they might have beene cured and would not.

Idolatrie now is more dangerous than the idolatrie of *Iudah* or *Israel*.

Lastly, they have refined all the shifts and excuses of the heathen, so they justifie all their idolatries; and as *Caligula* when he brought the image of *Iupiter Olympus*, he broke off the head of it, and set on his owne image upon it: So they have broken off the old shifts of idolaters, and brought in their owne new shifts in place of them, and their idolatrie is refined idolatrie.

Suetonius lib. 6. cap. 22.

Pag. 93. l. 6.

A comparison betwixt the waters of Sihor and the waters of Euphrates.

THe scriptures expresseth idolatrie by the terme of *drinking of water*, so bodily whoredome is expres-

Idolatrie compared to the waters of *Sihor*.

ſed this wayes, *aquam alienam haurit*.

Firſt, let us obſerue what reſemblance is betwixt *Nilus* and idolatrie; no man can tell directly whence *Nilus* proceedeth, it hath ſo many ſprings: ſo no man can tell directly the beginning of idolatrie, it hath ſo many ſprings.

Secondly, the water of *Nilus* is blacke and troubled, therefore it is called *Sihor* blacknes: ſo is idolatrie troubled water.

Thirdly, *Nilus* is unwholeſome water for drinke, ſo is idolatrie.

Fourthly, *Nilus* parteth it ſelfe in ſeaven branches: ſo did the idolatrie of *Egypt* part it ſelfe in many branches.

Then for *Euphrates*. *Ioſh.* 24. 2. *Your fathers dwelt on the other ſide of the floud in old time, even Terah the father of Abraham, and the father of Nachor; and they ſerved other Gods.* So when they were carried to *Babylon*, when they ſate by the river *Euphrates*, then they did ſollicite them to worſhip their idols. *Pſal.* 137.

Iudah, becauſe he participated with the Kings of the North, and the South, therefore hee was plagued by them both.

Iudah ſtood betwixt *Euphrates* and *Nilus*, he ſhould have participated with neither of them; but becauſe hee did, hee was both plagued with the king of the North, and the king of the South.

Babylon ſtood upon *Euphrates*, and *Ieremiah* commanded *Seraiah* to bind a ſtone to the booke and caſt it in the midſt of *Euphrates*; *And thou ſhalt ſay, thus ſhall Babylon ſinke and ſhall not riſe from the evill that I will bring upon her. Ier.* 51. 63. As the *Egyptians* ſunke in the red ſea *like a ſtone. Exod.* 15. and *Babylon* ſunke as the ſtone did ſinke in *Euphrates*: So ſhall ſpirituall *Babylon* bee *throwne into the ſea like a great milſtone, and ſhall bee found no more at all. Revelat.* 18. 21.

Pag. 119. l. 2.

I am a jealous God. See how farre the Lord ſubmitteth himſelfe

himselfe to our capacity: First, to take our naturall infirmities upon him, as hunger. *Psal.* 50. 1. *If I were hungry I will not tell thee.* So to take our passions as our anger, greife, sadnesse, furie, wrath, jealousie, and that which seemeth to come nearer to our sinfull passions, as to be froward. *Ps.* 18. 26. *With the froward thou wilt shew thy selfe froward.* Whatsoever is spoken of God, it is good in it selfe, although it exceed and become sinfull in us.

God taketh upon him as it were our naturall infirmities and our naturall passions for our capacity.

Pag. 150. l. 35.

Of Jeremiah and Job cursing the day of their birth.

THese who hold that *Ieremiah* sinned not in those imprecations and curses alledge first, that *Ieremiah* before hee began to curse, he praised God. *Ier.* 20. 12. *Sing unto the Lord, praise ye the Lord; for he hath delivered the soule of the poore from the hand of evill doers.* and then hee addeth, *Cursed bee the day wherein I was borne:* this cannot bee a sinfull cursing, *Doth the fountaine send forth at the same place sweet water and bitter water. Iam.* 3, 11. Can out of the mouth proceed both blessing and cursing?

Some bring reasons to prove that *Ieremie* sinned not in cursing the day of his birth.

Secondly, when hee useth these curses, God giveth him a comfortable answer; as *Cap.* 15. 10. *Woe is me my mother that thou hast borne me a man of strife, and a man of contention to the whole earth.* The Lord answereth him. *Vers.* 11. *Verily it shall be well with thy remnant: verily I will cause the enemie to entreat thee well in the time of evill, and in the time of affliction.* God saith, *It shall bee well with thy remnant*, that is, the rest of thy dayes.

And they that justifie *Iob* say, that *for seaven dayes Iob did hold his peace*, and then *hee opened his mouth and spake*; *Cap.* 3. 1. which phrase the scripture useth, when men speake deliberately and advisedly. As *Act.* 10. 34. *Then Peter opened his mouth and said.*

Some say that *Iob* sinned not in cursing the day of his birth.

To *open the mouth and speake*, in the scriptures is to speake deliberately and with advicement.

Secondly, they say, would *Iob* or *Ieremiah* curse their mother who bare them? then that woe should have befallen them which the Prophet *Esay* speaketh of. *Cap.* 45. 10. *Woe be to him that saith to his father, what begettest thou? or to the woman, what hast thou brought forth?*

Thirdly, would *Ieremiah* use a sinfull curse against the day of his nativitie, who was sanctified from his mothers wombe? *Ier.* 1. 5.

Fourthly, how could hee curse that day which was past?

Afflictions are not good in themselves, but as they are sanctified of the Lord.

And where it is objected that wee should rejoyce in tribulation, and that *Ieremiah* fretted in tribulation. They answere that simplie, tribulations and afflictions are not good in themselves, but they are the wages of sinne; but it is onely the Lord that sanctifieth them, and turnes them to the good of his children.

And they say, that he cursed not the day it selfe, but the miseries that followed that day, as *David* cursed not the mountaines of *Gilboa* directly; but the blood shed there, which made the mountaines barren; and so it was not the man who brought the newes, whom he cursed, but the miseries themselves, which befell him after that time; and in effect they say it was but such a complaint as *Pauls* was: *O wretched man that I am, who shall deliver me from this bodie of death? Rom.* 7. 24. and he said, *better is the day of death, then the day of ones birth. Eccles.* 7. 1. *Pereat dies mortalitatis, ut erumpat dies aeternitatis.*

The fathers generally stand to justifie him in this, that it was not a sinfull cursing, as *Hierome*, *Theodoret*, *Clemens Alexandrinus*, *Gregorius Nissenus*, *Cyrillus*, *Alexandrinus*, *Origen*, *Gregorius Magnus*.

Ieremie and *Iob* not altogether free from sinne in cursing the day of their nativity.

But *Elias was a man subject to the same passions as wee are. Iam.* 5. 17. and so were *Ieremiah* and *Iob*; therefore it may seeme that they spake not here without sinne, although the Lord pardoned them.

Pag.

Pag. 191. l. 20.

He will not hold him guiltleſſe, that is, hee will puniſh him.

We pray dayly that God would pardon us the guilt of our ſinnes, and there is no guilt that we are more liable unto, than to the guilt of our idle ſpeeches and ſwearing.

How God puniſheth the guilt, and how he pardoneth it.

Now that wee may bee freed of this guilt, wee muſt conſider firſt, how God puniſheth this guilt; ſecondly, how hee pardoneth this guilt: hee puniſheth the guilt when hee imputeth the ſinne to the offender, he pardoneth the guilt when he transferreth it upon another.

What the materiall and what the formall part in ſinne.

When he transferreth it upon another, the ſinne remaineth, but the guilt is taken away; and ſome call this concupiſcence which remaineth, *materiale in peccato*, but that which is taken away is *formale*, as the land-marke caſt out of the land, it ceaſeth to be a land-marke any more, but it ceaſeth not to be a ſtone: and ſome ſay the guilt is taken from the perſon, although not from the ſinne it ſelfe.

Queſt. How can the ſinne bè transferred upon an innocent perſon to make him undergoe the puniſhment, who is not guilty?

Anſw. The innocent perſon becauſe he giveth his word for the guilty, and willingly undergoeth the puniſhment for him. *Pſal.* 119. 122. *Sponde pro ſervo tuo, be ſurety for thy ſervant.* So *Heb.* 7. 22. *Jeſus made a ſurety of a better Teſtament*, therefore he is puniſhed for us.

Chriſt is puniſhed for us, becauſe he gave his word for us.

And that we may take up this the better, marke how a Iudge proceedeth either according to the rigour of the law, or the mitigation of the law, or contrary to the law, or above the law. According to the rigour of the law, when he imputeth the guilt to all; contrary to the law, if hee ſhould impute the guilt to none; according to the mittigation of the law when hee ſpeareth ſome

How a Iudge proceedeth in executing juſtice.

ſome, but this is above the law, that his Son Ieſus Chriſt ſhould undergoe the puniſhment for us, this commeth of the clemency of the high Iudge.

David according to the law executed *Ioab*, contrary to the law killed *Vrÿah*, according to the mittigation of the law confined *Shemi*, whereas he might have cauſed him to be executed; and *Salomon* out of his clemency he ſpared *Adonÿah*.

All that was in Chriſts condemnation was in our abſolution.

Ieſus Chriſt the juſt, in whoſe mouth was found no guile, who was a perfect man in word, for our cauſe was condemned for blaſphemie, to abſolue us from the guilt of that ſinne; for whatſoever was in Chriſts condemnation, is in our abſolution.

Faults eſcaped.

Pag. 5. 35. *for Lamans, r.* Lamehs. *p.* 10. 3. *for Saral, r.* Sinai. *p.* 14. 15. *for Iohn r. Ioſh. p.* 22. 8. *for God, r.* goddeſſe. *p.* 23. 35. *r.* they are bleſſed who have God to. *p.* 30. 27. *for panal r.* pene. *p.* 54. 9. *for* Tornes *r.* Tyrus. *p.* 76. 35. *r.* is not terminus. *p.* 100. 24. *dele* onely. *p.* 118. 9. *r.* ſpoken of God. *p.* 130. 23. *dele* if any of the parents &c. *p.* 157. 28. for amongſt. *r.* after. *p.* 166. *in the margent dele,* by his idoll. *p.* 166. 8. for ſinne of another. *r.* ſinner. 170. 11. calleth himſelfe into witneſſe who is amen. *p.* 172. 15. *dele* no. 178. 20. *r.* he may vow other things without the conſent of the wife becauſe he is her head. *p.* 181. *in the margent for* tua. *r.* mea. *pag.* 185. 30. *r.* every man is a living creature. 154. *in the margent* for הַי נפשך *r.* חֵי and for יה *r.* חי.

FINIS.

AN EXPOSITION OF THE SECOND TABLE OF THE MORALL LAW.

Set downe by way of EXERCITATIONS.

Wherein is contained an explanation of diverse Questions and Positions for the right understanding thereof.

Together with an explication of these Scriptures which depend upon, or belong unto every one of the Commandements.

All which are cleared out of the originall languages, the customes of the Iewes, and the distinctions of the Schoolemen.

את האלהים ירא ואת מצותי שמור
כי זה כל האדם.

Deum ipsum revereare, & præcepta ejus observa, quia hoc est totum hominis.

By *Iohn Weemse*, of *Lathocker* in *Scotland*, Preacher of Christs Gospell.

LONDON,

Printed by *T. C.* for *Iohn Bellamie*, and are to be sold at his shop at the signe of the three Golden *Lyons* in *Cornehill*, neere the *Royall Exchange*, 1632.

not written in your Law, becauſe this Law was directed to them after a ſpeciall manner, and therefore they are called his people, hee came to his owne, and his owne knew him not. Theſe ceremoniall Lawes did not binde other people, as they did the *Jewes*; therefore when *Jonah* came and preached to the *Ninevites*, he ſpake nothing to them of the ceremonies of the Law; ſo when *Daniel* ſpake to *Nebuchadnezzar*, he ſpake nothing of the ceremoniall Law. So when *Eliſha* ſpake to *Naaman* the *Syrian*, he ſpake not a word of this Law to him. So when the Prophets ſpake to *Tyrus*, *Sydon*, and to the Nations round about, they ſpake nothing of thoſe ceremonies to them, theſe belonged only to the *Jewes*, they are forbidden to eate things ſtrangled, or a beaſt that dyed of it ſelfe, but yet the *Gentiles* might eate of ſuch. And here we may marke a difference betwixt circumciſion and thereſt of the ceremonies of the Law, for many that were not of the Church of the *Jewes* uſed circumciſion, as *Herodotus Strabo*, and *Epiphanius* teſtifie, for circumciſion was given to *Abraham* and his poſterity, not onely to *Abrahams* poſterity who lived within the Church, but to thoſe alſo who came of *Iſmael*, *Eſau*, *Keturah*, &c. and howſoever thoſe

Ioh. 1. 11.

Deut. 14. 21.

thoſe did circumciſe rather by imitation, than for conſcience, yet it was a law given to all *Abrahams* poſteritie; but the reſt of the ceremonies did no wayes binde them; but the morall part of this Law bindeth them all. It was a great mercy of God, that when man had fallen frō him, that he giveth him a Law againe, and doth not ſuffer him to wander as a Lambe in a large paſture, and like an untamed Heifer which knoweth not the Yoke, and that one ſhould not devour another, as the Fiſhes of the Sea, but giveth him a Law to hedge him in, and keepe him within the bounds. Man hath a threefold life, his ſpirituall life, his naturall life, and his civill life; the Lord in his Law had regard to all theſe ſorts of lives; firſt, his ſpirituall life, which is called the life of God, and hee taketh order with this in the firſt Table; Secondly, his naturall life, that he be not killed, nor his blood ſhed; and thirdly, for his civill life, that he may have the meanes to live comfortably, which is called a mans life, in the Scripture. Other Lawes of Men are but concerning circumſtances, and they are but the application of this Law, to this or that particular people, and they ſtand not unmoveable, as this Law of God doth, but upon occaſions they

Hoſ. 11. 6.

Habak. 1. 15.

Eph. 4. 18.

Marc. 5. 26.

TO THE RIGHT HONORABLE, WILLIAM VISCOVNT OF STERLINE, LORD ALEXANDER of *Tullibody*, principall Secretary for the Kingdome of *Scotland*, and one of his Majesties most Honourable Privy Councell of both the Kingdomes.

Right Honourable,

SALOMON the wisest King, writ three several books, and in those three severall books he taketh three severall Epithetes and Stiles unto himselfe: in the *Proverbes* he calleth himselfe *Salomon* the sonne of *David*, King of *Israel*; In *Ecclesiastes*, he calleth himselfe the Preacher, sonne of *David*, King of *Ierusalem*; And in the *Canticles*, he calleth himselfe *Salomon* onely. In the first booke he giveth directions to

all men, and as a King hee ſpeaketh to all; in his ſecond booke, he as a Preacher ſpeaketh to *Jeruſalem* below here, he ſpeaketh not to all here as King of *Iſrael*; In his third booke, he ſpeaketh onely to the Church above. So the Lord when hee giveth his Lawes, he giveth ſome Lawes to all, as King of the Nations, and ſome Lawes he giveth to the *Jewes*, his peculiar people, and the Goſpel he giveth as to the Church above; the law which he gave to all Nations, was the law of Nature manifeſted to *Adam* before the fall, and this Law was repeated againe to *Noah* in ſeven Preceps, as not to commit Idolatry, Fornication, to abſtaine from things ſtrangled, and from blood; thoſe Lawes were morall Precepts, I will ſet my face againſt him that eateth blood, this is not the ceremoniall part of the Law, but in deteſtation of cruelty it is forbidden to take a member from a living creature, and to eate the blood while the life is in it; but to eat things ſtrangled, or cold blood, was but the ceremoniall part; thirdly, the Lord renued this ſame Law againe upon Mount *Sinai*, to all Nations, but he added to it his judiciall, and ceremoniall Lawes, as peculiar to his people the *Jewes*, and in this reſpect it is called their Law, is it not

Act. 15. 20.
Levit. 17. 10.

Ioh. 8. 17.

they may be altered and changed; therefore the *Perſians* that made their Lawes which could not be changed, incroached too farre upon the LORD and his priviledges, and all other Lawes are to be rectified by this Law, and the farther that they goe from this, they are the more imperfect; Men ſet the Dyall by the Sunne, and their Watch by the Dyall, The Dyall commeth neerer to the Sunne than the Watch; ſo when men reduce their Lawes to this Law, then they ſet the Dyall to the Sunne, but when they rectifie their Lawes by any other Law, they ſet but their Watch to their Dyall. Many have written already upon thoſe Commandements, to whom we are much beholden, and the *Hebrewes* Proverbe is true of them, *niſi ipſi elevaſſent lapidem non inventa fuiſſet ſub eo hæc Margarita*, but yet there is ſomething left to be cleared, and as there was oyle enough ſo long as there were Veſſels in the Widdowes houſe; So there ſhall be matter enough for all thoſe who are to intreate of this Subject: and my intention eſpecially is here to cleare theſe things out of the phraſe of the Originall Tongues, and the cuſtomes of the people of God, and although there be things handled already

by others ſet downe here, yet when yee find theſe things, count them not as *Vrticam inter myrtos*, but as *myrta inter myrtos*, for both come from him, who is the Authour of Truth.

It may pleaſe your Lordſhip to accept of theſe my Travels, as a ſignification of the honourable reſpect I carry to your Lordſhip, whoſe vertue and learning hath brought you to this eminent place. *Laertius* writeth of one *Crates*, that beſtowed his gifts very fooliſhly; for he gave to his Flatterer tenne Talents, to his Whore a Talent, to his Cooke ten *Mnas*, to his Phyſitian a Drachme, to his Philoſopher three halfe pennies, to his Counſellor *fumum*, ſmoake; fooliſh men value the baſeſt things at the higheſt rate, and the higheſt things at the baſeſt rate; But I know, my Lord, that you weigh things in the balance of the Sanctuary, and thinke more of thoſe heavenly things, than of thoſe baſe and ſinfull pleaſures, which the world are ſo much taken up with; The grace of God be with your Lordſhip, and keepe and preſerve you for ever.

Your Lordſhips in all
Chriſtian duties,

Iohn Weemes.

A Table of the Contents of the Exercitations in this Booke.

Fift Commandement.

EXERCITAT. I.

How the second Table is like unto the first. Pag. 1.

EXERCITAT. II.

Of the duties of the wife to the husband. 15

EXERCITAT. III.

Of the husbands duty to the wife. 20

EXERCITAT. IIII.

Of the the duty of children to their parents. 24

EXERCITAT. V.

Of the parents duty to their children. 30

EXERCITAT. VI.

That parents should correct their children. 36

EXERCITAT. VII.

Of the provision for the eldest. 39

EXERCITAT. VIII.

Of the provision for the daughters. 45

EXERCITAT. IX.

Of the Imposition of the name to the child. 50

EXERCITAT. X.

Of the duty of the servants to their Masters. 53

EXERCITAT. XI.

The Masters duty to their servants. 63

EXERCITAT. XII.
Of the duties of ſubjects to their King. 68
EXERCITAT. XIII.
Of the ſpirituall fathers and the honor due to them. 75
EXERCITAT. XIIII.
Of the Promiſe annexed to the fift Commandement. 79

Sixt Commandement.

EXERCITAT. I.
Of murther in generall. 84
EXERCITAT. II.
Of unjuſt anger or murther in the heart. 88
EXERCITAT. III.
Of killing of an Infant in the Mothers wombe. 95
EXERCITAT. IIII.
Of ſelfe murther. 99
EXERCITAT. V.
Of cruell murther 105
EXERCITAT. VI.
How the Lord enquireth for blood. 109
EXERCITAT. VII.
How a man may lawfully defend himſelfe. 113
EXERCITAT. VIII.
Of caſuall ſlaughter and who were to be admitted to the City of refuge. 120
EXEXCITAT. IX.
whether the revenger of the blood was bound by the Law to kill the man-ſlayer, or was it a permiſſion onely. 129
EXERCITAT. X.
Why David *a man of blood was forbidden to build the Temple.* 138
Of the order of the ſixt and ſeventh Commandement. 137

Com.

Seventh Commandement.

EXERCITAT. I.

How vile a ſinne adultery is. 139

EXERCITAT. II.

Of the allurements of the whore to adultery, and how vile ſhe is being compared with wiſedowne. 144

EXERCITAT. III.

The adulterous eye is a motive to adultery. 147

EXERCITAT. IIII.

How the tongue breaketh this Commandement by filthy ſpeaches. 151

EXERCITAT. V.

That the dreſſing of the haire is a motive to adultery. 153

EXERCITAT. VI.

Of whoriſh apparrell. 156

EXERCITAT. VII.

What uncleane perſons were called dogges. 162

EXERCITAT. VIII.

Whether David *might marry* Bethſheba *after that he had committed adultery with her* 166

EXERCITAT. IX.

Againſt Polygamie. 171

EXERCITAT, X.

Of divorce.

EXERCITAT. XI.

How man and woman may live chaſtly in holy wedlocke together. 184

Of the puniſhment of adultery 188

Eight Commandement.

EXERCITAT. I.

Of theft in generall. 290

EXERCITAT. II.

What theft is 192

EXERCITAT, III,

Of oppreſsion 197

EXERCITAT. IIII,

Of covered theft 201

EXERCITAT. V.

Of uſury 204

EXERCITAT. VI.

Of Sacriledge. 213

EXERCITAT. VII.

That every man ſhould have a lawfull calling. 218

EXERCITAT. VIII.

Of commutative juſtice, 125

EXERCITAT. IX.

Of diſtributive Juſtice. 236

EXERCITAT. X.

Of Reſtitution. 246

Ninth Commandement.

EXERCITAT. I.

That a Iudge may be a falſe witneſſe. 255

EXERCITAT. II.

Againſt falſe witneſſes. 263

EXERCITAT. III.

Againſt equivocation. 270

EXERCITAT. IIII.

Againſt Lies. 282

Whether Iacob *made a lye* 284

Whether David *made a lye,* ibid.

EXERCITAT. V.

Againſt boaſting of our ſelves. 287

Of the Phariſes bragge. 289

EXERCITAT. VI.

Of hyperbolicke ſpeeches in exceſſe or defect. 294

EXERCITAT. VII.

Againſt railing and backbiting. 297

EXERCITAT. VIII.

Againſt mocking. 302

EXERCITAT. IX.

Againſt flattery. 306

EXERCITAT. X.

Of Rebukes. 314

EXERCITAT. XI.

How a man ſhould rule his tongue. 325

Tenth Commandement.

EXERCITAT. I.

Againſt concupiſcence. 329

EXERCITAT. II.

That the Tenth Commandement is but one, and ſhould not be divided in two. 343

A Table of the places of Scripture cleared in this Booke of the explanation of the second Table of the Ceremoniall Law.

Geneſis.

Cap.	Ver.	pag.
2	24	20
8	31	333
9	5	89
12	5	30
13	16	294
14	14	30
18	21	256
20	7	279
	16	17
24	8	63
	35	59
25	8	80
28	10	32
29	31	51
33	17	31
35	18	50
37	21	33
39	16	220
45	20	148
	29	13
47	12	27
49	3	44

Exodus.

4	25	52
11	2	6
	5	43
21	10	21
	13	66
	19	210
	22	87
22	6	117
	28	78
	29	*ibid.*

Levit.

17	10	91
18	18	172
19	3	24
20	9	25
25	23	48

Numb.

11	15	88
12	1	16
16	10	79
	11	72
21	15	174
22	6	79
	33	103
27	8	45
	15	140
32	23	110
35	17	124
	25	127

Deut.

13	6	6
15	7	244
	13	66
	18	59
16	19	160
20	19	104
22	8	136
23	15	55
	19	205
24	1	180
27	16	25
33	9	25
	25	80
34	7	*ibid.*

Ioſh.

21	11	48
24	33	48

Iudg.

1	2	*ibid.*
6	15	42
14	4	102
	18	152
18	2	42
	9	31

Ruth.

1	8	18
3	9	21
4	11	177

1. Sam.

2	5	219
3	17	37
17	4	227
24	12	116
25	10	117
	17	59
	26	115
	31	112
27	10	285

2 Sam.

2	7	11
4	11	95
7	1	135
11	25	111
12	3	21
13	15	185

1 King.

1 King.

2 15 43
12 7 72
15 7 326
20 15 295

2 King.

2 9 41
3 37 43
4 8 242
8 10 271
11 15 107
13 14 56
17 17 33
21 13 228
22 20 107

1 Chron.

2 22 49
5 1 40
22 8 132

2 Chron.

10 7 72
20 1 160

Nehem.

4 3 297
5 9 2

Esth.

1 10 18
12 92
22 *ibid.*

Iob.

5 5 153
26 80
9 26 196
12 18 57
15 32 83
16 18 110
18 13 40
19 17 19
21 21 37
24 3 197
6 198
31 11 188
13 161
36 14 34

Psal.

10 10 197
14 4 194
18 26 203
44 74
44 12 232
51 4 268
55 23 83
77 18 78
78 10 21
50 38
51 4
81 5 64
82 5 70
86 1 90
87 4 313
104 11 230
116 16 169
119 6 4
69 283
122 196
139 15 84

Prover.

2 18 143
5 8 *ibid.*
11 146
26 141
41 1 31
6 1 223
7 19 19
9 14 144
12 27 196
14 13 8
16 3 326
6 2
17 2 43
18 17 192
20 17 *ibid.*
26 4 299
27 27 104
30 17 188
31 15 64

Eccles.

2 2 313
7 1 243
17 83
10 2 69

Cant.

4 1 5
6 231
6 13 17

Esay.

2 4 118
18 164
3 16 161
4 1 17
8 4 26
14 3 41
16 14 58
31 13 201
46 4 81
47 2 58
53 5 39
65 20 81

Ier.

2 25 184
32 159
3 5 89
5 8 165
27 205
17 11 201
18 18 92
25 6 240
27 6 *ibid.*
46 28 38
50 20 334

Lament.

2 8 228
20 34
3 30 119
1 68
4 11 68
16 91

Ezek.

13 18 159
16 11 *ibid.*
27 4 202
21 10 36
49 20 237
40 5 228
41 8 227
44 30 4

Dan.

2 37 237

Hosea.

2 2 27
4 10 178
11 6 68
13 12 177

Ioel.
3 3 233
6 19

Amos.
1 3 20
11 12
2 9 295
3 4 28
8 5 232

Obadiah.
7 12
21 77

Ionah.
4 9 88

Micha.
7 5 187

Nahum.
1 9 37
3 11 89
16 222

Habak.
3 2 38
17 282

Zepha.
3 3 197
8 1 160

Zach.
3 1 347
8 9 39
11 2 245
13 4 273

Malac.
2 16 181
3 2 197
8 213

Matth.
3 3 162
5 28 149
39 118
9 17 15
13 4
12 50 10
23 9 76

Mark.
7 10 25
10 19 337

Luc.
1 33 21
56 50
4 18 56
7 25 158
37 142
8 43 104
11 51 111
16 19 239
18 20 137
2 36 117
24 8 277

Ioh.
6 29 225
13 33 14
15 22 175
21 25 295

Act.
5 37 106
10 34 261
24 26 233

Rom.
2 10 31
3 25 175
4 8 242
8 15 26
26 342
12 9 116
19 119
13 3 6

1 Cor.
10 10 16
31 2
7 20 223
9 5 276
11 6 154
18 15
12 2 292

2 Cor.
4 41 269
8 13 210
14 240
12 14 11

Galat.
1 10 283
3 28 50
6 1 317

Ephes.
4 9 90
14 203
6 3 83
9 63

Philip.
2 9 151

Coloss.
4 11 52

1 *Tim.*
3 3 92
5 19 267

2 *Timot.*
4 7 291
8 343

Tit.
1 11 328

Philem.
16 10

Heb.
6 6 281
16 [2]9 267
12 8 36
13 17 77

Iam.
2 3 259
10 2

1 *Pet.*
3 12 91

2 *Pet.*
2 3 71
19 57
3 10 94
16 264

1 *Ioh.*
1 3 263
5 7 166

Iude.
13 35

Revel.
6 10 112
14 17 316
21 15 227
17 226

A Table of the Hebrew words expounded in this booke.

א

אב 26
ארם 88
אזנים 256
אחיו 88
איש ibid
אלמנה 200
אם 26
אמה 61
אף 90
אשון 97

ב

בליעול 26
במה 91
בער 19

ג

גברת 26
גרות 89
גלגול 83
גלם 96

ר

רמשק 57
ררש 109
רלל 17
רתכריא 259

ה

הצערות 161

ז

זון 165
זכר 45

ח

חזק 242
חלפה 154
הניך 30

י

יר 29

כ

כלל 25
כסות 22
כרית 179

ל

לחח 80
לחש 158

מ

מודיר 19
מושר 39
ממזר 140
מצות 31
מקלט 126
משל 22

נ

נגה 115
נהם 146
נוגשים 106
נחם 169
נחש 204
נער 96
נפל 97

ס

סוסים 165

ע

עון 91
עזב 90
עוללים 34
ענק 67
ענתה 22
ערות 181

פ

פלגש 178
פעם 102
פקרון 196
פשט 197

צ

צונה 158
צרקה 238

ק

קמיצה 227
קצף 92
קשיטה 266

ר

ראש 192
רבץ 110
רהבם 186
רפים 143

ש

שבט 43
שכטא נשים 38
שבט בכי 36
שולמית 17
שחת 12
שילה 98
שמשון 102

ת

תושב 127
תרוש 57
תחמש 197

A

Table of the Greeke words expounded in this booke.

A

Ἀγειώπος 91
Ἀδικέω 119
Ἀδικήματα 121
Ἀικισμὸς 38
Ἀιχμαλώτος 52
Ἀμφίδρομος 33
Ἀναπότακτος 26
Ἀνδρογαθίζομαι 78
Ἀνδροκαπηλία 233
Ἀνθρωπόδος 59
Ἀντιπελάργειν 28
Ἀποστροφὴ 17
Ἀσωτία 104

B

Βίος 104
Βυπαίδος 252
Βυσύκος *ibid.*

Γ

Γυναικεῖον 22

Δ

Διαζύγιον 179
Διακονία 58
Δύω 16

E

Ἐίσοδος 20
Ἐπιγαμβρεύω 176
Ἐπιστομάζω 328
Ἐπίτροπος 57
Ἕτερος 9
Ἔξοδος 20
Ἐξεικονισμένον 97
Εὐγερία 80

Θ

Θάνατος 97

K

Καθῶς 14
Καριγνήτος 13
Κατακυρεύω 23
Κολαφίζω 65
Κυνοσόργος 141
Κτῆμα 59

Λ

Λιτουργία 244
Λοιδορία 297

M

Μάχαιρα 117
Μοιχαλὶς 149
Μόρφωσις 31
Μυκτηρίζω 94

Ξ

Ξενοκτονία 245

O

Ὀικογενὴς 56
Ὁμιλία 22
Ὁμομήτριος 13
Ὀρφανοτροφεία 245

Π

Παθὴ 121
Παῖς 65
Παμφύλογος 92
Πανδοκεύτρια 221
Παρακιλμὸς 65
Παρθενόνιον 22
Πελαργὸς 28
Πενὴς 218
Πόρνυμι 221
Προνόια 121
Πτώχος 218

Σ

Σιτομέτριον 65
Σκόμμα 297
Συγγενεία 48
Συμφωνέω 66
Στοργὴ 28
Σῶμα 60

T

Τέκνον 47
Τυχὴ 121

Υ

Υποπιάζω 339

Φ

Φιλοσοφος 289
Φονεύω 107

Ψ

Ψιθυρίστης 300

An Alphabeticall Table
of the chiefe matters and principall distinctions contained in this Booke.

A

ADulterer, *sinneth against the three persons of the Trinity* 139, *against himselfe* 140, *against his neighbour* 141, *he called a dog* 163, *adulterers ashamed of their children* 185.

Adultery *compared with murther* 141 *with fornication* 142, *with theft* ibid, *the punishment of it* 143, 188 *the the action of it how expressed* 152.

Age, *to dye in an old age what* 80.

Almes, *how to be given* 338, *the almes of the heart* 240.

Altar, *a place of refuge* 127.

Angels, *appeared cloathed* 130.

Anger, *when it is a sinne* 88, *it followeth reason more then concupiscence* 89, *it bewrayeth a man* ibid, *how it showeth it selfe* 90, *the degrees of it* 92, *when it is not a sinne* 94.

Answer, *to a thing three wayes* 276.

Apostles, *whether they caried weapons* 117.

Apparell, *why ordained* 157, *not to be proud of it* ibid, *it sheweth the vanity of the mind* 158.

B

Bethshabe, *her sinne aggravated* 166, *her weakenesse* 167, *arguments proving her repentance* 168.

Blood, *at whose hands required* 109, *a sting to the conscience* 112, *the shedding of what blood acceptable to God* 133, *see* God: *how the life is in it* 86.

Boast, *see* bragge.

Body, *why called the soule*

ſoule. 100

Bragge, *what things not to bragge of* 288, *of the Phariſes bragge* 289, *bragging to what compared* 290, *Saints ſparing to brag* 292.

C

Callings, *ſome honorable, and ſome praiſe-worthy* 219, *what callings lawfull*, ibid, *what lawfull* 220, 221, *diligence in a calling* 222, *when a man may change his calling.* 223

Canaanite, *for a deceiver.* 203

Cauſe, *twofold.* 217

Childrens, *duty to their parents* 24. *cõpared to Olive plants*, 25, *to feare their parents* 25, *not to teſtifie againſt them*, ibid, *to maintaine them*, 27, *to have their conſent in their marriage* ibid, *to burie their parents decently* 28, *children to be taught by degrees* 32, *why called children of a ſpanne* ibid, *foure ſorts of children* 39, *how children dye an hundreth yeere old.* 82

Chriſt, *whether he loved his kinſmen beſt* 11, *hee bought the civill right of things.* 236

Cities, *of refuge, why three on either ſide of* Iordan 125, *who were protected in them, and who not* 123. 124, *why appointed* 126, *why the manſlayer ſtayed in it* 127, *what ſtrangers were admitted to it*, ibid.

Commandements, *reduced to two and to one* 1, *greater affinity betwixt the breach of ſome than others* 3, *how they are diſtinguiſhed* 50, *of the order of the ſixt and ſeventh* 137, *what ſins condemned in the tenth* 331, *the tenth Commandement not to be divided.* 342

Concubine, *differed from the wife* 176, *what due to her*, ibid, *whether ſhe was a wife properly* 177, *ſhe differed from the whore.* 178

Concupiſence *how taken* 333, *when condemned in the tenth Commandement.* 137, 139

Conflict *betwixt the fleſh and the ſpirit* 339 *comforts in this conflict.* 341

Conſcience, *whether it bindeth more ſtrictly than the*

the command of the ſuperior 73, *it revengeth blood.* 111
Correction, *the beſt paterne for correction, ſee* God.
Cubite, *twofold.* 227

D

David, *why hindered to build the Temple* 132, *why called a man of blood* 133, *with whom hee had peace* 135, *whether he might marry* Bethſhabe 176, *his raſh judgement* 257, *whether he made a lye.* 284
Daughters, *when to ſucced* 46, *what daughters raiſed up ſeed to the parents,* 47
Dead, *how long they mourned for the dead.* 168
Death, *compared to reaping* 81. *the power of life and death in Gods hands* 99, *a violent death not alwayes a bad death.* 107
Dedication, *under the Law, and under the Goſpell differ* 215, *things dedicated to Idolatrous uſes may be changed.* 217
Defects, *two ſorts* 155, *what defects are to be ſupplied.* ibid
Deſire, *put for love and ſubjection* 18, *abſolute deſires without ſinne granted* 112, *attributed to the eye.* 148
Devill, *how he judgeth of the ſinnes and good deeds of Gods children.* 326
Digamy, *of two ſorts,* 174
Diſſimulation, *when it is a ſinne.* 273
Divorce, 17. *the bill of divorce called the bill of diminution,* ibid, *how it was written* 182, *who gave it.* 183
Dog, *a filthy creature* 163, *who are called dogs.* 164
Dominion, *twofold.* 99

E

Elijah, *what double portion he required.* 41
Eleazer, *why he refuſed to eate ſwines fleſh.* 5
Equivocation, *twofold.* 271. *logicall equivocation when lawfull* ibid, *when unlawfull.* 272
Eye, *a motive to adultery* 147, *deſires attributed to the eye* 148, *the eye an occaſion*

occasion to sinne, ibid, why men have pluckt out their eyes. 149

F

Face, put for anger. 91
Family, sundry combinations in the family 15, taken three wayes 42, how the land in the famile divided. 43
Father, the name father taken diversly 75, given to teachers. 31
Flatterer, a Preacher a dangerous flatterer. 313

G

Garment, to spread the lap of the garment what. 21
God correcteth in love 36 moderateth his corrections 37, his rod paseth over his children 38, he enquireth for blood, and puniseth it, 109, he searcheth for blood to the first inventer 110, how he revegeth it 111, how he dwelt among the Israelits 134, how he judgeth of the sinnes of his children. 66.
Goods, how divided in Israel. 41
Guilt, twofold. 335

H

Habits, of three sorts. 339
Haire, a sourefold use of it 153. abused foure wayes. 154
Hand, a shut hand, what 78
Handmaid, what meant by the sonne of thine handmaid. 56
Head, the properties of it 22. hoary head put for wisedome. 81
Heathen, carried great reverence to their Temples, 108, they used their servants hardly. 64
Heart, the cause of sinne 145, a hard taske to keepe it aright. ibid
Heretrixes, in Israel to marry in their owne tribes, 47, and why. 49
Husband, his duty to his wife, how expressed 20, he owed five things to her 21. he is her head. 22
Hyperboles, in excesse or defect 299, in what sense the Scriptures admit hyperbolees 294, when a speech is an hyperbole, and when not in the Scripture. 296

I

Iacob, *whether he ſinned in buying the birthright*, 235, *whether he made a lye.* 278

Iewes, *how they taught their children* 32, *what queſtions they propounded to the proſelytes.* ibid

Ignorance, *twofold* 121, *to doe a thing of ignorance or ignorantly*, ibid, *what ignorance excuſeth a man*, 123

Image, *of God how in the ſoule, body, and blood*, 86. 87

Infant, *cruelty to it kill in the mothers wombe* 98, *why infants borne in the ſeventh moneth live, and not in the eight.* ibid

Inheritance, *what meant by inheritance* 48, *it came not to women that were married in another tribe.* 49

Inſtrument, *twofold.* 76

Iſraelites, *why called the ſonnes of Moſes and Aaron* 76

Iudge, *how to proceed* 256, *not to judge raſhly* 157 *not to accept perſons.* 158

K

Kill *a man killeth three wayes*, 122, *what a man muſt doe before he kill or bee killed.* 116

King, *heathen Kings called after their Gods* 52, *Kings to have their due ſtiles* 68, *homage to bee given to them* 69, *what honor due to them* 70, *how the King is ſubject to the law.* 74

L

Lampes, *ſee light.*

Land, *what lands might be ſold in Iſrael, and what not* 48, *no land typically holy now.* 83

Law, *human lawes when to be obeyed* 72, *when they bind the conſcience* 73, *lawes definitive and permiſsive* 174, *twofold end of the law* 195

Liers, *of three ſorts.* 283.

Lyes, *in words or ſignes*, 273. 274, *three ſorts of lyes.* 282

Life, *long life a bleſſing* 8, *how the promiſe of long life is fulfilled* 81, *the wicked cut*

cut short their life 83, *life taken for maintenance of the life* 104, *and for the spirituall life*, ibid

Light, *put for posterity*, 82

Line *served for building*, 227, *the line of desolation, what*, 228

Love, *spirituall love what* 7, *love twofold* 16, *a man loveth himselfe three wayes* 7, *wicked man loveth not himselfe* 8 *motives to love our neighbour* 10, *whom we should love best*, ibid, *to love our neighbour by degrees* 11, *the measure of our love* 14, *love betwixt the whore and the harlot not permanent.* 187

Lust, *called burning* 184

M

Magistrats, *of two sorts* 225, *magistracy how a divine and humane ordinance* 71, *in what case a private man is a magistrate.* 115

Mammon, *why called Mammon of unrighteousnesse* 238, *how men make to themselves friends of it*, 243

Man, *made to Gods image* 85, *the care that God had of the life of man* 85, *considered sixe wayes* 113, *foure sorts of men.* 210

Masters, *duty to their servants*, 63, *to instruct them* ibid, *not to correct them with rigour* 65, *to reward their servants* 66, *motives to move masters to performe duty to servants* 67, 68

Measure, *threefold* 8 *measures called the Lords worke* 225, *naturall or by institution* 226, *measures taken from the body of man.* ibid

Miriam, *why placed before Aaron.* 161

Mocke, *when lawfull, and when not.* 304, 305

Modesty, *in apparell* 159, *modesty of speech.* 151

Moses, *speaketh of God in the feminine gender* 88, *hee was ignorant of foure cases.* 258

Mother, *why put before the father.* 24

Murther, *the degrees of it* 88, *no man free from punishment for murther*, ibid, *why put before adultery* 137, *selfe murther contrary to nature*

ture 100, *when a man is guilty of selfe murther.* 104

N

Name, *the fathers part to impose the name to the child* 50, *when the mother gave the name* 51, *what names may bee imposed to children, and what not* 52, *not to delay to give a name to the child.* ibid

Nature *seeketh helpe from art.* 115

Necessity, *twofold* 27, 120.

Neighbour, *how taken* 6, *who are our neighbours* ibid

O

Oakes, *great men why called oakes.* 245

Obedience, *twofold* 74 *difference betwixt it and subjection* 73, *obligation fourefold.* 67

One, *a thing is said to be one two wayes, two things said to be one foure wayes.* 20

Oppressors, *called hunters* 198. *compared to ravenous beasts* 199, *their mercilesse dealing.* 200

Ornaments, *what lawfull* 158, *who may weare ornaments* 159, *ornaments unlawfull.* 161

Overshadow, *how taken.* 21

P

Papists, *argument to prove veniall sinne.* 94

Parents, *duty to their children* 30, *to instruct them* 31, *how they prolong their dayes.* 80

Pastors, *called fathers* 76 *what honor due to them,* ibid *maintenance due to them.* 98

Perjurie, *whether a greater sinne than murther.* 6

Person, *taken diversly.* 259

Pharaoh, *why he suffered not Ioseph to touch his meat.* 220

Pilat, *why hee killed the Galilæans* 105, *his cruelty.* 107

Polygamie, *contrary to the law* 173, *whether it was fornication or adultery.* 174

Poore, *Lords of our goods in*

in necessity 193, *called Gods people* 199, *to give to them in wisedome* 241, *to what poore we must give.* 244

Portion, *double portion what* 41, *how the eldest got the double portion.* ibid

Prescription, *what* 194 *when lands did prescribe*, ibid, *what to be restored in lands within prescription.* 249

Prophets, *called the men of God.* 77

R

Raca, *why not interpreted.* 93

Rebuke, *see* reprove.

Rehabites, *an example of obedience.* 26

Refuge, *see Cities.*

Reprove, *what sinnes a Preacher is to reprove* 316, *how to reprove the sinne of a nation* ibid, *the time of reproofe* 323, *the end of reproofe.* 324

Restitution, *what* 246, *it differeth from satisfaction* 247, *how it is made* 248, *how it is made to the dead*, 250, *the measure of it* 251, *to whom it is to be made.* 253

Revenger, *of the blood might take no satisfaction from the man slayer* 130, *when he might kill the manslayer.* 131

Right, *twofold* 190, *the ground of civill and spirituall right* 257, *whether the wicked have a civill right to things.* ibid

Rob, *great injurie to rob God.* 213

Rodes, *of men what.* 38

S

Sacriledge, *what* 213, *whether a greater sinne now than under the law.* 218

Sampson, *a type of Christ* 102, *he died in the favour of God.* 103

Salomon, *how the onely sonne of his mother* 10, *compared with the Lilly.* 157

Scriptures, *places of anticipation in the Scriptures.* 293

Segub, *how he had cities in the tribe of Menasseth.* 49

Sell, *when things may be sold at a higher rate* 232, *what things cannot bee sold.* 233

Servants, *sundry sorts of*

ſervants 56, *ſervants who fled for religion to bee protected*; ibid, *foure ſorts of ſervants among the Iewes* 57, *ſervants called their Maſters feet* 59, *they tooke their denomination from their Maſters* ibid; *when they are free from their Maſters ſervice* 60, *whether they might plead with their Maſters* 61 *their fidelity* ibid, *their diligence* 62, *how a ſervant was painted.* ibid

Service, *how taken.* 72

Servitude, *ſin the ground of it* 54, *when it began* ibid, *whether contrary to the law of nature* ibid, *whether it may ſtand with Chriſtian liberty* 55, *ſervitude of the poſterity of* Ham *mitigated* 56,

Signes *twofold* 278, *reall & verball ſignes differ.* 279

Sinne, *ſome ſins a breach of all the Commandements* 4, *ſinne paſſed by or forgiven* 176, *ſinne taken diverſly* 332, *how veniall* 335, 336, *the fourth ſinne of* Iuda, Iſrael, *&c, what* 319, *ſinne when exaggerated by hiding it* 108, *how it findeth out a man.* 112

Sinners, *obſtinate weake and ſubtile, how to be reproved.* 318

Siſter, *what meant by ſiſter.* 171

Sonne, *the priviledges of the eldeſt ſonne.* 40

Soule, *when it animateth the body.* 96

Suretiſhip, *all ſort of ſurteſhip not condemned* 224, *the formes that they uſed when they became ſurety.* ibid

T

Table, *duties of the ſecond table have reſpect unto the firſt.* 2. *how the ſecond is like unto the firſt.* 5

Tekoah, *the woman of* Tekoahs *parable.* 128

Temple, *why called the houſe of God* 135, *built by a peaceable prince.* ibid

Thiefe, *how he ſinneth.* 191

Theft, *divided according to the time* 197, *according to the manner*, ibid, *coloured many wayes* 201, 202, *how it is puniſhed.* 203

Tongue, *how it murthereth* 92, *compared to diverſe things*, ibid, *to be bridled.* 329

Tree, *called the life of man.* 105
Truth, *threefold.* 274

V

Vaile, *a token of ſubjection.* 16
Vaſhti, *whether ſhe juſtly refuſed to come to the King.* 19
Vncleanneſſe, *of foure ſorts.* 165
Vowes, *of two ſorts.* 29
Vſurer, *his huſbandry* 211, *how abhorred.* ibid
Vſury, *what* 210, *what uſury condemned* 208, *what uſury allowed by the Romans* ibid, *matched with diverſe ſinnes.* 200

W

Weights, *called the Lords worke.* 228
Whore, *compared with wiſedome* 144, *whores haunted amongſt the graves* 146, *compared with the dog* 164, *ſhe diſdaineth her husband.* 187
Witneſſe, *who beare falſe witneſſe* 255, *what witneſſes to bee admitted* 263, *they muſt bee faithfull* 264, *the number of them* 265, *when men are to beare witneſſe* 266, *what they did to the guilty perſon.* 267

Y

Yeeres *of a hirling, what* 67.
Young, *how young men are ſaid to dye old, and old men to dye young.* 81

Z

Zaccheus, *his reſtitution.* 252
Zipporah, *what ſhe meant by a bloody husband.* 52

AN EXPLICATION OF THE MORALL LAW

The second Booke, containing sundrie Questions for the understanding of the second table of the Morall Law.

Commandement V.

EXERCITAT. I.

How the second table is like unto the first.

Matt. 22. 39. The second is like unto the first, Thou shalt love thy neighbour as thy selfe.

THe Lord hath reduced all his Commandements to ten, as to ἁρμονίαν, an instrument of tenne strings to play upon; hee reduced them to two, which the Hebrewes call *calolim gadolim*, *universalia magna*, and the two poles upon which the Commandements are turned; and at last hee reduced them to one, *Rom.* 13. 10.

כְּלָלִים גְּדוֹלִים
Universalia magna.

Vnum { *Simplicitate indiviſibili.* *Vnitate ſubordinationis.*

The firſt and the ſecond table are ſaid to be one, they are not one *ſimplicitate indiviſibili*, as the ſoule is one; but they are one *unitate ſubordinationis*, as the husband and the wife are one.

Duties of the firſt table helpe the performance of the duties of the ſecond.

The ſecond is like unto the firſt. The duties of the firſt table helpe the performance of the duties of the ſecond; and therefore yee ſhall ſee that the *feare of God*, a duty of the firſt table, is added many times with the duties of the ſecond table, for *By the feare of the Lord men depart from evill, Prov.* 16.6. And *Nehemiah* blaming cruelty in the Iewes towards their brethren, ſaid, *Ought ye not to walke in the feare of our God. Neh.*5.9.

The duties of the ſecond table have reſpect to the duties of the firſt.

So the duties of the ſecond table alwayes have reſpect to the duties of the firſt. 1. *Cor.* 10.31. *Whether therefore yee eate or drinke, or whatſoever ye doe, doe all to the glory of God.* Therefore the Divines ſay, that the Commandements of the ſecond table muſt be practiſed in and with the Commandements of the firſt table, and the Hebrewes expreſſe this after their manner, *Qui amatur infra, amatur ſupra*; and ſo hee that loveth his neighbour below will love God above.

He who breaketh one Commandement breaketh them all.

Secondly, the firſt and ſecond are like, *becauſe he that breaketh one breaketh all. Iam.* 2.10. For there is ſuch an harmony amongſt the Commandements, that one is not broken without the breach of another; for *Hee who ſaith, do not commit adultery, ſaid alſo do not kill. Iam.* 2.11. And by the tranſgreſſion of any of theſe Commandements, the authority of the Lawgiver is contemned, whoſe authority ſhould move us to keepe his Commandements. In every ſinne there is *averſio à Deo, quod eſt formale in omni peccato*; it is the turning from God, which is the formall part of all ſinne; and every ſinne faileth againſt charity which is the ſumme of the law; therefore hee who breaketh one, breaketh all.

Ob. Then it may be ſaid that all ſinnes are equall, as the Stoicks held. This

This followeth not, for although all sinnes turne men from God, and make them guilty of eternall death: yet all sinnes turne not men from God alike, neither make they men guilty alike of eternall damnation.

Answ. All sins turne men from God, yet not all alike.

Although he that breaketh one breaketh all, yet there is a nearer breach betwixt some commandements then betwixt others. *Gregory* illustrateth the matter by a fit comparison; as those who tune the strings of an instrument, doe it so cunningly, that when they touch one string, yet they touch not the string that is neerest to it, but that which is upon the same concord and note; and although they touch not the rest of the strings, yet they all tremble, but that which is upon the same note giveth the sound: so wee commit no sinne but we breake all the Commandements, and make them all to tremble, as it were: but yet there is a nearer breach betwixt some of the Commandements then others, to wit, those who stand upon the same note. And as in the campe the souldiers who make warre, although they serve in the whole campe, yet they are bound especially to serve under some standard, and there are speciall bonds betwixt them and their owne company: So although there be an affinity amongst all sinnes, yet there is a greater affinitie betwixt some sinnes then others, as those which serve (as it were) under one standard. Example, *Prov.* 30. Give me not poverty, lest I steale and take the name of God in vaine; there is a greater affinity betwixt the eighth Commandement, and the third, then betwixt the eighth and the fourth; for men when they steale, care little to take the name of God in vaine to hide their theft. So, *Give mee not* too much *lest I be full and deny thee, and say, who is the Lord?* Satiety of plenty, and worldly meanes, and contempt of God, goe usually together, the breach of the eighth and the first Commandement. So gluttony and idolatry, *Deut.* 13.20. So

Simile.

Greater affinity betwixt some Commandement than others.

Simile.

Greater affinity betwixt some sinnes then others.

fornication and adultery, as wee see in the *Israelites*, committing fornication with the daughters of *Moab*, they fell to worship Idols also. *Num.*25. 1. So fornication and profanenesse, as *Esau was a fornicator and profane person. Heb.*12.16. and there are some sins which are not to be referred as a breach of any one Commandement, but are a breach of all the Commandements; as, drunkenesse; it is a sinne which breaketh all the Commandements, because it depriveth man of reason, which is the chiefest faculty in the soule, and in which obedience to God is wrought first, and the performance of all duties to our neighbours. If then there were not a great affinity amongst the Commandements, one sinne could not breake all the Commandements.

Some sinne are a breach of all the Commandements and cannot be referred to one.

Seing hee who breaketh one breaketh all, then let us remember that saying of *David*, *Psalm.* 119. *6. I shall not be ashamed when I have respect to all thy Commandements.* So *vers.* 128. *Therefore I esteeme all thy precepts concerning all things to be right*, that is, hee approveth all the Commandements of the Lord in all things: not as some men doe, who like of one Commandement and reject another. And the Hebrewes double the word *Col* when they will have all things observed, as *Ezek.*44. 30. *Vereshith col biccure col vecol terumath col miccol terumothechem lecohanim ijhjeh*, that is, *And the first of all the first fruits of all things, and every oblation of all of every sort shall be the Priests.* And the Iewes say, *Merces præcepti est præceptum, vel præceptum trahit præceptum*, that is, hee that studieth to keepe one of the Commandements, the Lord giveth him grace and inableth him to walke in the rest. And they say, *Merces peccati peccatum est, & delictum trahit delictum.*

The Hebrewes when they will have all things observed, repeate the word *Col* to signifie that nothing is to be omitted.

וראשית כל
בכורי כל וכל
תרומת כל מנחל
תרומתיכם
לכהנים יהיה

Et præceptum omnium primitiarum ex omnibus, & omnis oblationis omnium ex omnibus oblationibus vestris Sacerdotum est.

Our obedience should be copulative, therefore the Commandements are set downe with a copulative conjunction, Thou shalt not commit adultery, and thou shalt

shalt not steale &c. And as they are distinguished by a full point; so they are lightly distinguished by a comma; which kinde of distinction, is not found elsewhere in the old testament, and they are thus distinguished to shew their coherence and connexion.

Why the Commandements in the Hebrewe are otherwayes distinguished then any other part of the Scripture.

The second is like unto the first, they are likein quality but not in equality, and wee must alwaies remember to make an equall comparison in degrees when wee compare them, the greatest of the first, with the greatest of the second; then the breaches of the first will be greater then the breaches of the second: but if we make not an equall comparison, then the breaches of some of the second table is greater then some of the first: as the Lord saith, *I will have mercy and not sacrifice*, *Matt.9.13.* God doth not preferre here the duties of the second table to the morall worship of the first table simply, for spirituall duties are more excellent then corporall duties, as the spirit is more excellent then the body; if a man be like to sterve for hunger, then it is better to feed him then to teach him, but simply it is better to teach him than to feed him: if we compare the lesser duties of the first table with the greater of the second table, then we must preferre the second to the first; therefore *Ahimelech* the Priest gave *David* the shew bread, and the sword of *Goliah* in his necessity, because hee judged it better to arme the Magistrate in his necessity then to observe the ceremony.

The second table of the law is like the first in quality.

Comparing the greatest with the greatest, and the least with the least, the duties of the first table are to be preferred to the second.

Seeing the Lord will have mercy and not sacrifice, what was the reason that *Eleazer* chose rather to dye, then eate swines flesh, 2.*Maccab.* 6.19.

Quest.

If he had eaten swines flesh at that time, it had beene to him the renouncing of the whole morall law; and therefore he chose rather to die.

Answ.

Why *Eleazer* refused to eate swines flesh.

Whether is it a greater sinne to be perjured, or to kill a man; the one is a breach of the first, and the other of the second table.

Quest.

Wh ther perjury or murther be a greater ſinne.

If wee make an equall compariſon, then perjury will be found a greater ſinne then murther; but if a man through feare perjure himſelfe, and with a high hand kill his neighbour, then murther is a greater ſinne then perjury; but comparing the greateſt with the greateſt, and the leaſt with the leaſt, then perjury is a greater ſin then murther.

Ob:

To ſweare the truth is not ſo good an act as to ſave a mans life; therefore it might ſeeme that perjury is not ſo great a ſinne as murther is.

Anſw.

To ſweare the truth for the glory of God, is an act of religion; but to ſave a mans life, is but an act of charitie: ſo making an equall compariſon, the breach of the Commandements in the firſt table ſhall bee found alwayes greater then the breach of the ſecond.

Who are our neighbours.

Thou ſhalt love thy neighbour as thy ſelfe. Chriſt ſheweth who are our neighbours, *Luc.* 10. Hee is the beſt neighbour who loveth beſt: ſome contract this word neighbour very neare, for *vicinus*, or their doore neighbour, *proximus mihi ratione loci, & proximus meus ratione affectionis*; others take neighbour only for their friends, and wellwillers, and hence the Phariſees gathered, that they might hate their enemies: but the Apoſtle *Rom.* 13. 3. extendeth it to all men calling our neighbour πν ἕτερον any man whoſoever if hee *be our fleſh*, *Eſay* 41. or *our blood*, *Act.* 17. When *Moſes* ſaw two *Iſraelites* ſtrive together, hee ſaid, ye are brethren why ſhould ye ſtrive, *Exod.* 2.13. So *Let every man borrow of his neighbour*, *Exod.* 11. 2. The *Egyptians* were neither neighbours nor friends to the *Iſraelites* in their judgement.

The Phariſees tooke this word neighbour for their friends.

Neighbour ſometimes is taken for our deareſt friend, and ſometime for our adverſary.

Thy neighbour, ſometimes it ſignifieth a ſpeciall friend, as *Deut.* 13.6. *Thy neighbour which is as thine owne ſoule.* So *Iob.* 2.11. but ſometimes it is taken for an adverſary: as *Prov. Hee that is firſt in his owne cauſe ſeemeth juſt, but his neighbour commeth and ſearcheth him. Prov.* 18.17.

A man is bound to love his enemy, this is a principle ingraft in nature, *Natura primo quærit conservationem speciei suæ*, as if a dogge bee hounded at a heard of swine, they will runne all together to defend themselves; so if two men were going to fight together, a lion in the mean time commeth to devour one of them, both of them set themselves against the lion; the first instinct here is to seeke the preservation of their kinde, and the second is to seeke the preservation of themselves.

A man should love his enemies.

Nature seeketh the preservation of it selfe.

There are two sorts of love, the first is naturall and humane, the second is divine and supernaturall.

Amor { *Naturalis.* *Supernaturalis.*

This naturall love againe is twofold, the first is *amor concupiscentiæ* and the second is *amor amicitiæ*, sensuall love, and love of friendship: *amor concupiscentiæ* is this, when wee love our neighbour for our owne profit and commodity onely, as *Laban* loved *Iacob*, onely for his owne commoditie; the second is the love of friendship when wee love our neighbour chiefly for his owne good. Spirituall and supernaturall love is this, when wee love our neighbour for Gods cause; for although the object of our love be our neighbour, yet the reason why wee love him is God.

Amor { *Concupiscentia.* *Amicitia.*

Spirituall love what.

As thy selfe, the measure of this love is, to love our neighbour as our selfe: a man is bound as farre as hee can to imitate God: but in God *idem est amans & amatum*, and hee loveth himselfe most; therefore a man is bound chiefly to love himselfe, *quisque sibi proximus est, & in amore similitudo eminenter includitur*, every man is neareſt to himselfe, and in love the similitude is included after the most eminent forme and excellent manner.

The measure of our love to our neighbour.

A man must know first to love himselfe; *diligere se ut se*, that is not good love: secondly, *diligere se ut principalem finem*, that is not right love: thirdly, *diligere se in ordine ad Deum*, that is to love himselfe truly.

A man loveth himselfe three wayes.

A good man onely loveth himselfe.

A good man can onely love himselfe; for this is onely true love which respecteth the most excellent part, the minde, and he studieth most to beautifie it with graces, and to make the sensuall appetite subject to reason; it is hee that agreeth best with himselfe; it is he who hath greatest joy within himselfe; *& nunquam minus est solus quam cum solus*: the wicked man againe cannot love himself, because he studieth not for the right gifts of the minde to beautifie the soule; hee laboureth onely for things which hurt a man more then they doe him good; that which his reason biddeth him doe, his sensuall appetite draweth him from it, and when hee is merry in his sensuall appetite, then his reasonable faculty is sad, *Prov.* 14. 13. *Even in laughter the heart is sorrowfull, and the end of that mirth is heavinesse.* Therefore he desireth not to be alone, but seeketh for the company of voluptuous libertines to spend the time with them, and as he who hath a scold for his wife at home, is glad to seeke abroad for company to make him merry: so the wicked man finding no peace of conscience at home within himselfe, but great jarres, is glad to seeke abroad for mirth to drive away his melancholious fits; *Seneca* said well, *Omnis stultitia laborat fastidio sui*, all sort of foolishnesse is wearisomnesse to it selfe. The sensuall man loveth not his owne life and health, but rather hateth it by his intemperate diet, hastning his owne death; this is corrupt selfe-love, and not that true loue which God placed in man from the beginning, it is now turned into that φιλαυτία when a man pleaseth and flattereth himselfe, and this tendeth to his destruction.

A wicked man cannot love himselfe and why.

A wicked man hateth his owne life, therefore cannot love his brother.

The rule to love others, must be to love our selves: The Schoolemen make three sorts of measures, the first is *mensura excellentiæ*: the second is *mensura reduplicationis*: and the third is *mensura æqualitatis*.

Mensura { *Excellentiæ.* *Reduplicationis.* *Æqualitatis.*

Mensura equalitatis, the measure of equality is that measure

measure whé the measure & the thing measured are just equall, as time and things below here, they began with time and shall end with time.

Secondly, there is *mensura reduplicationis*, the measure of reduplication, as when wee lay a yard to a web of cloath, we measure the cloath by often applying the selfe same yard.

Thirdly, *mensura excellentiæ* the measure of excellency is that which excelleth all other measures in excellencie, and the nearer that any thing draweth to it, the more excellent it is: as gold is the measure of excellencie amongst the mettals, and silver draweth neareſt to gold in excellency. So justice is the measure of excelency to all vertues; and in this sense, God is the measure of excellency to all things. Now what sort of measure is man to his neighbour, when he measureth his neighbour by himselfe? he is not *mensura excellentiæ*, for that belongeth onely to God, he is not *mensura reduplicationis*, but he is properly *mensura æqualitatis*. Those who falsifie their measures are abominable before the Lord, when they have a short measure and a long: the Pharisees measure and yard reached no farther but to their well-willers and kinsmen, the Politicians reacheth only to his countrey; but a Christian mans measure reacheth to any man, τὸν ἕτερον. *Rom.* 13. 3.

The measure of equality what.

The measure of reduplication what.

The measure of excellencie what.

The love of a mans selfe is the measure of equality to the love of his neighbour.

Whether is a man bound more to wish riches to himselfe, or to his neighbour?

Quest.

If thou be rich, and thy neighbour poore, then thou art more bound to wish riches to thy friend then to thy selfe.

Answ.

When a man is to wish more riches to himselfe than to his neighbour.

What if thou and thy neighbour bee of equall estate and condition, what art thou to doe then?

Quest.

If it be *bonum honestum*, then thou art bound rather to wish it to thy selfe than to thy neighbour; but if it bee profit or pleasure, then thou art more bound to wish it

Answ.

to thy neighbour, providing that honesty may arise to thee by wishing that to him; wee have an example of this in *Abraham* and the king of *Sodom*. *Gen.* 14. When *Abraham* left the goods to the king of *Sodome*, and wished onely the lives of men; it could not be objected to *Abraham* that hee was seeking any thing for his owne profit; this tended to his credit.

Quest. But what if no honestie redound to thee by that action?

Answ. Then thou art simply to choose that which is profitable for thy selfe.

Two motives which make us to love our neighbour.

There are two motives which make us to love our neighbour, the first is grounded in nature, and the second in grace; *But how much more unto thee, both in the flesh and in the Lord. Philem.* 16. and the nearer that they draw to those two fountaines, the more we are to love them. Example, *Bethshebe Salomons mother* had foure sonnes. 1. *Chron.* 3. yet shee loved *Salomon* more then all the rest, because she saw him draw neareſt to the Lord in grace; therefore he saith, I was the onely sonne of my mother, that is, I was her best beloved sonne. *Prov.* 4. 3.

Where there is most grace, there we should love most.

How *Salomon* is said to be his mothers onely sonne.

Example 2. Christ had moe cousen-germans then *Iohn*; as *Ioseph*, *Iames*, yet *Iohn* was his best *beloved Disciple*; because he had moe eminent graces than the rest. Where there is an equality in the flesh, where thou seest most grace, love them best. A center out of which issue many lines, the farther that they are extended from the center, they are the more disunited amongst themselves; and the nearer that they approach to the center, the more they are united amongst themselves: So the nearer that our friends draw to God, and resemble him, the more we should love them; and the farther that they are removed from God, the lesse wee should love them: but when men are alike in grace, we should

Simile.

How wee should love them that are alike in grace.

love

love them best who are neerest to us in nature. *Rom.* 15. 11. *Salute Herodian my kinsman*: There were many as neere in grace to *Paul* as *Herodian* was, yet because *Herodian* was his kinsman, this moved him to love him.

Quest.

Whether did Christ love them best who were neerest to him in the flesh and in the Lord?

Answ.

As man, he loved them best who were neerest to him in the flesh, and in the Lord; but as mediator, he loved them onely best who were neerest to him in the Lord: when they told him that his brethren and kinsmen stood without; he said, *Who are my brethren and my kinsmen? Those who doe the will of my father which is in heaven, the same is my brother, and sister, and mother. Mat.* 12. 50. he respected onely those who drew neerest to him in the Lord. When *Iudas* place was void, two stood for it, *Matthias* and *Ioseph. Act.* 1. 23. *Ioseph* was our Lords kinsman, and was surnamed *the just*; yet the lot fell upon *Matthias*, to teach us, that Christ in his spirituall kingdome hath not this respect to flesh and bloud; hence we may see the follie of those who thinke that Christ is commanded by his mother now: but these obligations cease in the life to come.

Whether Christ loved them best who were his kinsmen.

Why the lot fell upon *Matthias*, and not upon *Ioseph* Christs kinsman.

Wee are bound by degrees to love our neighbours, the parents are more bound to love their children, then the children their parents. 2. *Cor.* 12. 14. *For children ought not to lay up for the parents, but the parents for the children*: and we say, that one father will provide better for nine children, than nine children will provide for one father.

Wee must love our neighbours by degrees.

Quest.

What if a mans father and his sonne be cast in prison for debt, which of the debts is he bound to pay first?

Answ.

He is bound no doubt to pay the old debt first, to satisfie for his fathers debt, but ordinarily we are to provide for our children rather then for our parents, but in great necessitie we are more bound to our parents.

Whether a man is bound to releive his father or his sonne first.

The order of loving amongst brethren and sisters.

Brethren & sisters are to love others better then strangers; the brothers to love the sisters, *Should he deale with our sister as with an harlot. Gen.* 34. 31. Sisters are to love their sisters more then their brethren, because of the near similitude: therefore *Exod.* 26. 17. when the curtaines are joyned together, for their similitude they are said to be ioyned *qualibet ad sororem suam, every one to her sister.*

Brothers are to love other best.

So brothers are to love brethren most, they are begotten of the same parents, they are bred up together in the same house, and they resemble others more then sisters doe; and therefore they are to love others better: *frater* is called *fere alter*, almost another, and one eye is not so like another, as one brother should be like another: God hath made many things two in the body, as two eares, two feet, two hands: one eye picketh not out another, when one legge stumbleth the other helpeth it, *A friend loveth at all times, and a brother is borne for adversity. Prov.* 17. 17. Wherefore he that casteth away his brother and maketh choice of another, is like unto him who cutting away his naturall legge taketh to him a legge of wood; the first stile which the primitive Church tooke, they were called brethren. *Heb.* 13. 1. 1. *Cor.* 7. 12. and Christ calleth himselfe the *brother of his spouse. Cant.* 8. 1. but the greatest love amongst brethren turneth often times to hatred. *Prov.* 18. 19. *A brother offended is harder to winne then a strong citie, and their contentions are like the barres of a castle.* The first blood that ever watered the ground was the bloud of *Abel*, shed by his brother *Cain. Gen.* 4. There is a curse pronounced against *Edom*: *Amos.* 1. 11. *Because hee did pursue his brethren with the sword, and cast off all pittie*: in the Hebrew it is, *because he did corrupt his compassions.* The Prophet *Obadiah* describeth unnaturall friends: *Vers.* 7. First, those that were *viri fœderis*, that seemed to be in league with *Edom*, should deceive him; *viri pacis*, that

The love of brethren turneth oftentimes to hatred.

וישחת רחמיו
& erumpit miserationis suas.

that is, who made a shew to live peaceably with him; thirdly, *viri panis*, that is, those who eate familiarly with him, yet they shall thrust the *Edomites* out of their land; if it was unnaturall for those who were but *viri fœderis, pacis & panis*, how much more for those who are *viri fœderis, panis, pacis, sanguinis & uteri*, men that are in covenant, men that are at peace, men who live and breake bread together, men who are one bloud, yea that are bred in one wombe, what great sinne it is for them to hate one another.

Viri { *Fœderis.* *Pacis.* *Panis.* *Uteri.*

In the familie againe, wee are to love those who are borne at home more then those who are borne abroad. *Levit.* 18. 9. those are said to bee borne at home, who are begotten of one father, those are said to bee borne abroad, who are borne of one mother, but not begotten of one father. The childrē who are mothers childrē raised not up seed to their eldest brother, because *familia matris non vocatur familia.* Those who are begotten of one father the Greeks call them καρηγνήτοι, those who are borne of one mother they called them ὁμομήτριοι *uterini.*

Who are said to bee borne at home, and who abroad.

καρηγνῆτοι from κάρης *frater, semen* & γινόσκω.

But those who are fathers children and mothers children, wee are to love them best. *Gen.* 45. 22. Fathers children and mothers children are to love others most; *Ioseph gaue to all of his brethren each man changes of raiment, but to Benjamin he gaue five changes of raiment:* why did hee give five changes of raiment to Benjamin? because he was his brother both by father and mother, and the holy ghost exaggerateth the wrong done to such a brother. *Psal.* 50. 20. *Thou sittest and speakest against thy brother, thou slanderest thine owne mothers son.*

Lastly, in the familie a man is bound to leave father and mother and cleave unto his wife, and he is bound to loue her *better then ten sonnes*, and so should the wife love the husband, 1. *Sam.* 1. 9.

A man is bound to love his wife better then father or children.

As thy selfe. Some hold that this is not the measure

There is but one measure of our love to our neighbour under the law and under the gospell.

of love under the gospell, to love our neighbour as our selves; but wee should love him under the gospell as Christ loved us: but this cannot stand that there should bee one measure of love under the law, and another under the gospell; for the gospell abolisheth not the law, and there is one rule for all.

If this should bee the rule, to love our neighbour as our selfe under the gospell, then some should have done workes of supererogation, as *Paul* who loved the Iewes better then himselfe.

He did nothing here but that which the law required of him, therefore he could not supererogate, for neither the law nor the gospell requireth of any man to love another mans salvation better then his owne.

Ob: *But wee ought to lay downe our lives for the brethren.* 1. *Ioh.* 3. 16. *And the good sheepherd giveth his life for his sheep. Iohn* 10.

Answ. That is but his temporarie life, but not his spirituall life.

Ob. But it may be said, that *wee should love one another as Christ loved us. Ioh.* 13. 34.

Answ. Καθὼς is not a note of equalitie here, but of similitude, as Christ loved us freely, so should we love our neighbours; as Christ loved us to the end, so should we love our neighbour constantly; as Christ gave his life for us, so a man is bound in some cases to give his life for some persons; and Christ suffered the paines of hell for us, but no man is bound to give his soule for another, to undergoe the wrath of God for another: wherefore καθὼς here is onely a note of similitude, and Christ saith, *a new commandement I give you, that yee may love one another. Ioh.* 13. 33. It is called a new commandement, because it is more fully expressed, to love our neighbour as Christ loved us: then to love our neighbour as our selfe, is not a new commandement in substance, but new

As is not a note of equalitie here.

in

in forme; and *new* is put here for *more excellent*, as *Mat.* 9. 17. *new wine*: So *Revelat.* 5. 9. *A new song*, that is, excellent wine, an excellent song.

Novum sumitur pro excellenti sæpissime.

The conclusion of this is, wee are not bound neither *affectu* nor *effectu*, to love all our neighbours alike.

Conclusion.

EXERCITAT. II.

Of the duties of the wife to the husband.

Commandement. V.

Ephes. 5. 22. *Wives submit your selves unto your husbands as unto the Lord.*

THere are sundry combinations in the which the inferiours are bound to give honour to their superiours: First in the family, and next in the politie. In the familie, first, betwixt the wife and the husband. The wife is bound to honour her husband, and the man is bound to honour his wife. 1. *Pet.* 3. 7. because this is the gentlest sort of commandement, therefore hee is bound to honour her, as shee is bound to honour him.

Sundry combinations in the familie.

The man is bound to honour his wife.

The second combination is betwixt the children and the parents, and the third combination in the familie is betwixt the master and the servant; and because every thing is best seene in the smallest partitions, therefore we will unfold this in the familie first.

The duties of the wife to the husband, are subjection, obedience, and reverence.

Three duties of the wife to the husband.

First, the woman oweth subjection to the man by the order of creation: *The woman was made for the man, and not man for the woman.* 1. *Cor.* 11. 8. and as the *Sabbath*

The woman should bee subject to the man by order of creation.

bath was made for the man, and not the man for the Sabbath. Mark, 2. 23. therefore *he is Lord of the Sabbath*. So the woman was made for the man: therefore hee is Lord over the woman.

Miriam prius nominatur quia peccati author fuit.

So *they two shall be one flesh*; it is ἐι δύω in the masculine gender, and not αἱ in the feminine, because the man is the more excellent sexe; but when the woman is chiefe in the transgression, then the woman is put first, *Obloquutæ sunt Miriam & Aaron, Miriam and Aaron spake against Moses. Num.* 12. 1.

Secondly, as the order of creation proveth this, so doth the fall prove it: *The woman was first in the transgression and not the man.* 1. *Tim.* 2. 14. The woman was last in good, and created but for the man: First, in evill, last, in good; therefore she is justly subiect to the man.

The woman fell first therefore ought to be subiect.

Thirdly, the Apostles order proveth this subjection. 1. *Cor.* 7. 1. God is Christs head, Christ is the mans head, and the man is the womans head; if yee will respect order in policie, the man is the image of God above the woman, and he is more the glory of God then the woman: if the woman will not subiect her selfe to her husband, but usurpe soveraignty over him, as shee seeketh soveraignty over her husband, so if shee could, shee would pull Christ out of his place, and God out of his place:

The vaile a token of subiection.

Fourthly, the vaile that was put upon the womans head on the day of her marriage, testifies her subjection to her husband: therefore she is said to have *power upon her head*, 1. *Cor.* 10. 10. *The woman ought to have power over her head*, that is, a vaile, which was a signe of her subjection and of her husbands power over her. *Num.* 2. When the husband was jealous of his wife, she stood bareheaded all the time before the Priest, as not being under her husbands subjection untill she was cleared of that suspition.

Gen.

Gen. 20. 16. *And unto Sara hee ſaid, Behold I have given thy brother a thouſand pieces of ſilver: behold hee is to thee a covering of the eyes unto all that are with thee, and with all other*; that is, I have given thy husband money to buy thee a vaile to cover thy face, that all may know with whom thou doſt converſe, that thou art a mans wife, and ſo they ſhall not commit adultery with thee, taking thee to be an unmarried woman. The woman was ſubject to her husband; the bill of divorce, *Matt.* 5. 31. is called in the Syriack *Libellus diminutionis*, and ſhee was *diminuto capite*, when ſhe wanted her husband; the man is the glory of the woman, and when ſhe wanteth her husband ſhe wanteth her glory.

The vaile a token of ſubjection to her husband.

The bill of divorce why called the bill of diminution.

דָּלַל *Attenuari.*

Laſtly, the woman in token of her ſubjection when ſhe was married, ſhee changed her name and was called after her husband: to impoſe a name was a ſigne of authority: *Adam* was called *Iſh*, and *Eva* was called *Iſſha*, and *Salomons* ſpouſe is called *Shulamite*, *Cant.* 6. 13. and the Romans ſaid *Quando ego ero Caius tu eris Caia*, *Eſay.* 4. 1. *Onely let us be called after thy name.*

The woman called after her husbands name.

אִישׁ *Vir.*

אִשָּׁה *Fœmina.*

שְׁלֹמֹה

שׁוּלַמִּית

This ſubiection of the wife to the husband, differeth farre from ſervile ſubiection, for hee that is ſervily ſubiect, worketh for another: but the wife worketh not for another, but for her ſelfe, for ſhee and her husband are one. This ſubiection of the woman to the man in the beginning was a more free and willing ſubiection then ſince the fall, *Gen.* 3. *Et ad maritum tuum erit appetitus tuus*; the *ſeventy* tranſlate it ἀποστροφὴ, *converſio tua*, thy turning ſhall be to him; the ſame phraſe is uſed to expreſſe the ſubiection of the younger brother to the elder, *Appetitus illius erga te*, *and thou ſhalt rule over him*, *Gen.* 4. He ſhall be ſubiect unto thee, becauſe thou art his elder brother: ſo the woman ſhould be ſubiect to the man, becauſe ſhe was created after him, and for him, and ſhe is the weaker veſſell. When the husbands de-

The ſubiection of the wife to the husband is not ſervile ſubiection.

The desire of the husband towards the wife is love, but her desire to the husband is both subjection and love.

sire is said to be towards his wife, then it signifieth love, *Can.7.10. I am my beloveds, and his desire is towards me*, that is, he loveth me most intirely; but the womans desire towards the man, implyeth both love and subjection.

If the woman had not sinned, her appetite had not bene towards her husband.

If the man had not falne, the Lord would not have given out this that her appetite should have beene towards her husband, *The law is not made for a righteous man*, 1. *Tim.* 1. 9. After the fall yee shall see that man and woman carried the punishment of their sinne: In naturall things, the woman bringeth forth her children with paine, and the man eateth his bread in the sweat of his browes. Secondly, in morall duties there is some reluctation, and the woman is more hardly subiect to her husband, then before. But in spirituall duties and subjection to God there is greatest rebellion of all, *Rom.7. 23. I finde another law in my members rebelling against the law of my minde.*

Since the fall man and woman carry the punishment of their sins in naturall, morall, and spirituall things.

הַנָּשִׁים יִתְּנוּ יְקָר

Fœminæ tribuent honorem maritis.

Nomina masculina juncta fœminis.

The second duty of the wife to the husband is obedience, *All the wives shall give honour to their husbands*, *Esth.* 1. 20. *Hannashim yittenu jekar*, the verbe here is put in the masculine gender, although he be speaking of women, to signifie their voluntary subjection and obedience: for it is the manner of the Hebrewes when they speake in the praise of women, they put them in the masculine gender, *Ruth.* 1. 8. So 1. *Sam.* 25. 27. *Prov.* 31. 13. *Esay* 34. 14. *Eccles.* 12. 4. these the Greekes call ἀνδραγαθίζομαι. *Fortem virum me præsto hic de fœmina dicitur.*

ἀνδραγαθιζομένας, when women behave themselves like men, *Esth.* 1. 22. *Assheuerus* made a law, *That every man should beare rule in his owne house, and that it should be published in the language of every people*, in the originall it is, *Loquetur lingua populi sui*, to speake the language of their owne people, and it seemeth to be a proverbiall speech, that is, to keepe their wives in subjection, as the *Persians* did.

Loqui lingua populi sui apud Persas quid.

Whether

Queſt. Whether did *Vaſhti* refuſe lawfully or not to come to the king at the feaſt?

Anſw. Some anſwer that ſhe juſtly refuſed, for the Perſians had a law, that their wives ſhould not be ſeene by any others but by their husbands; and *Macrobius* ſaith, that it was onely given to concubines and harlots, to come publikely in the ſight of men at their feaſts, and publick meetings. But for anſwer to this, ſome of the Perſian lawes were altogether unlawfull: *Cambyſes* asked of his counſellers, whether there was any ſuch law amongſt the *Perſians* that the king might marry his owne ſiſter? they anſwered, not: but there was another law, that the kings of *Perſia* might do what they would: this law is altogether unjuſt: ſo this law, that the lawes of the *Medes* and *Perſians* could not be revoked, was not juſt; for all poſitive laws of men upon better conſiderations may be altered; this is proper here onely to the law of God not to be altered. And they had ſome lawes which proceeded onely of jealouſie, as this: now this law being a law ſo defective it did not bind, whereas the King himſelfe commanded her to come, and here his wife was not to interpret the ſtatute, but to give ſimple obedience to her husband.

Macrob. lib. 7. Saturnal.

Whether *Vaſti* did juſtly refuſe to come at the commandement of the king.

Many of the Perſian lawes unlawfull.

Vaſti ſhould have given obedience to the king.

The third thing which the wife oweth to the husband is reverence; *Bagnal* is called both lord and husband: So *Sara honoured Abraham and called him Lord.* 1. *Pet.* 3. 6. So the wife calleth her husband *Iſhi, my man*, *Hoſea.* 2. as the name of greateſt familiarity and love, But the harlot ſaith, *Prov.* 7. 19. [*iſh,*] *the man is gone abroad, and not* [*iſhi,*] *my man:* and the Lord after he diſclaimed the word *bagnal*, yet he would be called *iſh*, *Hoſ.* 2. 16. Contrary to this is, when wives count baſely of their husbands, *Iob.* 19. 17. *My breath is ſtrange to my wife.*

בַּעַל *Dominus, Vir.*

EXERCITAT. III.

Of the husbands duty to the wife.

Commandement. V.

1. *Pet.* 3. 7. *Husbands give honour to your wives as to the weaker vessels.*

How the husbands duty to his wife is expressed.

THe husbands duty is expressed in the creation thus, *They two shall be one flesh:* the man and the woman that were two, are made one; they are *unum principium generationis*, therefore the man should love his wife and not hate her, because shee is his owne flesh.

Things said to be one foure wayes.

They are made one flesh. Sundry wayes things are made one, there is *unum naturale*, as the soule and the body make one man naturally: *unum artificiale*, as stones and timber make the house: *Vnum mysticè*, as Christ and his Church; and this union in marriage is partly morall, and partly naturall.

Secondly, the husbands duty to the wife is expressed in the creation, thus; *He shall leave father and mother, and shall cleave unto his wife*, *Gen.* 2. 24. When the woman went out of her fathers house to her husbands, she was said ἐκπορεύεσθαι as *Acsaph* when she went from her father *Caleb. Iosh.* 15. 18. this was called ἔξοδος, her going out, but when she came in into the house of *Othniel* her husband, this was called εἴσοδος, her going in to her husband; and *Isaac* brought *Rebeccha into his mother Sarahs tent*, *Gen.* 24. 67. to signifie that he would have her in place of a mother, and that he would leave father and mother for her.

The second part of the husbands duty is to cleave to

to his wife, which Christ expoundeth *Matt.* 19. 5. προσκολληθήσεται, to be glued to his wife: the Lord to expresse his love to his Church, compareth her to a girdle cleaving to his loines, *Ier.* 13.11. *As the girdle cleaveth to the loins of a man, so have I caused to cleave to me the whole house of Israel, and the whole house of Iuda, saith the Lord;* Now hee saith, hee made her to cleave to him as a girdle to his loines, but the *seventy* translate it, *Hee glued her to his loines*, and why was shee glued to his loines? because the reines which are the seat of love, are in the loines: *My reines doe teach mee in the night season, Psalm.* 16. 7. Therefore he carryed his Church girded about his loines: hee that would honour his wife should be glued to her in affection: a thing that is glued, will breake sooner in any part then where it is glued.

προσκολλάομαι agglutinor, glutinamentis adjungor, metaphorice adhæresco, a κόλλα gluten.

Amor est in corde tanquam in sede, & in renibus tanquam instrumento,

The man when hee is married, is said to spread the lap of his garment over his wife: *Ruth.* 3. 9. *Spread thy skirt over thine handmaid.* And the holy Ghost alluding to this, in more comelinesse and decencie is said to overshadow the virgin *Mary*, *Luc.* 1. 35. *The power of the highest shall overshadow thee.*

To spread the lap of the garment, and to overshadow the woman, signifie protection and love.

Allusion.

Moses more particularly setteth downe those things which the husband owes to his wife, *Exod.* 21. 10. First he oweth her meat; secondly cloathing; thirdly cohabitation, the fourth thing which the husband oweth to his wife, is *Debitum tempus*, and the fifth thing which he oweth to her, is honour.

The husband owes five things to his wife.

The first thing that he oweth to his wife is meat, *She eat of his morsels, and dranke of his cup*, 2. *Sam.* 12. 3. *Exod.* 21: 10. *If hee take another hee shall not diminish her food*; in the originall it is *Sheerah*, flesh; for the Hebrewes put *flesh* for all things necessary for the maintenance of our life, as well as they doe bread, *Psalm.* 78. 10. *Can hee prepare flesh for his people in the wildernesse?* *Targum* paraphraseth it, *alimentum ejus*; and the *seventy* translate it

שְׁאֵרָהּ caro eius.

Flesh put for all necessary food,

כְּסוּת *Indumentum.*

τὰ δέοντα, things necessary for them.

The second thing is *indumentum*, *kesuth*, the vertuous woman cloatheth her husband that hee may be knowne in the gates of the city: and the Hebrewes say, that the good woman cloatheth her servants, and the good husband cloatheth his wife, and God cloatheth all; the wife is said to cloath her husband, when shee prepareth that which he bringeth in to her.

תְּכוּרַת אִישָׁהּ

The third thing which hee oweth to his wife is cohabitation (*Tabhoth eleah*) the *seventy* translate it συνοικοῦντες *viri cohabitantes*; the Polygamists could not performe this duty to their wives to dwell with them. The kings of *Persia* had many wives, and when the king made choise of them, before they came unto him, they stayed in a chamber called παστοφόριον, the virgins chamber: and after they were married, they stayed in a chamber called γυναικεῖον, the wives chamber; this was contrary to this cohabitation that a man is bound to dwell with his wife.

עֹנָתָהּ *Debitum tempus a* עָנָה *respondere.*

The fourth thing which the husband owes to his wife is *debitum tempus* [*gnonathah*] which comes from *gnanah*, *respondere*, the *seventy* translate it ὁμιλίαν, *vel consuetudinem*, and the Apostle calleth it due benevolence. 1. *Cor.* 7. 3.

כָּבוֹד *Honor.*

The fift thing which the husband oweth to his wife is *Cabhod*, *honor*, when they were married hee said, *Esto mihi in uxorem secundum legem Mosis & Israel, & ego secundum verbum Dei, colam te, honorabo te, alam te, & regam te, juxta morem eorum qui colunt, honorant, alunt, & regunt uxores suos fideliter.*

The properties of the head.

The husband is the wives head; the head excelleth the rest of the members: 1. *Eminentia*, it is more eminent; 2. *Perfectione*, in perfection; 3. *Influentia*, it giveth influence; 4. *Conformitate cum cæteris membris*, in conformity betwixt it and the rest of the members.

First

First it excelleth the reſt of the body *eminentia*, although it be ſuperiour to the reſt of the body, yet it muſt not ωὐθέντειν or κατακυρέυειν, that is, carry a lordly dominion over them, but onely *Maſhal*, gentle to command her.

משל

Secondly, the head excelleth the reſt of the members in perfection: ſo ſhould the man excell the woman in gifts; although the man excell the woman in gifts, yet hee ſhould not deſpiſe her, thinking her no fit match for him: the Hebrewes have an apologue fit for this purpoſe, The Sunne ſaid upon a time that the Moone could not be a fit match for him, for hee giveth light and heat to all things, and in the body hee ruleth the heart, and in the mettals, the gold; and for time he ruleth both the day and the yeare. But the Moone replyed, If ye rule the yeare, I rule the moneth; if ye rule the day, I rule the night; if ye rule the heart, I rule the braine; and if ye rule the gold, I rule the ſilver; wherefore there is no ſuch inequalitie but that I may match with you. Many men have a high conceit of themſelves that they are like the cedar of *Lebanon*, and women but like the thiſtle of *Lebanon* 2. *King*: 14. 9.

The man ſhould excell the wife in gifts.

An apologue of the Sun and the Moone.

Thirdly, the head giveth influence to the body, ſo ſhould a man teach and rule his wife. In that viſion of *Ioſeph*, the Moone and the ſtarres fell downe before him, the Sunne was his father, the Moone his mother, and the ſtarres his brethren: and as the Sunne giveth light to the Moone and Starres, ſo ſhould the husband to the wife.

A man ſhould teach and rule his wife.

The laſt thing is conformity betwixt the head and the reſt of the members; this conformity ſhould make a man to cheriſh his wife, *She ſlept in his boſome*, 2. *Sam.* 12. 3. Thoſe things which are moſt deare unto us, wee keepe them in our boſome. *Eſay* 40. 11. and *Iohn* leaned in Chriſts boſome, and the reaſon is ſubjoyned, becauſe he

There ſhould be a conformity betwixt the man and the wife.

he loved him best, *John* 13.23. Mothers keepe their young ones in their bosomes, and if it were possible they would take them into their very bowels againe, *Portatur in sinu infans, recumbit in sinu dilectus, & cubat in sinu uxor.*

EXERCITAT. IV.

Of the duties of children to their parents:

Commandement V.

Exod. 20. *Honour thy father and thy mother. Levit.* 19. 3. *Ye shall feare every man his mother and his father.*

CReated goodnesse hath some similitude with that eternall goodnesse which is in God; Gods attributes are his power, his wisdome and his goodnes; and they who have these by participation them wee are bound to honour, whether they participate with him in his power, wisdome or goodnesse: in his power, as our parents *circa esse naturale*, who are the instruments of our being, and beget us: and then *circa esse spirituale*, as pastours who beget us in Iesus Christ, and make us resemble the Lord. 1. *Cor.* 4.15. And thirdly, *quoad esse temporale*, the similitude of Gods goodnesse appeareth more in princes preserving and protecting us, all these wee are bound to honour and reverence.

Duties of children to their parents.

The children owe to their parents three things, reverence, obedience, and gratitude:

Why the mother is put before the father.

First they owe reverence; for honour, the father is set before the mother; and for feare, the mother is set before the father, *Levit.*19. 3. to teach us that wee should honour

nour and feare, as well our mother as our father. *Moſes* ſaith, *He who curſeth his father and his mother, let him die the death. Levit.* 20. 9. but *Marc.* 7. 10. *He who curſeth his father or his mother*: and *Prov.* 15. 20. *A fooliſh man deſpiſeth his mother. Exod.* 21. 17. *He who curſeth his father or his mother*: but *Deut.* 27. 16. *He who ſetteth light by his parents: Calal* and *Calah. Calal eſt maledicere*, and *Calah eſt vilipendere*, oppoſite to *Cabbad honorare. Prov.* 30. 28. What is that, to ſet light by them? who thinke little thing of them, and give not all due reſpects unto them, and helpe them not in their neceſſity; then they are ſaid to ſet light by their parents: what is this feare (ſay the Hebrewes) which is required of children towards their parents? Firſt, that they ſit not in their place. *Prov.* 30. 28. *Her children riſe up and call her bleſſed. Nec deſtruunt verba eorum*, that is, they carpe not at their words: and they ſay farther, that children are not to call their parents neither living nor dead by their proper names, but to call their father ſir. Example, *Mat.* 21. 30. *Igoe ſir*, and to call them mother. As 1. *King.* 2. 20. *And Salomon ſaid, aske on my mother*, and to entertaine this due reverence and reſpect in their hearts, they were not to looke upon their fathers nakedneſſe. *Gen.* 9. And laſtly they might not teſtifie againſt their parents in judgement, although they were guilty, except onely in matters of idolatrie and treaſon. Example, *Deut.* 33. 9. *Of Levi, who ſaid unto his father and to his mother, I have not ſeene him, neither did he acknowledge his brethren, nor know his owne children; for they have obſerved thy word and kept thy covenant.* They preferred the glory of God to the honour of their earthly parents, and ſpared them not when they committed idolatry. So in the caſe of treaſon, the child is bound to teſtifie againſt his father to diſcover the treaſon, but after the treaſon is committed, hee is not bound to teſtifie,

כלל *maledixit.*
קלה *vilipendit.*
כבד *honoravit.*

What feare is required of children to their parents.

Children may not teſtifie againſt their parents in judgement.

or give any evidence againſt his father.

אָבִי וְאִמִּי

The children called their father *Abbi*, and their mother *Immi*; *My father and my mother*. *Eſay*. 8.4. Servants amongſt the Hebrewes might not call their maſters *Abba*, nor their miſtris *Immi*, but when their maſters adopted them, then they might call him *Abb*, & the Apoſtle alludeth to this forme. *Rom*. 8.15. *Ye have not receiued the ſpirit of bondage againe to feare, but yee have receiued the ſpirit of adoption, whereby we cry Abba father.* And the Apoſtle of purpoſe keepeth the Syriack word *Abba*, and tranſlateth it not, that he may ſhew the alluſion more clearely.

Alluſion.

Children owe obedience to their parents.

The ſecond thing which children owe to their parents is obedience; the *Rechabites* are a notable example of obedience to their father *Ionadab*, their father commanded them that they ſhould not dwell in houſes, nor ſow fields, nor plant vineyards, nor drinke wine. *Ier*. 35.6. this was but a humane precept, as ye may ſee by the oppoſition made betwixt it and Gods commandement, and yet they kept it for three hundred yeares; *Ionadab* lived in the dayes of *Iehu*, and his ſonnes in the dayes of *Iehoiachim*, and yet they thought they were bound to obey their fathers commandement, which obedience the Lord rewarded. *Ier*. 35.18. and he taketh an example from them to convict the Iewes who would not obey the Lord. Children muſt not be ἀναποτάκτοι, unruly, or untamed, like beaſts which know nor the yoke, theſe are the ſonnes of *Belial*, without a yoke; theſe the poets call *intacta cervice*, that is, that have not felt the yoke, contrary to theſe are obedient, ὑποκοῆς, *folij obedientia*. 1.*Pet*. 1.14.

The Rhechabites, an example of obedience.

ἀναποτάκτους.

בְּלִי עוֹל

abſque iugo

ὑποκοῆς.

The ſpeciall part of Childrens obedience towards their parents, is to be directed by them in their mariage. So *Sampſon* ſought the conſent of his parents to his marriage. *Iudg*. 14.2.

Whether

Queſt. Whether is the conſent of parents neceſſary for children to be had in their marriage or not?

Anſw. There is a two fold neceſſity, a naturall neceſſity, and a morall neceſſity, a naturall neceſſity is that without the which the mariage cannot conſiſt, as the conſent of the parents to thoſe who are to bee married; a morall neceſſity is that, without the which the mariage cannot bee well done; when *Eſau* married the daughters of *Heth. Gen.* 27. 46. He had not the conſent of his parents, it was a marriage, but a bad marriage.

Neceſſitas { *Naturalis.* / *Moralis.*

Whether the conſent of the parents be neceſſary in the marriage of their children.

There is one exception, if the mother be a common harlot, then the child ought the leſſe reverence to her. *Hoſ.* 2. 2. *Plead with your mother, plead: for ſhee is not my wife, neither am I her husband*; and *Verſ.* 4. *Her children be the children of whoredomes.*

The third thing which children owe to their parents is maintenance: we have a notable example of this, *Gen.* 47. 12. *And Ioſeph nouriſhed his father and his brethren*, in the originall it is, hee nouriſhed him as mothers doe their little children by putting meat into their mouth, *Lepi Hataph*; ſo Chriſt had a care to leave his mother to *Iohn* to be intertained. *Iohn* 19. 27. There are two beaſts ſet downe in the ſcripture, who teach the parents the dutie towards their children, and children their dutie towards their parents; the firſt is the Wolfe, the ſecond is the Lyon; the Wolfe teacheth parents to provide for their children, when hee hunteth for his prey in the morning hee divideth it among his young ones in the evening: So parents ſhould provide for their children, and give every one their portions: *Benjamin* is compared to this Wolfe, *Gen.* 49. Secondly, the Lyon teacheth children to provide for their parents, and to maintaine them; the young Lyon when he hunteth for his prey and catcheth it, hee roareth and calleth the old Lyon to the prey, who is not able of himſelfe

Children ſhould give maintenance to their parents.

לְפִי חַטָּתוֹ

selfe to hunt or catch the prey, and *Amos* alludeth to this. *Cap.* 3. 4. *Will the Lyon roare unlesse hee have catched his prey:* and so the fowle which teacheth children to provide for their parents, is the Storke, shee is called Storke from στοργὴ naturall affection, because she provideth for the old, and shee is called πελαργὸς, hence commeth ἀντιπελάργειν, when the children studie to requite their parents; and in the Hebrew shee is called *Hhasidah, benignitas.* 1.*Tim.*5.4. If a widdow have children let them learne to requite their parents, in the Syriack it is, *rependere fœnus parentibus.* A man divideth his goods in three part; First, so much he spendeth upon himselfe his wife and familie; Secondly, so much he giveth to the poore; Thirdly, so much hee lendeth to his children looking for interest backe againe; and the Hebrewes say, that children should give to their parents meat, drinke, and cloathes, and that they should lead them in and lead them out; and they adde farther that they should honour the Lord with their substance if they have any, but they are to honour their parents whether they have substance or not; if they have not, they are to begge for their parents; but with this condition, the child is bound to maintaine his father in his old age, if his father had brought him up in some lawfull calling when hee was young, whereby he might gaine his living, otherwise if he had no care of his education, he was not bound to performe this duty to his parents.

στοργὴ.
πελαργὸς.
ἀντιπελάργειν.
חֲסִידָה
ἀμοιβὰς.

The children are bound to bury their parents honestly.

So the child is bound to burie his father. *Luc.*9.59. Hence commeth that word amongst the Latines *parentare*, to doe the last dutie to their parents in burying them decently, and *parentalia* the dutie it selfe.

The superstitious and avaritious Iewes taught that children were not bound to relieve their fathers necessitie, if they had made a vow. *Mat.*23. they band their vows by an oath, that such & such a man should have no profit

profit by them; and the oath was by the gift, and so they were instructed, that if any man swore by the altar, it was nothing; but if hee swore by the gift which was upon the altar, then he was a debter; when hee said, by this gift thou shalt have no profit by me, then in no case they might helpe their parents.

The Iewes taught their children not to helpe their parents if they had vowed the contrary.

Amongst the Hebrewes (as the *Talmud* saith) there was [*Muddir*,] *devovens*, and [*Muddar*,] *devotum*, that which they call *Muddar* was of two sorts, the first was *Muddar Hanaah*, the second was *Muddar Ahobbel*; the first they called *votum nihili*, the second they called *votum comestionis*; when they made the first sort of vow, they might give them nothing nor helpe them at all; when they made the second sort of vow, they might lend them any thing that pertained not to the dressing of meat, as cloathes, jewels, or rings, but they might lend them nothing to dresse their meat with, as pannes, pots, or such, when they taught their children here *Mat.* 23. to vow such vowes, there *votum* was *votum nihili*, that is, they might lend them nothing, nor helpe them; *By the gift if yee have any profit by me*, they meant, they should have no profit by them, and they understood the curse to light upon them, if they helped them.

Talmud. tractatu de votis.

מֻדִּיר *devovens.*

מֻדָּר *votum.*

מֻדָּר הֲנָאָה *votum nihili.*

מֻדָּר הָאֲכָל *votum comestionis.*

EXERCITAT. V.

Of the Parents dutie to their children.

Commandement V.

Dent. 6. 7. Thou ſhalt teach them diligently to thy children, &c.

PArents duty towards their children is, firſt, to inſtruct them as ſoone as they are capable, *Thou ſhalt teach theſe words diligently to thy children: Veſhinnantem Lebhanecha*, thou ſhalt ſharpen the inſtructions to thy children, as one would ſharpen the point of a ſtake when he driveth it into the ground. *Abrahams* example is to be marked. *Gen.* 14. 14. *He armed all his trained ſervants*, but in the originall it is, [*Hhanichau*] *his chatechized ſervants*; not onely trained in the diſcipline of warre, but alſo catechized in the principles of religion. So *Gen.* 12. 5. *Abraham tooke all the ſoules which he had gotten in Haran*, the Chaldee Paraphraſt paraphraſeth it this wayes, *omnes animas quas ſubjecerat legi*, all the ſoules whom hee had brought up in the law: and the Hebrews ſay, that *Abraham* taught the men, and *Sarai* the women. *Gen.* 33. 17. *And Iacob journeyed to Succoth and built him an houſe, and made booths for his cattell, therefore the name of that place is called Succoth.* The Chaldees call *Iacob*, *miniſtrum eruditionis*, a teacher or inſtructor; but why call they him ſo? they allude by an anticipation *ad σκήνην μαρτυρίου*. *Exod.* 33. 7. becauſe the tabernacle was the place where the Lord taught his people; and the Chaldees tranſlate it, *Beth Olphana*, the houſe of learning. This tabernacle was a type both of the temple, and ſynagogue,

וְשִׁנַּנְתָּם לְבָנֶיךָ
exacues ea filiis.

חֲנִיכָיו *armati vel* κατηχημένοι.

חָנִיךְ *Catechiſmus*

בֵּית אִלְפָּנָא
domus doctrinæ.

nagogue, therefore they ſay, that *Iacob* taught his familie in this tabernacle. *Philo vertit*, οἶκον καὶ ἄυλας τῦ κυρίυ, the houſe or court of the Lord. So *Exod.* 31. 8. *Thou ſhalt ſhew it to thy ſonne in that day*; and this was called *nox annuntiationis*, when the father taught his ſonne what every thing meant in the Paſchall Lambe, when they enquired what meaneth this bread? what meane theſe ſower herbes? &c. And the Apoſtle alludeth to this, *annunciate donec venerit, ſhew the Lords death untill he come againe.* 1. *Cor.* 11. 26. So *Prov.* 4. 1. *Hearken yee children to the inſtructions of a father, and attend to knowledge and underſtanding; I was my fathers ſonne, tender and onely beloved in the ſight of my mother, hee taught mealſo and ſaid unto me, let thy heart retaine my words.* Who taught me? my father *David*; for the word in the originall is in the maſculine gender *Vajoreni*, and he addeth, *Let my words ſtay thine heart, or uphold thine heart*: the wordes are borrowed from husband men, *ut agricolæ ſtirpibus pedimenta apponunt*, as the husband men put ſtayes to the trees which they plant: So the precepts of the fathers ſtay and uphold the children. *Bethſheba* uſed likewiſe to inſtruct her ſonne, *Prov.* 30. Which chapter is ſet downe by way of alphabet, that *Salomon* her child might learne her precepts with his A. B. C. And becauſe the fathers taught their children firſt, therefore this name *father*, was given to teachers and Doctors. *Iudg.* 18. 19. *That thou mayſt be a father and a Prieſt to us.* So 2. *Sam.* 2. 6.

וְיָרֵנִי

Simile.

The mothers uſed to inſtruct the children.

The name father is given to teachers.

The parents muſt inſtruct their children according to their capacity. *Prov.* 22. 6. *Hhanoch lanagnar gnal pi*, teach the child according to their capacity, even as we feed children with ſuch meat as they are able to digeſt, there ſhould be ſet downe to them μόρφωσις a *plaine forme of doctrine. Rom.* 2. 20. and the rule of *Eſay* would bee followed here. *Eſay.* 28. 10. *Adde line unto line, here a little,*

חַנֹּךְ לַנַּעַר עַל פִּי

inſtrue vel initiare puerum ad os.

Children ſhould bee taught according to their capacity.

Simile.

little, and there a little; for as a builder ſtretcheth forth his line, and then buildeth a little; and then he ſtretcheth forth his line againe, and then he buildeth a little: ſo ſhould children peece and peece be taught.

The manner how the Iewes taught their children.

למקרה
למשנה
בר מצות

The manner of the Iewes in inſtructing of their children was this, when their ſonnes were five yeares old they ſet them [*Lemikkra*] to the text of the law; and when they were ten yeares old, they ſet them [*Lemiſhna*] to the text of the *Talmud*, and when he is thirteene yeares old then he is [*Bar mitzvath*] *filius præcepti, & jugo legis ſubijcitur*, then hee is ſubject to the law as to keepe the Paſcha, and the Sabbath, and the reſt of the ceremonies; and when he is fifteene yeare old, they ſet him [*Legemara*] to the explication of the text in the *Talmud*. So when children are five or ſixe yeares old, the parents are bound to teach them the firſt principles of religion plainely; and when they are ten years old, to teach them to read the hiſtory of the Bible; and when they are thirteene yeares old, to fit them for the Sacrament; and when they are fifteene yeare old, to cauſe them to read the harder places of the ſcripture, and ſo by degrees from the leſſe to the more, to traine them up in religion. When a Gentill is turned to Iudaiſme, firſt, they aske him this queſtion, What maketh thee deſire to be circumciſed? doeſt thou not know that the Iewes of all people are the moſt hated? and if hee anſwer and ſay, I know, then they propound to him ſome of the lighter precepts of the law of *Moſes*, which they call [*Mitzvath calloth*] *precepta levia*, as *Levit.* 19. 9. *When thou reapeſt thy harveſt, thou ſhalt not reape the corners of thy field.* So that law, *Ye ſhall not kill the dame ſitting upon her young ones. Deut.* 22. 6. Then they came *ad* [*Mitzvath camuroth*] *precepta gravia*, and they tell them more concerning the puniſhments and tranſgreſſion of the law, and they ſay, before this time thou mighteſt

לגמרה

Children ſhould bee taught by degrees.

The Iewes propound queſtions to the Gentils that embrace their religion.

מצות קלת
præcepta levia.

מצות חמורות
præcepta gravia.

mighteſt have ſafely eaten the fat, or the blood, or broken the Sabbath; but now when thou art entred within the covenant, if thou eate the fat, or the blood, then thou deſerveſt to be cut off from the people of God, and if thou breake the Sabbath, to bee ſtoned to death. And thou muſt know moreover, that there is a time to come, and that all good is not rewarded in this life, nor all evill puniſhed here; and thus by degrees they initiate their proſelytes, as is ſet down at large in their Talmud.

But many men do initiate and offer their children to the devill: They who offered their children to *Moloch*, firſt they carryed them round about the fire, and theſe were called ἀμφιδρόμοι, and it was called ἀμφιδρομία. Secondly, *They cauſed their children to paſſe through the fire*, 2. *King.* 17. 17. and this was called *luſtratio*. And thirdly, they put them in the belly of *Moloch* and burnt them quick. So many parents firſt initiate their children to the devill when they correct them not; this is to make them runne about the fire. Secondly, when by their evill example they teach them villany, even as the young lion learneth from the old lion to catch the prey, *Ezek.* 19. 6. thus they make them paſſe through the fire. Thirdly they not onely teach them evill by their evill example, but they applaud them and allow them in their wickedneſſe, *Rom.* 1. 32. then they put them into the armes of the devill.

The manner how they uſed their children who offered them to *Moloch*.

Many parents offer their children and initiate them in the devils ſervice.

συνευδοκοῦσι.

There is a great neceſſity of this duty that parents inſtruct their children; for by nature we are borne blinde and ignorant, therefore parents ſhould take paines to bring their children to knowledge. The beares when they bring forth their young ones they are an evill favoured lumpe, and a maſſe without ſhape; but by continuall licking of them, they bring them to ſome ſhape and forme: ſo thy child who is by nature the child of wrath, by continuall inſtruction and good education

The neceſſity of correcting children.

Simile.

By good education children are brought to ſome good faſhion.

may be brought to some good forme and fashion, that hee may see and understand the principles of religion. And as the midwifes when the child is borne, setteth the joints of the child right, and swadleth him that hee be not *vacius* (therefore they are called *gnolole tippuchim*, *Lament.2. 20. Infantes palmarum*, not because they are but a span in length, but because the midwife, when they are new borne, setteth their joints with her hands, that they may be the more streight afterwards) so should the parents teach their children when they are young, and frame their minds aright: It is a great judgement *Quando moritur anima in adolescentia*, as *Iob* speaketh, *cap.36.14.* They dye in their youth, that is, in their foolishnesse, then the sinnes of their youth lie downe in the dust with them.

Simile.

עוללי טפחים

Cur dicuntur infantes palmarum apud Hebræos.

Mori in pueritia quid.

Morietur in pueritia anima ipsorum, id est, in stoliditate & insipientia.

The Lord accounteth highly of this, when the parents begin to teach their children in their tender yeares, children are the seed-corne of the Church and commonwealth, and if they be corrupted in the family, what hope is there of them when they come to the Church, and policie: the physitian saith, that *vitium primæ concoctionis non corrigitur in secunda*, the faults of the first digestion are not helped in the second: so errours committed in youth for lacke of education, can hardly be helped in old age.

Adam the father of this life, and Christ the father of the life to come.

When the Prophet *Esay* speaketh of Christ, he calleth him *Pater futuri sæculi*, the everlasting father, *cap. 9. 6. Adam* was the father of all the children of this life, and Christ the second *Adam* is the father of the life to come: when they beget their children, they beget them onely for this life; but when they instruct them, they may be called *Patres futuri sæculi*, fathers of the life to come.

When children are young they are fittest to be taught.

The youngest yeares are the fittest yeares to teach children, *Prov. 20. 11. A child is knowne by his doings whether his workes be cleane and right*, the boyes that mocked

mocked *Elias* were devoured by the beares 2. *King* 2. 24. and the Hebrewes ſay that there are skuls of all ſiſes in *Golgotha*: the tree which the Lord made choice of *Ier.* 1.11. was the almond tree; why made hee choice of the almond tree? becauſe it bloſſometh firſt: ſo the Lord made choice of *Ieremiah* from his infancie; the Lord liketh children when they begin to flouriſh in their young yeares, the Lord liketh not of theſe *autumnales arbores Iud.* 13. which begin to bud about the latter end of harveſt; the Church ſaith *omnes fructus ſervavi tibi tam veteres quam novos, Can.* 7.13. it is a happy thing when both the firſt and the latter fruits are reſerved for the Lord.

Δένδρα φθινοπωρίνα.

Crates the Philoſopher ſaid that he would goe up to the higheſt place of the city, and cry in the audience of of all the people: O men whither goe yee? why take yee ſuch paines to ſcrape riches together for your children, and have no care to traine them up who ſhould enjoy them? And *Plutarch* ſaid, hee would adde but this one word, that ſuch men as theſe are very like to them who are very carefull for the ſhooe, but have no care for the foote.

Many have a care to gather riches for their children, but no care to traine them up well.

Simile.

Laſtly, as parents ſhould have a care to teach their children, ſo ſhould they make choiſe of good maſters to inſtruct them; *Pharaohs* daughter cauſed *Moſes* to be brought up in all the ſciences of *Egypt*, *Act.* 7. *Iehoaſh* had *Iehoiada* for his maſter, 2. *King* 12. 2. And wee ſe what care *Theodoſius* had to make choice of good maſters for his ſonnes, *Arcadius* and *Honorius*. And what care had *Conſtantine* of a tutor to his ſonne *Criſpus*. Amongſt the cauſes of *Iulians* apoſtaſie, the hiſtory ſheweth us, that this was one; that hee had two heatheniſh maſters, who taught him, *Libanius* & *Iamblichus*, from whom he dranke in great profaneneſſe.

Parents ſhould make choiſe of good maſters to their children.

Nicephorus lib. 3. *c.* 23.

EXERCITAT. V.

That parents ſhould correct their children.

Commandement IV.

Prov. 22. 15. *Fooliſhneſſe is bound in the heart of a child, but the rod of correction ſhall drive it farre from him.*

Simile.

AS parents ought to inſtruct their children, ſo they are bound to correct them: and as it is not enough to plant a vine, unleſſe wee prune it and dreſſe it: ſo it is not enough to beget children, but we muſt alſo teach them and correct them. The beſt example that parents can ſet before them how to correct their children, is the example of God himſelfe; God correcteth all his children, and hee correcteth them in love, hee is angry with them when hee doth correct them, but hee doth not hate them; and his corrections are with moderation.

God the beſt patterne for correction.

The Lord correcteth in love.

שֵׁבֶט בָּנַי
Virga filij mei.

First he correcteth his children, this rod hee calleth [*ſhebhat beni*] *the rod of my ſonne, Ezek.* 2. 10. for as the father hath a rod which he keepes for his children to make them ſtand in feare of him: ſo hath the Lord a rod for his Church; and *as a father chaſteneth his ſonne, ſo doth the Lord thy God chaſten thee, Deut.* 8. 5. *The Lord chaſteneth every ſonne whom hee loveth, Heb.* 12. 7. It is otherwiſe in the Church then it was amongſt the Romans; for none who was free borne might be whipt among the Romans, *Act.* 22. 25. But the Lord thinketh them but baſtards whom hee doth not correct, *Heb.* 12. 8. in the Church, *Hee correcteth every child whom hee loveth*; ſo ſhould fathers eſteeme thoſe children but baſtards

The Romans might not whip a free man, but it is not ſo in the Church.

baſtards whom they correct not. *They ſend out their little ones like a flocke, and their children dance, Iob* 21.21. this ſhoweth the little care they had to bring up their children, but ſuffered them to wander at their pleaſure; and never corrected them.

God correcteth his children in love,

Secondly the Lord correcteth his children in love; hee is angry with their ſinnes, but loveth their perſons: he is not like doting fathers who thinke that every blemiſh in their children is a vertue, hee can both love them and be angry at their ſinne; fond parents are lukewarme at the offences of their children: it is ſaid of *David*, 1. *Kyng.* 1.6. *That hee never diſpleaſed Adoniiah at any time*; and of *Eli*, 1. *Sam.* 3.13. *When his ſonnes made themſelves vile, he reſtrained them not:* in the original it is, *licet maledictionem inferrent ſibi liberi, non corrugavit tamen in eos frontem*, although they brought a curſe upon themſelves, or curſed themſelves, yet he never frowned upon them: there is a twofold curſe, as there is a twofold bleſſing, a verball curſe and a reall curſe, they really curſed themſelves by their lewd lives, and in the meane time, *Eli non corrugavit frontem in eos*, hee did not ſo much as frowne upon them for their ſins, but ſaid unto them, *Why do ye ſuch things my ſonnes?* *Bernard* ſaid well, *Quia ira Eli tepuit in filios, ira Dei exarſit in illum.* *Brutus*, when his ſonnes played the traytors hee executed them with his owne hands, being Conſull; therefore the hiſtory ſaid of him, *Exuit patrem ut indueret conſulem*: ſo ſhould a Chriſtian father lay aſide fond compaſſion, and as a Chriſtian, correct his child: he that will not beat a child with his rod at the commandement of God, will never take a knife to cut his throat, as *Abraham* would have done at the commandement of the Lord.

Elies fault in not correcting his children.

מקללים להם בניו ולא כחה בם

Brutus executeth his owne ſonnes.

Thirdly, when God correcteth his children he moderateth his correction; when he puniſheth the wicked, he puniſheth them in wrath, *Nah.* 1.9. *Non ſurget bis afflictio*,

God moderateth his correction.

that is, the wicked shall totally & finally be consumed at once; So *Esay* 30.32. *And in every place where the grounded staffe shall passe*; The Lords rod of correction passeth over his children, and lieth not long upon them; but is a grounded staffe upon the wicked, & overthroweth them.

Gods rod passeth over his children, but it lyeth upon the wicked.

When God correcteth his children, *In the midst of his anger hee remembreth mercy*, *Hab.*3.2. and *Lament.* 2.4. *Hee stood with his right hand as an adversary*: God is but like an adversary, hee is not an adversary. When the *Epha* was carried to *Shinar*, *Zach.* 5.8, 9. it was carried by women having the wings of a storke: why carried they it upon the wings of a storke? because the storke is called *chasidah*, *benignitie*; to teach them, that in the midst of his anger he remembreth mercy. 2. *Sam.*7.11. *I will correct him with rods of men*, but in the original it is more significative, *Beshebhat anashim*, with the rods of old or weake men; for even as a silly feeble old man layeth on but a weake blow: so doth the Lord correct his children but with a faint blow: and hee correcteth them with the stripes of men, that is, which men are able to beare. *Ier.* 46.28. *Castigabo te in Iudicio, & non evacuabo te, I will correct thee in measure, yet not utterly cut thee off*; or, *I will not leave the wholly unpunished.* So parents when they correct their children, in the midst of their anger they should remember mercy; *A bridle for the asse, a whip for the horse, and a rod for the fooles back*, *Prov.* 26.3. Scourge not thy sonne upon the backe like the foole, there should be neither *livor*, *tumor*, nor *sanguis*, blewnesse of the wound, swelling, nor blood, except the offence be very great, *Prov.* 20.30. it should not be *virga furoris*, or *virga exactoris*, *Esay* 9.4. and 10.5. as those who were the task-masters of *Egypt*, whipt the poore *Israelites* with many stripes; the fathers rod should not be αἰκισμὸς, *contumeliosa verberatio.*

חַסְדּוֹ *benignitas.*

בְּשֵׁבֶט אֲנָשִׁים *virga senum, vel hominum debilium.*

The rods of men what.

Parents in correcting their children should moderate their corrections.

αἰκισμὸς ab αἰκία *injuria.*

God corected his children in measure, *Psal.* 78.50.

jephalles

jephalles natibh leappo, Hee weigheth a path for his wrath; in correcting hee doth all things *In pondere, numero & mensura*, in weight, number, and measure; there is a threefold measure, the first is *mensura mensurans*, the second is *mensura mensurata*, and the third is *quantitas mensuræ*, as *pondus*. In that vision of *Zachariah*, *cap.* 8. 9. yee may see all these three, first *mensura mensurans*, the sinnes of the Iewes was the Epha, the punishment was *mensura mensurata*, which was measured, and the weight of their iniquity was the talent of lead.

יפלס נתיב לאפו
Libravit semitam iræ suæ.

Threefold measure.

This correction should bee with instruction, and therefore the Hebrewes marke that *musar* is called both instruction and correction; and *correctio* is called *disciplina pacis*. *Musar shelomenu, The chastisements of our peace was upon him, Esay* 53. 5. that is, the chastisements which brought our peace; and so when wee are chastised, *It bringeth forth the quiet fruit of righteousnesse, Heb.* 12. this is the comfortable fruit of correction.

מוסר { *Disciplina.* / *Castigatio.*

מוסר שלומנו
Disciplina pacis.

EXERCITAT. VII.

Of the provision for the eldest sonne.

Commandement. V.

Deut.* 21. 17. *He shall acknowledge the first borne by giving him a double portion of all that hee hath.

THe parents are bound to provide for the children, but especially for the first borne; a child in Israel was sometimes πρωτότοκος, but not πρωτογενὴς, and sometimes hee was πρωτογενὴς, but not πρωτότοκος, and sometimes hee was πρωτογενὴς, and πρωτότοκος; and sometimes he was

Foure sorts of children in Israel.

was πρωτότοκος πρωτογενὴς, and μονογενὴς.

Hee was πρωτότοκος who opened the wombe first; *Iacob* had more wives, the sonne which he begot first was his πρωτογενὴς, but the sonne which *Zilpah* bare first was her πρωτότοκος, but not his πρωτογενὴς; he who was πρωτότοκος was dedicated to the Lord, but hee who was πρωτογενὴς, onely got the double portion, but if hee were πρωτότοκος πρωτογενὴς and μονογενὴς, then most justly the double portion of all that his father had belonged unto him. Christ was πρωτότοκος borne of the virgin *Mary*, and hee was πρωτογενὴς the first borne amongst many brethren, and thirdly he was μονογενὴς the onely begotten sonne of his father, and therefore the inheritance justly belongeth unto him.

The mans first borne got the double portion.

The mans first borne in *Israel* got the double portion of his fathers goods but not of his mothers, for they were equally divided amongst the rest, and hee got the whole inheritance. *Ruben* for committing incest lost the dignitie of the priesthood. Secondly, of the princely government. And thirdly, the double portion. *Iudah* got the dignity, *Levi* got the Priesthood, and *Ioseph* got the double portion. 1. *Chron.* 5.1.

Why the eldest got the double portion.

There were three reasons why the eldest got the double portion in *Israel*: first a naturall reason, because *hee was his fathers strength*, *Deut.*21.17. So *Psal.* 78.51. *Hee smote all the first borne in Egypt, the chiefe of their strength, in the tabernacle of Ham.* So *Psalm.*105.36.

The eldest was his fathers strength.

He kept the tribes distinguished.

Secondly, there was a politick reason to keepe the family in its owne dignity, and the tribes distinguished.

Hee was a type of Christ.

Thirdly, a ceremoniall reason, because hee was a type of Christ, who was first borne amongst many brethren.

Allusion.

The eldest sonne was begotten in his fathers strength, hence is that allusion, *Iob.* 18. 13. *Primogenitus mortis,*

tis, that is, *a ſtrong death*, and *Eſay.* 14. 13. *Primogeniti pauperum, id eſt, pauperrimi*, very poore; ſo the firſt borne was the moſt honourable: hence is that alluſion. *Heb.* 12. 23. *Ye are come to the Church of the firſt borne.* The firſt borne got the double portion, therefore Chriſt the firſt borne among many brethren was anoynted *with the oyle of gladneſſe above his fellowes. Pſal.* 45. 7.

Alluſion.

This double portion which was given to the eldeſt was called *Pi ſhenaïm.* 1. *Sam.* 1. 5. and 1. *King.* 2. 29. and the Chaldee paraphraſt calleth it *Teren Hhullakin, duplam portionem*, and the *Seventy* call it διπλᾶ χόες that is, a worthy or a double portion, and *Cajetan* calleth it a portion which ſerveth for two mouthes.

פִּי שְׁנַיִם
תְּרֵין חֻלָּקִין
διπλᾶ χόες

If a man had three ſonnes in *Iſrael*, his goods were divided in foure parts, and the eldeſt got two parts; if hee had two ſonnes, his goods were divided in three parts, and the eldeſt got two, and *Eliſha* alludeth to this forme when he ſaid, *I pray thee, let a double portion of thy ſpirit be upon me.* 2. *King.* 2. 9. becauſe he was the eldeſt ſcholler in *Elias* ſchoole, therefore he deſireth a double portion; hee deſired not to have twiſe ſo many gifts as his maſter *Elias* had; as if *Elias* had eight, that he ſhould have had ſixteene: (*for the diſciple is not above his maſter. Mat.* 10. 24.) but twiſe ſo much as any of the reſt of his fellowes, as if *Elias* ſpirit had beene divided into three parts, he deſireth but two parts; and the Apoſtle alludeth to this, let the elders that rule well be counted worthy of double honour. 1. *Tim.* 5. 17.

How the goods were divided amongſt the children.
Alluſion.
How *Eliſha* required the double portion of the ſpirit.

Now that we may underſtand the better how the eldeſt got the double portion, wee muſt know firſt, that the tribes were divided into families; theſe families were like to our kinreds in *Scotland*, as *Grahames*, *Murrayes*, which *Buchanan* fitly termeth *familias*; and the families againe were divided into houſholds, this diviſion

שֵׁבֶט *tribus.*

מִשְׁפָּחָה *familia.*

The word familie taken three wayes.

אַלְפֵי הַדַּל

How the land was divided in the familie.

בַּיִת *domus.*

The division of the goods in the house.

sion we see. *Iosh.* 7. When *Acans* theft was discovered, the lot lighted first upon the tribe, secondly upon the familie, and thirdly upon the household, and fourthly upon the person. The land was first divided into tribes, and that division remained still, and the tribes got more or lesse assigned unto them, according to their number.

The second division was the division in the families, and this word familie is taken three wayes in the scripture: First, for the whole tribe. *Iudg.* 13. 2. *There was a certaine man of Zerah, of the familie of the Danites*, that is, of the tribe of *Dan*; Secondly, familie is taken for the whole kinred descending of one stock. *Iudg.* 6. 15. *Behold my familie is poore in Manasseh*, in the originall it is, *Alphi hadal, my thousand is the meanest in Manasseh*; in these families there were many. *Iudg.* 18. 2. *The children of Dan sent five men of the chiefe of their families*; because there were but five families or kinreds in *Dan*. Thirdly, familie is taken for the chiefe house in the familie, this chiefe house in the familie had a greater portion of land, then other households had; and therefore their land might suffer division. Example, in the familie of *Elimelech*, *Ruth* 4. the land was divided betwixt *Elimelech* and his brother *N.* and it got the denomination from the eldest brother, for it was called the family of *Elimelech*. This *Elimelech* the eldest sonne got the double portion of his fathers goods, but he got not the double portion of the land in his fathers inheritance, for *N.* and *Boaz* got an equall part with him.

Those who were of the household, a lesse portion of ground was allotted to them, and the eldest got the whole, as also the double portion of his fathers goods; the rest got but their share of the goods, and went out of the house. *Iesse Davids* father had seaven sonnes, the portion of land that was allotted to his house, it was so little

little that it could not suffer division amongst them. So *Naboths* vineyard, it could not have beene divided, it was the portion that belonged to one household. When *Machlon* and *Chilion* died, *N.* refused to raise up seed to them, *Boaz* did the part of a kinsman, and married *Ruth*, and raised up seed to him. *Ruth* 4. therefore the double portion of the inheritance befell to *Boaz*; Now if the whole had fallen unto *Boaz*, he might have divided it into three parts as it was at the first, betwixt *Elimelech*, *N.* and *Boaz*: and if he had had three sonnes, he might have divided it amongst them; but if he had had foure, he might not have divided it in foure parts.

But one in the gospell came to Christ to desire him to divide the inheritance betwixt him and his brother. *Luc.* 12. 13. *Object.*

This division is meant of the division in the familie, and not of the division in the household. So *Prov.* 17. 2. *A wise servant shall have a part of the inheritance amongst the brethren*, or as the Chaldee paraphrast hath it, *Hee shall divide the inheritance amongst the brethren*; this division was meant of the chiefe house in the familie, and not of any division in the household. By this we may understand also, that division which is spoken of in that parable of the forelorne sonne; the eldest abode at home in the house with his father, and got all his fathers inheritance; but the youngest got a portion of his fathers goods, and went his way. *Answ.*

Whether did the first of the kings sonnes succeed to the kingdome or not? *Quest.*

By the law of nations, the first borne did succeed. *Exod.* 11. 5. *From the first borne of Pharaoh who sitteth upon the throne*, and so amongst the *Edomites*; *He tooke the eldest sonne who should have reigned in his stead, and offered him for a burnt offering upon the wall.* 2. *King.* 3. 27. So 1. *King.* 2. 15. *Thou knowest that the kingdome was mine;* *Answ.*

The first borne of kings succeeded by the law of nations.

mine; and that all Israel set their faces upon me. And if we shall looke before the law was written amongst the Patriarches; we shall see, that the first borne had alwayes this dignitie. *Gen.*49. 3. *Ruben thou art my first borne, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power,* which the Chaldee paraphraseth this wayes. *Te decebat ut acciperes tres partes, primogenituram, sacerdotium, & regnum:* It became thee to have three parts, the birthright, Priesthood, and kingdome.

God sometimes made choise of others than the first borne to succeed the kingdome.

Although the kingdome went by succession, and by right it befell to the eldest, yet it pleased God to alter this. When *Rubens* inheritance was divided. 1. *Chron.* 5. *Ioseph* got the double portion, *Levi* got the Priesthood, and *Iudah* got the kingdome; here it went not by succession, but by free election: So *David* was the yongest of his fathers sonnes, yet it pleased God to make choise of him to the kingdome; and so *Salomon* extraordinarily succeeded to the kingdome.

Conclusion.

The conclusion of this is; he that was the first borne of the household in *Israel* got all the inheritance, and the double portion of the goods, and the younger brethren were secluded from the inheritance, they got onely the portion of the goods; but in our spirituall inheritance, although our elder brother Christ hath gotten the double portion (*being anoynted with oyle of gladnesse above his fellowes. Psal.*45.7.) and the inheritance; yet we who are his younger brethren are not secluded from the inheritance, but we *are coheires with Christ. Rom.* 8.

We are all kings and coheires with Christ in the spirituall kingdome.

EXERCIT.

EXERCITAT. VIII.

Of the proviſion for the daughters.

Commandement. V.

Num. 27. 8. *If a man die and have no ſonne, then yee ſhall cauſe his inheritance to paſſe unto his daughter.*

THe Iewes ſay that in *Iſrael* there was a mutuall ſucceſſion and tranſmiſſion of the inheritance; Secondly, that there was tranſmiſſion, but not a ſucceſſion, and thirdly, that there was ſucceſſion, but not a tranſmiſſion; and fourthly, that there was neither tranſmiſſion, nor ſucceſſion.

Maimonides de primogenitura.

Firſt, there was a mutuall ſucceſſion betwixt the father and the ſonne, when the child ſucceeded to his father, if his ſon died without children, he tranſmitted the inheritance back to his father again, although he were dead; and then the inheritance deſcended to the next brethren from the father, and ſo to the daughters if there were no brethren; and they ſucceeded not here as brothers to their brother who was dead, but as children to their father, as if he had beene alive; and the inheritance was tranſmitted upward, although it were even to *Adam*; therefore the Iewes ſay, that no man wanted an heire in *Iſrael*.

Secondly, the inheritance was tranſmitted, but there was no mutuall ſucceſſion. Example, the woman might tranſmit to her husband all which were hers, but ſhee could not ſucceed to her husband.

Thirdly, there was a ſucceſſion but not a tranſmiſſion, as the ſonne ſucceeded to his mother, but he could

not transmit his right to her.

Fourthly, there was neither succession nor transmission, as these who were *uterini*, borne of one mother, but not begotten of one father; they did neither succeed to their brethren, nor yet was there any transmission.

If there were no males to succeed, then the daughters succeeded.

The inheritance descended to the males, and if they had no males, then it came to the daughters; and if the child was an Hermaphrodite, of whom they doubted whether hee was male or female, then the inheritance fell not to this Hermaphrodite, but hee was reckoned amongst the daughters onely, and got his portion amongst them.

Children continue the name and memory of the familie.

The promise was made at the first to *Abraham*, and to his seed; but *seed* here is chiefly meant the males, and therefore the Lord commanded them to bee circumcised, and to carrie the badge of the covenant in their flesh: the inheritance was first promised to the males, because the males kept the memory of the family; *Zacar* is called *Mas*, and *Zecer* is called *memoria*, therefore *Euripides* said of the males τύλοι γὰρ ὅσοι παῖδες ἄρσενες, *columnæ familiarum sunt mares*. A *Sonne* is called *Nin* from *Nun filiare*, which the *Seventy* translate διαμένειν, *permanere*, because by sonnes the name is continued: *Absolon* said, 2. *Sam.* 18. 18. *I have no sonne to preserve my name.* The daughters againe are called *Nashin a Nasha, oblitus fuit*, to forget, because the name of the familie is forgotten in them: hence amongst the Greekes ἀτεκνία, is called *oblivio*, because when men want children, their name is forgotten.

זכר *mas.*
זכר *memoria.*

*Esay.*60. 10. בנו נכי *elegans paranomasia.*
נין *filius a* נון *filiare septuag.* διαμένειν.
נשין *filiæ a* נשה *oblitus est* ἀτεκνία *oblivio.*
τέκνα *liberi.*

The Lord commanded in his law *Deut.* 25. 5. If a man die without children, and *Mat.* 24. 24. τέκνα commonly is translated *filii*, but not well, for the daughters succeeded likewise to the inheritance when there were no sonnes, and therefore it should bee rather translated *liberi*,

liberi, which comprehendeth both the males and females, for the word *Zerang* comprehendeth both.

The daughters raiſed up ſeed to the parents as well as the males did. *Ruth.* 4. 11. for the women built up the houſe.

The daughters raiſed up ſeed to their fathers.

When the daughters married within their owne tribe they continued their fathers name; but this is underſtood onely of the daughters who were heretrixes in *Iſrael*, and had no brethren; they were bound to marry within their owne familie and tribe. *Num.* 36. 8. but the males might marry in any tribe, becauſe the inheritance followed them, as *David* married *Michol Sauls* daughter of the tribe of *Beniamin*, and *Ahinoam* the *Iezreeliteſſe*, of the tribe of *Iſſachar*. 2. *Sam.* 3. So the females might marry with any tribe when they were not heretrixes. So *Saul* gave his daughter to *Hadriel* the *Ephramite*, and his ſecond daughter to *David* who was of the tribe of *Iudah*; and then to *Phalti* who was of the tribe of *Benjamin*, and *Caleb* offered his daughter to any that would ſmite *Kiriath-Sepher*, and the reſt of the tribes ſwore that they would not give their daughters to the tribe of *Benjamin*, which ſheweth that it was uſuall to the tribes to marry together.

What daughters raiſed up ſeed.

The heretrixes were to marry in their owne tribes.

The men might marry in any tribe.

Thoſe who were not heretrixes might marry in any tribe, therefore the vulgar tranſlation tranſlateth it not well. *Num.* 36. Every man ſhall marry a wife in his owne tribe and family, for it is not ſo in the originall, but this wayes, every one of the tribes of the children of *Iſrael* ſhall keepe himſelfe to his owne inheritance, and whereas the Lord ſaith, *Verſ.* 9. *Neither ſhall the inheritance remove from one tribe to another*; the vulgar tranſlation tranſlateth it badly, *ne miſceantur tribus*, as though the Lord commanded that one tribe ſhould not marry with another, which the Lord never forbad, unleſſe by the marriage there had followed a confuſion of the

Women that were not heretrixes might marry in any tribe.

the inheritances; the heretrix was ever ſtill bound to marry within her owne tribe, and her ſonne was to ſucceed to his grandfathers inheritance.

Queſt. How were the tribes kept diſtinguiſhed, ſeeing that they poſſeſſed lands in others tribes? *Ioſh.* 24. 33. *And Eleazer the ſonne of Aaron died, and they buried him in a hill that pertained to Phinehas his ſonne, which was given him in mount Ephraim.* The Prieſts had no poſſeſſion in *Iſrael*, how had *Phinehas* this hill then? they ſay, that he had it by his mother who was the heretrix, and it fell to her ſonne; although he might have no inheritance by his father, yet he might have by his mother; and they ſay that the familes were ſtill diſtinguiſhed in *Iſrael*, although they dwelt in ſeverall tribes, and they knew συγγενείαν *ſuam*, although they were of another tribe, and this kept the tribes diſtinguiſhed.

Anſw. But ſeeing the Lord *Num.* 36. 9. forbiddeth that the inheritance ſhould remove from one tribe to another, we muſt not reſt upon that anſwer, ſeeing the heretrix was bound to marry ſtill in her owne tribe; when the Lord ſpeaketh of the inheritance, he meaneth of arable lands or vinyards which might not be ſold. *Levit.* 25. 23. *The land ſhall not be ſold for ever, for the land is mine.* but a houſe or a garden within a walled citie might be ſold. *Levit.* 25. 30. for that was not a part of the inheritance in *Iſrael.* When *Pinehas* got this hill, it is meant onely of his habitation, and buriall place in his garden; he had not an inheritance of the land: So *Hebron* was a citie of the Levites, but *Caleb* had the fields thereof. *Ioſh.* 21. 11, 12. *And they gave them the citie of Arbah, the father of Anak, (which citie is Hebron) in the hill countrey of Iudah, with the ſuburbs round about it; but the fields of the citie, and the villages thereof they gave to Caleb the ſonne of Iephunneth for his poſſeſſion.*

What was meant by the inheritance,

What lands or houſes might not be ſold.

Obj. But it may be ſaid that *Segub* who was of the tribe of *Manaſſeh*

Manasseth had three and twenty cities in the land of *Gilead* 1. *Chr.* 2. 22. Therefore a man in one tribe might possesse land in another tribe.

There was no confusion of the tribes here, for the one halfe of the tribe of *Manasseth*, lay in the west side of *Iordan*, of which was *Segub*; and another part lay on the east side where *Gilead* was, which was in the other halfe tribe of *Manasseth*.

Answ. 1. How *Segub* had cities in *Manasseth*.

Againe it may be answered, although they had beene distinct tribes; yet those cities belonged not properly to the halfe tribe of *Manasseth*; but they were taken from the *Geshurites* in *Syria*, and were not within the bounds of *Canaan*, and so any tribe might have possessed them, as well as they of *Manasseth*.

Answ. 2.

But if the tribes might marry together, then it might seeme that they should have beene soone confounded; and wee should not know of what tribe Christ came.

Obj.

When the males married to any other tribe, the women were reckoned still to be of the tribe in which their husbands were of, and if the women were heretrixes, they behoved to marrie still within their owne tribes.

Answ. The women were reckoned to be of the tribe in which their husbands were.

If the woman might marry in another tribe, what if her brother died without children, then the inheritance should have befalne to her husband and their children, and so the inheritances should have beene confounded.

Ob.

If a woman was once married in another tribe, and then her brother had dyed without children, the inheritance came not to her, but to the next in the kindred, as to the Vncles, and to their children, &c.

Answ. The inheritance came not to the woman that was married to another tribe.

The heretrixe might marry none but in her owne familie, for then the inheritances might have beene confounded, her sonne being heire to his fathers inheritance and to his grandfathers also by his mother; and by this we may understand why *Mary* being the heretrixe

Why the heretrix was to marry in her owne tribe.

by right, married *Ioseph* one of her owne familie and kindred.

Conclusion.

The conclusion of this is, women succeeded unto the inheritance in *Israel* as well as the men did, therefore women are not secluded from the kingdome of God more then men, *Galat.* 3.28. *There is neither Iew nor Greeke, bond nor free, neither male nor female, for they are all one in Christ.*

EXERCITAT. IX.

Of the imposition of the name to the child.

Commandement V.

Gen. 35. 18. *She called his name Benoni, but his father called him Benjamin.*

THe duties which are common to both the parents towards their children, are handled already; to impose a name, is a dutie which properly belongeth to the father, for the imposition of a name signifieth authority; *Adam* Lord over all the creatures, imposed names to them.

It is the fathers part to impose a name.

To call how it is taken.

To call, when it hath no relation to the first imposition, then it is understood of those who had no authority to impose the name, as *Luc.* 1.56. *His friends and kinsmen called him after his fathers name, Zachariah*; here *to call*, is understood, they would have called, or they began to call him so. So *Gen* 25.30. *They called his name Esau*, they called his name *Edom*, that is, they began to call, and tooke up this name to call him *Edom*: for in a speech of many where one is principall it is singular or plurall

The woman hath no authority to impose the name.

plurall, as *Exod.* 15.23. *he called it bitterneſſe*, or *they called it bitterneſſe*, but it is not ſo to be underſtood when the father giveth the name to the child, that hee or they might call him ſo, but the father by his authority impoſed the name to him.

The father being lord over the children, and the womans head, the woman hath no authority to impoſe the name without the fathers conſent: therefore although the name *Iſmael* was revealed to *Hagar Gen.* 16. 11. And ſhee is commanded to call him ſo, yet in the ſame chapter it is ſaid, that *Abraham called his name Iſmael.* So *Salomons* name was given to him by *David* his father, and when the Angell *Gabriel* ſaid to *Mary*, *Thou ſhalt conceive a ſonne and call his name Ieſus*, *Luc.* 1. 21. The conception was finiſhed now, and the name was told already to *Mary*, *Luc.* 1.31. Yet the holy Ghoſt will have *Ioſeph* this waies to give him the name, becauſe hee was Chriſts reputed father, *Matt.* 1. 21.

The mothers gave not the name but in extraordinary caſes.

When the mother gave the name to the child, there was ſome extraordinary reaſon in it; the reaſon why *Leah* gave the name to her ſonne, was, that ſhe might recompence the contempt of her husband, for hee loved her not as *Rachel*, *And ſhee called his name Ruben*, *for ſhee ſaid, the Lord hath ſeene mine affliction, now therefore my husband will love mee*, *Gen.* 29.31. So the daughters of *Lot* gave names to their ſonnes, *Gen.* 19.37.

The mothers impoſed names to their children, although they had a father; that collection then ſeemeth not to hold *Eſay.* 7. Thou ſhalt call his name *Emanuel (vekarath)* ſpeaking in the feminine gender to the virgin, that Chriſt as man had not a father, ſome read it better *vekarath*, *contracte pro vekaraah*, and then it is read, *unuſquiſque vocabit*, *every one ſhall call him Ieſus.*

וקראת *pro* וקראה *mutato* ת *in* ה

What names should not be imposed.

Names which they should impose should carry some instruction with them, as the names which the Patriarches gave to their children; and such were the names which the fathers gave both to the Greeke and Latine Church, as *Deodati*, *Quod vult Deus*, *Timotheus*, *Theophilus*.

Names which should not bee imposed to their children are first the names of God, *Emanuel*, *Iesus*, *&c.*

Quest.

How is this name *Iesus* given to one in the Church, *Colos.*4.11. seing it was Christs proper name.

Answ.

Whether the name Iesus may be given to any now.

This *Iesus* was one of the circumcision, and amongst the Iewes, *Ioshua* and *Iesus* were all one, and they contracted the name of *Ioshua* into *Iesus*; but now this name is appropriate to Christ under the Gospell, and it were blasphemie to give it to any but to Christ: the name *Iason* signified the same thing which *Iesus* doth, but it is not appropriated as *Iesus* name is; therefore a man may call his sonne *Iason*.

חַנִּן בַּעַל

Names of Idols may not be given to children, as *Hannibal*. [*Hhanan Bagnal*,] *Have mercy Baal*; *Hasdrubal*, *Balthasser*, so *Malchus* from *Moloch*; such were these names, *Nebuchadnezer*, *Nebuzarradan*, from the Idol *Nebo*, *Esay* 46. *Nebo is false*, and *Ier.* 51. such was the name *Evil-Merodah*, from *Merodah* the god of the *Babylonians*, *Esay* 50. so *Benhadad* from the *Syrian* god *Adad*, which they pronounced corruptly for *Ehhad*, *unus*.

The Heathen called their kings after their Gods.

A father should not delay to give a name to his sonne.

The father should indeavour to give a name to his child as soone as hee can; it was a great commendation to *Andronicus* and *Iunia*, that they were in Christ before *Paul. Ro.*16. 7. So it is a great priviledge to the child, to be entered soone into the covenant: when the child was circumcised under the law hee was called *Hhatam*, *sponsus*, because then hee was married to the covenant, and so *Onkelos* paraphraseth the place, *Exod.*4. 25. *Thou art a bloody husband to me:* his paraphrase is, *in sanguine circumcisionis*

חתם *Sponsus.*

What *Zipporah* meant by a bloody husband.

cumcisionis datus est nobis sponsus, and hee thinketh that it is not *Moses* here that is called the bloody husband, but the child who was circumcised: and therefore as *Hhatan* in the Hebrew signifieth *sponsus*: So *Hhathan* in the Arabicke tongue signifieth circumcision, because they were married to the covenant when they were circumcised. *And touched his feete*, they interpret *touch* here, *she hurt*, as touch not my Christ. *Psal.* 105. 7. that is, hurt them not; and by *feete*, they understand the part of the body which was circumcised, or that part which distinguishes the sexes: so the feete is elsewhere taken, as *Esay* 7. *Hee shall shave the haire of his feet*, that is, of the privy part: as the parent rejoiceth to see his sonne soone married; so should it be a great joy to the parent to see his sonne soone entered into the covenant.

Pes pro pudendis.

The conclusion of this is, the Imposition of the name argueth the first soverainty of the father over the child, wherefore the father who resigneth this to others, depriveth himselfe of the authority which hee hath over his child.

Conclusion.

EXERCITAT. X.

Of the duty of servants to their masters.

Commandement V.

Ephes. 6. 5. *Servants be obedient to your masters according to the flesh.*

THe third combination in the familie, is betwixt the masters and the servants.

The ground of servitude and servile subiection is sin; the

the first servant was a disobedient sonne, *Nomina domini & servi non naturæ sed peccati, & culpa non natura meruit hoc nomen*, *Gen. 9. 25. Cursed be Canaan, a servant of servants shall he be unto his brethren*: he cursed him thrice, as he blessed *Sem* twice, and *Iaphet* once.

Sinne the ground of servitude.

When servitude began.

This curse began in the dayes of *Sem*, who was *Melchisedeck* the king of *Salem*, when the *Canaanites* were tributaries to him, and afterwards they were servants to the *Israelites*.

Some of the posterity of *Ham* had a mitigation of their servitude.

This servitude was somewhat mitigated in some of their posterity; the *Gibionites* were of the offspring of *Canaan*, *Iosh 9.25.27.* yet they had the blessing of God upon their service, and hee continued them; although *Saul* would have rooted them out, *2. Sam. 21.* So the *Cherethites* were *Canaanites*; yet the Lord mitigated their service, for they became *Davids* guard, and so it was mitigated in *Vrîah* the *Hittite*, and *Ebed-melech* the blackmoore, and in *Arauna* the *Iebusite*, and in the woman of Canaan; but yet the servitude continued still upon the posterity of the seven nations, *1. King. 9. 21: Salomon did levie a tribute of bond-service upon them unto this day.* And after the captivity, *Nehem. 11. 3.* and this curse lyeth yet upon the posterity, as the blackmoores are sold for slaves unto this day, and the *Egyptians* are vagabonds.

Quest. Whether is servitude contrary to the law of nature or not?

Ans. *Thomas 1.2. quæst. 94. art. 5.*

A thing is said to be *de jure naturæ* two manner of wayes; First, when the law of nature commandeth such a thing and forbiddeth the contrary. Example, Thou shalt love thy neighbour, the contrary, thou shalt not hate him. Secondly, when such a thing was according to nature in the first institution, but the contrary is not forbidden. Example, a man by nature is borne naked, nature hath not given him cloathing, but art hath found out

out this helpe for him; now this is not contrary to nature, because there is nothing forbidden in the first institution. The first is *de jure positivo naturali*, and wee must do nothing contrary to that: but that which is *contra jus negativum*, wherein nature hath determined nothing but hath left that free to the will of man; here wee may do against that law; because nature hath concluded nothing to the contrary.

Ius naturale { *Positivum* / *Negativum.*

Againe, servitude is against the first intention of nature; but if wee will consider the second intention of nature, because nature hath intervenied, it is according to the intention of nature, that some should serve, and some goe free; for as the sensitive faculty should obey the reasonable and serve it: so should the foole serve the wise man, *Prov.* 11.29. when such are borne without judgement, they are fit to serve the wise, although they actually serve not, nor cannot be compelled to serve.

Servitude both according to the first intention of nature and against it.

There were a number in the dayes of the Apostles who thought that Christian libertie, and servitude could not stand together; when servants may have this liberty from their servitude by lawfull meanes, they should seeke it, that they might come nearer to their first estate againe, when man was created a free creature; therefore those servants who refused their libertie, when they might have had it, were boared in the eare with a note of infamie; but of it selfe it is not an unlawfull calling, 1. *Cor.* 7. 2. *Tim.* 6. And *Paul* desireth *Philemon* that hee receive home againe *Onesimus his servant:* and these were servants after the Roman law, of whom *Paul* speaketh, which was the hardest sort of servitude that could be.

Christian liberty and servitude may stand together.

Quest.

Seing servitude is a lawfull calling, how is it that the Lord commandeth *Deut.* 23. 15. *Thou shalt not deliver unto his master the servant that is escaped from his master unto thee?* this might seeme to loose the bond, which is betwixt the master and the servant. The

Answ
Servants who fled for religion were to be protected.

The law meaneth of such servants who were Gentiles, and who for their religion came from their master to the Church of Israel, for otherwise a fugitive servant was to goe backe to his master againe, as *Onesimus* to *Philemon*.

The first division of servants.

Servants were either servants by birth, or made servants; servants by birth were those, who were borne of handmaids; if the father had beene a free man, and the mother a slave; then the children were slaves: *Nam partus sequitur ventrem*, the child is reputed according to the condition of the mother: but it is otherwise in the covenant of grace. *If any of the parents be holy; then the child is holy*, 1.*Cor*:7.14. that is, hee may be admitted to the covenant; those who were borne in the house, were called *verna domus*; hence cometh *vernaculus sermo*, the homebred tongue: and opposite to those were *alienigenæ*, and those *verna domus* were called

οἰκογενεῖς.
Children begotten in their masters house.

οἰκογενεῖς borne in the house; for when a man married a woman and begat children in their masters house, the children were not called their children, but their masters children; and *David* alludeth to this forme, *Psalm.*116.16. *I am the sonne of thy handmaid*; that is, my mother dwelt within thy house, and was within the covenant, and I was borne within thy house, and consequently belong to thee: when both the parents were Hebrewes and free, then the child was free also, *Philip.*5.5. *Paul* was *Hebræus ex Hebræis*, that is, both his father and his mother were Hebrewes, and he was free borne.

Alluſion.

Hebræus ex Hebræis quid:

The second sort of servants were made servants: and they were either *Iure gentium*, or *Iure civili*; *Iure gentium* were those who were taken in warre, and were *servi belli*, and Christ alludeth to this forme, *Luc.*4.18. when he expresseth the miserable estate of sinners carried captives, he calleth them ἀιχμαλώτους *cuspide captos*, run down with a speare, and therefore the prince of the captives

Servus { *Iure gentium.* / *Iure civile.*

Alluſion.
Men taken in the warre according to the law of nations were made servants.

in

in the captivity was called ἀιχμαλωτάρχος, the prince of the captivity, the Romans called thoſe ſervants *mancipia, quia manu capti; of whomſoever a man is overcome to him hee is a ſervant.* 2. *Pet.* 2.19.

Alluſion.

Thoſe who were ſervants *jure civili* were ſuch as ſold themſelves to be ſlaves, and the holy Ghoſt alludeth to this ſort of ſervants, *Ahab ſold himſelfe to ſinne,* 1. *King.* 21.25. Although wee be ſold *under ſinne,* and taken captives, yet let us never ſell our ſelves to ſinne, *Rom.* 7.14.

The ſecond diviſion of ſervants.

The ſecond diviſion of ſervants; the Iewes had foure ſorts of ſervants in their houſe; firſt, thoſe who had the greateſt charge in the houſe, as *Eleazar* in *Abrahams* houſe, hee is called *Ben meſhek, filius diſcurſus domus,* becauſe hee ran up and downe, having all the care upon him, and hee is called *Dameſhek,* which is all one with *Meſhek,* the ſteward of the houſe, and *Dameſhek* was his ſurname, as *Eleazar* was his proper name, putting *daleth* before *meſhek. Daleth* is the article which the *Syrians* uſe to put for *He demonſtrativo,* and ſome hold that it was hee who built *Damaſcus*; ſuch a ſervant was *Ioſeph* in *Potiphers* houſe, *Iob.* 12.18. *He bindeth* [*Azor*] a girdle upon their loines, [*Azor*] in the chaldee tongue ſignifieth a girdle or a purſe which the Kings ſteward wore in the Eaſt, ſuch a ſervant was *Nehemiah* the *Tirſhaſhite*; this commeth from the Hebrew word *Tiroſh, muſtum*, and being formed after the manner of the Chaldee names, it is *Atirſhata*; he was ſo called, becauſe he was the Kings cupbearer, ſuch a one was *Herods ſteward. Luc.* 8.3. ἐπιτροπος ἡρῴδου, the Syriacks call him *Oeconomus,* and the Arabick *theſaurarius,* his treaſurer; theſe ſervants were ſaid *ſtare coram Domino,* to ſtand before their maſter. 1. *King.* 10.8. *Happy are thy men, happie are theſe thy ſervants which ſtand continually before thee,* that is, which ſerve thee; and the Angell alluding

משק a radice שקק diſcurrere.

ה pro ר רמשק demonſtrativo, apud Syros.

אזור

תרוש Muſtum.

to this forme saith, I am *Gabriel that stand in the presence of God. Luc.* 1. 19. that is, ready to serve him and to execute his will: Such servants were called *Mesharthim. Num.* 11. 28. 1. *Chron.* 6. 32. and 1. *King.* 1. 15. *Abishaig* is said, [*Mesharath*] *ministrare regi*, to minister to the King; such a servant Christ speaketh of, *Mat.* 24. 45 whom the Lord setteth over his household.

משרתים
Ministrantes a שרת *Ministravit.*

The second sort of servants were those who had an inferiour sort of service; such was *Elisha* that powred water upon the hands of *Elias* his master; and those servants were called *Gnabhodim* properly.

The third sort of servants were those who were more servile. 1. *Sam.* 8. as Cookes and Bakers, and these the Romans call *mediastini, quia ad media opera destinati*, servants that were busie about service, that was of the middle sort.

The baseſt ſort of ſervice.

The fourth sort of servants were those who were set to the baseſt sort of service, as to grind in the man-mill. *Exod.* 11. 5. *Even to the first borne of the maidservant that sitteth behind the mill*, that is, the man-mill, she is said to sit behind the mill, because shee thrust it before her as she wrought; by the handmaid here is meant the captive, who was set in the baseſt sort of slavery; for they made the slaves in the day time grinde in the prison; and shut them up in the night in a pit, and they closed the doore with the millstone, and *Esay* alludeth to this sort of servitude, when he saith; *Take the millstones and grinde meale, uncover thy lockes, make bare the legge, uncover the thigh, passe over the rivers. Esay.* 47. 2. all these were signes of their servitude in the captivity. This sort of servitude at the first amongst the Greekes was called Δουλεία, κόνις is called *pulvis*, because they served in the dust; servants should bee as diligent in their calling, as wrestlers who wrestle in the dust; this word is appropriate now to Church service.

Allusion.

They

They had other ſorts of ſervants which were called mercenary ſervants, and this was a more eaſie kinde of ſervitude; and this ſervitude indured but three yeares. *Deut.* 15.18. *Hee hath beene worth a double hired ſervant to thee in ſerving thee ſixe yeares*, he is worthy of double wages, becauſe he hath ſerved twiſe as long as a mercenary, for a mercenary ſerved only three yeares. *Eſay.* 16. 14. and *Iob* alludeth to this ſort of ſervice, *are not his dayes like the dayes of an hireling. Iob.* 7. 1.

Mercenarie or hirelings.

Alluſion.

The duties of the ſervants to their maſters are ſubjection, obedience, fidelity, and diligence.

The duties of ſervants to their maſters.

Firſt ſubjection, to ſhew their ſubjection, they tooke their denomination from their maſters, as from *Herod*, *Herodiani*; ſo from *Cæſar*, *Cæſariani*; from *Germanicus*, *Germaniani*. *Servus per ſe non eſt perſona, ſed res, & poſſeſſio Domini ſui*, therefore they are called κτῆμα *poſſeſſio*. *Gen.* 24.35. *My maſter is become great, and the Lord hath given him flocks, and herdes, and ſilver, & gold, & men ſervants, and maid ſervants, and Camels, and Aſſes*; and the Greekes call them ἀπροσώπους *quia non habent perſonam in jure civili, neque habent patriam, neque heredem*; and they call them ἀνδροποδῶς their maſters feet. 1. *Sam.* 25. 17. *Let it bee given even unto the young men that follow my Lord*, in the Hebrew it is *that walke at my Lords feet*.

Servants tooke their denomination from their maſters

Servants called their maſters feet.

The ſecond dutie is obedience, for obediencie they ſhould have their eyes alwayes towards their maſters, to be directed by them, as it were with a word or nod; and as the maſter teacheth with his eye. *Pſal.* 32. 18. So ſhould *the eyes of the handmaid be towards her miſtreſſe. Pſal.* 123. 2. If they ſet their eyes towards their maſters, then their maſters eye will bee towards them for their good; *ponam ſupra te oculum meum. Gen.* 44. 21. and *Ier.* 39. 12.

Servants are to obey their maſters.

Their obedience ſhould bee ready obedience, ſuch was the obedience of the *Centurions* ſervants, *I ſay to one*

The manner of servants obedience.

goe, and hee goeth, and to another come, and hee commeth. Mat. 8. 9. *Iobs* servants were not obedient, *I called my servant, and he answered me not. Iob.* 19. 16. So those servants who answere againe to their masters. *Tit.* 2, 9. *Servus sit monosyllabus Domino.*

The manner of their obedience should be with feare and trembling: this feare is not taken here for servile feare, such as is in slaves, for it is the same word which is used. *Phil.* 2. 12. *With feare and trembling*, which is not servile feare, 2. *Cor.* 7. 15. *They received Titus with feare and trembling*: this was more then servile feare.

μετὰ φόβου καὶ τρόμου.

This obedience of servants to their masters is limited; they are but *their masters according to the flesh. Ephes.* 6. 5. And *Thomas* observeth well out of *Seneca*, that *Servitus in totum hominem cujuscunque generis per omnia non descendit*, that is, their commandements reach not to the soule of the basest slave that is, and therefore slaves are called [σώματα] *bodies. Revel.* 18. 13. because their masters commandements reach onely to their bodies, and not to their soules.

In what cases the servants are free from their masters service.

The servants are free of their masters service in these cases: First, when they are the Lords prisoners in sicknesse: Secondly, in the night when they goe to rest; and thirdly, on the Sabbath when they goe to serve the Lord.

Servants obey your masters according to the flesh; this signifieth the short continuance of this subjection, for all bonds according to the flesh, cease in the life to come; as the bond betwixt the man and the wife, so betwixt the master and the servant, for then they shall bee like the Angels of God.

Quest.

Seeing the servants are called *their masters money*, *Exod.* 21: 21. and they are reckoned *inter mobilia*, among the masters moveable goods. *Gen.* 24. 35. Whether might a servant in *Israel* sue his master at the law for

for any wrong done unto him?

According to the poſitive lawes of the Iewes hee might not ſue his maſter, but the morall law alloweth that he ſhould plead with his maſter if he had done him wrong. *Iob.* 31. 13. 14. *If I did deſpiſe the cauſe of my manſervant or my maidſervant, when they contended with me, what ſhall I doe then when God riſeth up? and when hee viſiteth, what ſhall I anſwere him? did not hee who made me in the mothers wombe, make him?* There are two reaſons here why *Iob* will not decline to bee tried by his ſervant, becauſe they are alike in creation, and ſhall bee preſented alike before Gods judgement ſeat; and therefore it is good reaſon that we be both tried in the judicatories of men, and it is moſt equitable that my ſervant have place to plead againſt me; God himſelfe refuſed not to bee tried with his ſervants. *Eſay.* 49. 1. *Let us come neare together to judgement.* So *Ier.* 2. 9. Gods power is an abſolute power, and it reacheth as farre as his will doth. Secondly, God cannot bee angry with his ſervants, nor puniſh them above their deſerts, and if hee would doe ſo, what Iudge hath hee above him to call him to account? for if an equall had not power over his equall, much leſſe over his ſuperiour, and his ſuperiour in the higheſt degree; and yet the Lord will ſubmit himſelfe to bee tried, pleading with baſe men, that he may be juſtified in his ſpeeches, when he is judged. *Pſal.* 51. 4. What is baſe man then whoſe breath is in his noſtrils, that he ſhould refuſe this judicatory?

Anſ.

Whether the ſervant may plead with his maſter.

The reaſons why ſervants may plead with their maſters.

God ſubmitteth himſelfe as it were to bee tried in judgement,

The third dutie of ſervants to their maſters, is fidelity: *Mat.* 24. 45. *Who is a faithfull and a wiſe ſervant?* Such a ſervant was *Iacob* to *Laban*, who by all meanes ſought his maſters profit; *Amah* in the originall is called a handmaid, and *Omen* is called a nurſe, which both come from *aman*, *fidelem eſſe*, becauſe the handmaid ſhould bee as faithfull to her miſtreſſe, as the nurſe

Fidelity of ſervants to their maſters.

אמרה *ancilla* & אמן *nutrix ab* אמן *fidelem eſſe.*

Procopius.

The manner how the *Canaanites* pleaded for their liberty.

Diligence is required in a servant.

Stare pro servire.

How *Appelles* painted a servant.

should be in keeping of the child committed to her.

The servant laboureth not for himselfe but for his master, the talents were put out by the servants for their masters gaine. *Mat.* 25. 27. The Iewes say that there was a question betwixt them and the *Cananites* which dwelt in *Africk* (for when *Ioshua* killed the *Cananites*, a number of them fled to *Africk*, as the inscription at *Mauritania* testifieth: *Nos sumus Cananai qui fugimus a facie Ioshua prædatoris*) they came before *Alexander* the great to claime their possession in *Canaan* againe; and they said, that the land of *Canaan* tooke the name of their father *Canaan. Num.* 34. 1. And *Gabboath* a Iew asked them, what sort of arguments they would use in this their pleading? they said, they would use arguments taken out of the law: well said the Iew, it is written, *Gen.* 9. 25. *Cursed is Canaan, a servant of servants shall he be to his brethren.* Whatsoever the servant acquireth, it belongeth to the master, but yee are our servants, therefore whatsoever ye have, doeth justly belongeth unto us; ye see how ye are justly secluded from *Canaan*, and have no right to it.

The fourth dutie of servants is diligence. *Prov.* 27. 18. *Hee who keepeth the figge tree eateth the fruit thereof, so he that waiteth upon his master shall be honoured*: Servants were said to stand before their master. *Ier.* 18. 20. 1. *King.* 17. 1. 2. *King.* 5. 16. *Beati servi qui stant coram te*: *David* alludeth to this, *Psal.* 134. 1. *Blesse ye the Lord all ye servants of the Lord which by night stand in the house of the Lord.* And 135. 2. *Yee that stand in the house of the Lord.* Such a servant was *Eleazer*, who was *Ben Meshek, filius discursus*, in *Abrahams* house. So *Luc.* 17. 7. *Which of you having a servant who having served all the day, doth not gird himselfe at night, &c.*

Appelles painted a servant with his hands full of tools, to signifie that he should be diligent in his worke; with broad

broad ſhoulders, to beare many wrongs; with Hinds feet, to runne ſpeedily at his maſters command; with a leane belly, that hee ſhould be content of a ſpare diet; with the eares of an Aſſe, and his mouth ſhut with two keyes, to ſignifie that hee ſhould be ſwift to heare, and ſlow to ſpeake.

EXERCITAT. XI.

Of the maſters duties to their ſervants.

Commandement. V.

Epheſ. 6. 9. *And yee maſters doe the ſame things to them.*

THe maſters duties to ſervants are, firſt, to command them; ſecondly, to inſtruct them; thirdly, to feed them; fourthly, to correct them; and laſtly to reward them.

Firſt, to command them; their commandements muſt be *pia*, *poſſibilia*, and *proportionalia*, they ſhould be holy, things poſſible, and things that are proportionable to their ſtrength: they ſhould be *pia*; when *Saul* commanded *Doeg* to run upon the Prieſts and kill them. 1. *Sam.* 22. 18. this was a wicked commandement.

Præcepta { *Pia.* *Poſſibilia.* *Proportionalia.*

Secondly, they ſhould be *poſſibilia*; *Gen.* 24. 8. *And if the woman will not follow thee, then thou ſhalt be cleare of this mine oath.*

Thirdly, they ſhould be *proportionalia*, *Levit.* 25. 43. *Thou ſhalt not rule over him with rigour.* So *Epheſ.* 6. 9. Firſt, the *Egyptians* cauſed the *Iſraelites* to gather the ſtraw; Secondly, to make the bricke; and thirdly, they cauſed

בְּפֶרֶךְ *in duritie.*

בְּפִיו
מְרוֹד תַּעֲבֹרְנָה
manus ejus transierunt per ollas.

Masters ought to instruct their servants.
חֲנִיכָיו *a*
חָנִיךְ *Catechismus.*

The masters duty to his servant is to feed him.

Allusion.

The Heathen used their servants hardly.

caused them to make the pots. *Psal.* 81.5. *Fecerunt manus transire per ollas*, and yet they said, *perficite opera in die suo*, that is, they would have the whole dayes taske of them. So *Exod.* 1. 15. *Fecerunt Israel servire in duritie, they made Israel to serve with rigour*; they have a proverbe in the *Talmud*, *juxta robur cameli dant super ipsum onera*, that is, they should lay no more upon him then he is able to beare: this ἀγγαρεία *est violenta servitus. Mat.* 5. 41. and this hard service is called *an iron fornace. Deut.* 4. 20.

The second duty of the master to the servants is to instruct them; *Abraham* brought forth [*Hhanichau*] his catechized servants. So *Iosh.* 24. *I and my house shall serve the Lord*, and so *Ezekias* instructed his servants to write out a part of *Salomons* Proverbs. *Prov.* 25. 1. Servants should *adorne the doctrine of Iesus Christ. Tit.* 2. 19. which they cannot doe unlesse they be taught.

The third duty of the master to the servants is to feed them, *Thou shalt not muzzle the mouth of the oxe that treadeth out the corne.* 1. *Cor.* 8. 9. The oxe when hee was treading out the corne might eate as much as he pleased; and the Prophet alludeth *Hos.* 10. 11. *Ephraim* delighted in threshing, but not in plowing, that is, in the commoditie of religion, but not in the paines to reape up his heart; and the Hebrewes have a proverbe, *Bos debet edere ex tritura sua*; the heathen put an Engine about their servants neck, which they called παυστικοπὴ, and it reached downe to their hands, that they might not so much as lick of the meale when they were sifting it; here the servants amongst the heathen, were in a worse case then the oxen amongst the Iewes. *Iob.* 29. 11. They made their servants to die for thirst when they were treading out the vinepresses: *the vertuous woman riseth while it is night, and giveth meat to her husband, and a portion to her handmaids. Prov.* 31. 15. See

Salomons

Salomons example, 2. *Chron.* 2. 10. and 1. *King.* 5. There are many niggard masters now, that will allow no more to their servants then *Ahab* did to *Micajah* when hee was his prisoner. 1. *King.* 2. 2. *Cibato eam exiguo pane & aqua pressuræ*, that is, with a little water which used to be given to prisoners; and in effect, they fed them *with teares*, *Psal.* 80. 5. That portion which the masters in old times gave to their servants was called *Lehhem hhuk*, *panis dimensi*, and σιτομέτριον the measure which was measured out to servants in corne, this the heathen called χοίνιξ.

מַיִם לַחַץ *Aqua pressuræ, id est exigua.*
לֶחֶם חֹק *Panis dimensio.*
Σιτομέτριον *Dimensum, id est quaterni modij frumenti quos servi accipiebant in mensum.*

As masters should not pinch their servants, so they must not daintily bring them up, *He that daintily bringeth up his servant from a child, shall have him [ijhjeh manon] become his sonne at the last*, and the Hebrewes give an example of this in *Ieroboam*, who being so much made of, affected the kingdome afterward.

Pythagoras said, *Noli insidere chœnici*, that is, have not a care what ye shall eate the morrow.

יִהְיֶה מְנוֹן
נִין *Filius*

The fourth duty is to correct them, and to cover their lesse offences; *nagnar* and παῖς, is both a child and a servant: why are servants called children in the Scripture? but to teach masters to correct them gently.

נֹעַר
Παῖς { *Puer.*
κολαφίζειν *Colaphum incutere.*

They used sundry sorts of corrections, first κολαφίζειν, to buffet; then ῥαπίζειν, to beat with a shoe or pantofle; then ἀπορακιλμὸς γενείου, *barbæ vellicatio*, the pulling of the beard, *Esay* 50. 6. *I gave my back to the smiters, and my cheekes [lemoritim] to them that plucked off the haire.* For great offences the master might whip his servant *ad tumorem, ad livorem, ad sanguinem: The blewenesse of the wound chaseth away evill*, *Prov.* 20. 30. but hee should whip him so that he leave not a scarre or marke behinde him, the Greekes called these ἀτάγας, that is, *servi stigmatici*, whose backes were marked like the moore hen; and they were so called *ab atagine*, this belongeth onely to the magistrate to marke and stigmatize them.

ῥαπίζειν a ῥαπὶς ῥαπίδος *Crepida, to beat with a shooe or pantofle et non a ῥάβδος, virga to beat with a rod.*

לְמוֹרְטִים
Depilantibus, a מרט *Depilavit.*

Masters should not correct their servants rigorously.

Although the Lord grant great liberty to masters

over their ſervants in correcting them, yet they have no power over the life of their ſervants, and therefore the maſter is not excuſed, *Exod.* 21. 20. If hee had ſtrucke his ſervant with a weapon purpoſing to kill him, and hee kill him. Hee is excuſed onely if hee beate him with a rod, having an intention onely to chaſtile him, and in the meane time hee dye: it is not to be preſumed that hee did this of purpoſe to kill his ſervant; but if hee had beaten him with ſuch violence that hee had preſently dyed under his hand, then hee was holden as the murtherer of him; and whereas it is ſaid *Exod.* 21. 21. *He is his money*, this freeth him neither in the court of conſcience nor before men, as if hee had power to kill his ſeruant: neither was hee freed, but in ſo farre as it was preſumed that hee would not have killed him when he bought him, but onely to chaſtiſe him.

Maſters have no power over the life of their ſervants.

The laſt dutie of maſters to the ſervants, is to reward them, *Exod.* 21. 13. *As hee came in with his body ſo hee ſhall goe out with his body. Hee ſhall goe out with his bodie*, that is, he ſhall goe out alone; and it is oppoſite to that, he ſhall goe out with his wife, that is, if hee had beene married before they ſhall both goe out free.

Maſters ſhould reward their ſervants.

And *Deut.* 15. 13. *Thou ſhalt not ſend him away empty, but thou ſhalt reward him liberally.* In the originall it is [*hagnanek tagnanik le*] thou ſhalt honourably ſend him away, or thou ſhalt put a chaine about his neck when thou ſendeſt him away. When maſters reward their ſervants, and ſervants doe their duty faithfully, this is called συμφωνεῖν, *Matt.* 20. 2. hee agreed with them for a pennie, συμφώνησας; when the ſervant ſerveth faithfully, and the maſter rewardeth him not liberally, this maketh a jarre in muſicke. *Eſay* 16. 14. *But now the Lord hath ſpoken ſaying, within three yeares, as the yeares of a hireling, and the glory of Moab ſhall be contemned, with all that great multitude, and the remnant ſhall be very ſmall and feeble.*

הַעֲנִיק תַּעֲנִיק לוֹ

Honorando honorarium ei dabis, vel torquem aureum collo ejus imponendo impones à ענק *torquis.*

Here

Here is an allusion to the manner how the Iewes payed the wages of their mercenary servants, *annus mercenarij*, was th yeare when hee had compleat his full time, and served neither more nor lesse, then he got his full wages and nothing was diminished, nor the payment was delayed; so *Moabs* cup is full, and therefore the Lord will not deferre his punishment, but punish him presently.

Annus mercenarij quid.

Allusion.

Now, that masters may performe this duty the better to their servants, let them remember that of *Iob.* 13. 14. *Hee who created me created him in the wombe.* When *Iohn* fell downe before the angell to worship him, the angell said, *Doe it not, for I am thy fellow servant, Revel.* 19. 10. much more may masters say to their servants, I am thy fellow servant: by nature and birth they are equall with them, *Homines contubernales, humiles amici, & conservi, & habent cutem communem, licet non vestem:* They live under one roofe, they are friends of a lower condition, they are covered with the same skinne, and they differ only in apparell; and as they differ not in creation, so neither in redemption, *Galat.* 3.28. *There is neither Iew nor Greeke, bond nor free, neither male nor female, for they are all one in Christ:* the servant paid the halfe sicle as well as the master. And let them remember that they shall be equall with them in death, *Iob* 3. 19. *The small and the great are there, and the servant is free from his master.*

Motives to move masters to performe dutie to their servants.

The conclusion of this is, if masters looke up to their great master the Lord, they will doe their dutie to their servants under them; a man hath a fourefold obligation; first to God, *supra se*; then to himselfe, *in se*; then to his equals, *juxta se*; and then to his inferiours, *infra se*; if they looke up to him that is above them, it will teach them their duty to those who are under them.

Conclusion.

Supra, In, Iuxta, Infra } *Se.*

EXERCITAT. XII.

Of the duties of the subjects to their King.

Commandement. V.

*Rom.*13. 2. *Whosoever resisteth the power, resisteth the ordinance of God.*

WE have spoken of the combination in the family, now wee come to the combination in the polity, betwixt subjects and their Prince.

As children are bound to honour their parents in the family, so are subjects to honour their King in their politie. The duties of subjects to their Prince are first, to honour him; secondly, to be subject unto him; and thirdly, to be obedient unto him.

First, to honour him, and to have an inward respect unto him; for his callings sake; not onely for his gifts of bodie or minde, but because hee is Gods lieutenant and deputy upon the earth here: Christ said, *That hee who receiveth a Prophet in the name of a Prophet, shall not want his reward*, *Matt.* 10. 41. that is, if we respect him as hee is a prophet onely, and for no other respect: so the subjects when they honour their King, onely because he is their king, and for no by respect, then they honour him rightly.

Kings are to have their due styles.

From this inward reverence and estimation they are bound to give him his due stiles and titles; they are called the *breath of our nostrils*, *Lament.* 4. 11. So the *shields of the earth*. *Psal* 47.9. And *lapides sanctitatis*, *Lament.* 4. 1. and *Vectes*, *the barres*, *Hos.* 11. 6. For as the barres carried the arke, so doe they the weight of the common wealth,

wealth, and they are called κράτιστοι, *Act.* 1.23. and εὐεργέται, *Luc.* 22.25. The higheſt titles and ſtiles belong to God onely; titles in the ſecond place belong unto the angels who are Gods miniſters; they are called *Thrones, dominions, principalities*, and *powers*, *Coloſſ.* 1.16. and in the third place belong to Princes who are Gods deputies; ſubjects muſt not give that to their prince which is due to God, as when they ſaid to *Herod*, *The voice of a god and not of a man*, *Act.* 12. 22. Wee muſt not give them that which belongeth unto angells; their higheſt titles are to be called Gods upon earth, and to reſemble the angels, *Thou art wiſe as an angell of God*, 2. *Sam.* 14. 15. therefore to ſpeake diſdainfully of them, as the *Iſraelites* ſaid, *What portion have wee in David? neither in the ſonne of Ieſſe*, 1. *King.* 12. 15. that is a great ſinne; it is a ſinne to curſe him in their bedchamber, *for a bird of the aire ſhall carry the voice, and that which hath wings, ſhall tell the matter*, *Eccleſ.* 10.2. But the greateſt ſinne to raile publikely againſt him, *Thou ſhalt not curſe the ruler of my people*, as *Shimei* did *David*, 2. *Sam.* 16. Thou ſhalt not curſe the ruler of my people; hee is the father of the commonwealth, and a man muſt not curſe his father and his mother, for then hee is to die the death: the king is the light of the body, and hee that toucheth him toucheth the apple of his eye: Wee muſt ſpeake of princes ἥκιστα or ἥδιστα, that is, either briefly or ſweetly.

So to give homage to them, to kiſſe them, 1. *Sam.* 10. *Samuel kiſſed Saul*; this was called *oſculum homagij*, the kiſſe of homage; *David* alludes to this, *Pſal.* 2. *Kiſſe the ſonne*: it was their manner, that others did not kiſſe the King himſelfe, but they laid their hand under his hand, and then kiſſed their owne hand, thus did *Solomons* brethren to him, but the inferiours laid their hand under his thigh, and then bleſſed it, *Gen.* 24. and the *Ethiopians* uſe to doe unto this day as *R. Abraham* teſtifieth.

That

Num. 12.8. *Wherefore then are ye not affraid to ſpeake againſt my ſervant againſt Moſes.* *Sol. Iarchi* marketh upon this place, hee ſaith not *againſt my ſervant Moſes*, but *againſt my ſervant againſt Moſes*: *againſt my ſervant*, although hee were not *Moſes*: Againſt *Moſes* my great ſervant, ſeing he is both my ſervant and my ſervant *Moſes*, how can ye ſpeake againſt him? ſuch a ſpeech is that *Gen.* 21. 10. *He ſhall not be heire with my ſonne with Iſaac*, hee ſhall not be haire with my ſonne, who am a free woman; nor with *Iſaac* who is the child of promiſe.

לְאָסָף

That wee may the better take up what honour is due to Princes, let us consider *Psal.* 82. who endited this Psalme? it was the Lord: who wrote it? it was *Asaph*: against whom was it directed? it was directed against evill Iudges, *Vers.* 5. *They know not, neither will they understand, they walke on in darkenesse, and all the foundations of the earth are out of course*: yet marke what hee saith of these Iudges: *Ye are gods, and all of you are the children of the most high*; If these be called gods whom he reproves so sharpely for neglect of their dutie, how are they then to be reguarded, as the children of the most high, who accept not the persons of the wicked? *Vers.* 2. *Who defendeth the poore and fatherlesse, Who doth justice to the afflicted and needie, and riddeth them out of the hand of the wicked, vers.* 4.

Subjects owe to their Prince another sort of honour, to honour them with their goods, as wee are said to *honour God with our substance, Prov.* 3. 9. So should we honour the Prince with our substance; there was a threefold tribute which they payed to the king of old: *Census vectigalis, census canonis, & census capitationis. Census vectigalis* was the tribute or custome which he got of strangers; *Census canonis* was the kings set rent, or his *Segulla*; *and Census capitationis* was the pole mony which they payed unto him head by head, *Act.* 22. 26. *Paul* said, *I bought it with a great summe* πολλοῦ κεφαλαίου: because this summe was gathered head by head, 1. *Sam.* 10. 27. but *the children of Belial said, How shall this man save us? and they despised him, and brought him no presents*: but such as the Lord touched their hearts brought gifts to him: if they be called *the children of Belial* who offered no gift to the king, much more are these *the sonnes of Belial* who refuse to pay, that which is due unto him.

Asconius.
Census { *Vectigalis. Canonis. Capitationis.*

סְגֻלָּה *peculium.*

The second duty of the subject to their Prince is sub-

ſubjection, they are to ſubject themſelves to the Prince, becauſe his government is the ordinance of God.

Queſt. How is magiſtracie called the ordinance of God, ſeing *Peter* called it *an humane ordinance*, 2. *Pet.* 2. 13. *Submit your ſelves* [ἀνθρωπίνῃ κτίσει] *to every ordinance of man.*

Anſw. It is the ordinance of God, becauſe God hath appointed Princes to rule, *Prov.* 8. 16. *By Mee Princes reigne*, but it is called an ordinance of man, becauſe the ſeverall formes of government are not from God immediately, but they may be added by mans diſcretion according to times, places and perſons: but it is not ſo in the miniſterie, for as the originall of it is from God, ſo are the number of the offices ſet downe in his word.

How magiſtracie is both called a divine ordinance, and an ordinance of man.

In the civill adminiſtration hee uſeth the naturall ſenſe and reaſon of man, left in man after the fall, to rule and to preſcribe lawes, except onely in the lawes of *Moſes* policie; but concerning Church policie, the Sonne of God out of his owne mouth preſcribeth lawes to it.

Magiſtracie is an humane ordinance *ſubjectivè*, becauſe men are the ſubject of it; ſecondly, *objectivè*, becauſe it handleth humane affaires; and thirdly, πολιτικῶς in reſpect of the end, for it was inſtituted for the good of man.

Queſt. When wee ſubmit our ſelves to the authority of the Prince, and to the authoritie of the Church, what difference is there in theſe two ſorts of ſubmiſſion.

Anſw. The authority of the Prince, differreth much from the government of the Church, becauſe this government *præeſt imperio ſuo*, but Church men *præſunt legatione aliena*, as they are Embaſſadors from the Lord. *Prieres ſemper obtinent dignitatem, hi in cauſa legationis tantum*, and ſo we are to obey them onely.

Whether

Queſt. Whether is the King above his ſubjects or not?

Anſw. Wee muſt diſtinguiſh here betwixt the Kings perſon and his calling; the kings perſon is but one, and his ſubjects are many; but if wee ſhall conſider the Kings calling, he is above the people, 2 *Sam.* 18.3. *Thou art worth ten thouſand of us.*

Ob: How is it ſaid then, 1. *King.* 12.7. *If thou wilt be a ſervant to this people this day, and wilt ſerve them, and anſwer them?*

Anſw. The word *ſervice* how it is taken. The word [*ſervice*] is not taken properly here, but onely thus, if thou wilt yeeld to them in ſomethings, and therefore 2. *Chr.*10.7. it is ſaid, *If thou wilt be kinde to this people, and pleaſe them, and ſpeake good words to them*: here hee explaineth what hee meant by that, *If thou wilt ſerve them*, that is, to deale kindely with them.

Humane lawes are to be obeied when they are ſubordinate to the law of God. Wee obey the Prince when wee obey his lawes, for Princes lawes when they are right, are derived from the eternall law; for even as the ſecond cauſes bring forth their naturall effects, becauſe they are ſubordinate to the firſt cauſe; ſo humane lawes are to be obeyed when they are ſubordinate to the law of God, *By mee kings reigne, Prov.*8.16. So *Ioh.* 18. *Thou ſhouldſt have no power except it were given thee from above*; this obligation dependeth not from the will of man, but from the firſt cauſe, the power of God; therefore *who reſiſteth the power, reſiſteth the ordinance of God, Rom.* 13.2. So *Num.* 16.11. *What are wee? ye have not murmured againſt us, but againſt the Lord.*

Queſt. When the Prince commandeth the ſelfe ſame thing which is commanded by the law of God; is there but one ſinne when the law is broken here, or more ſinnes?

Anſw. Whether the breach of Gods lawes and the Princes lawes be one ſin. The law of the Prince bringeth in a new obligation; the breach of the firſt law is iniuſtice, and the breach of the ſecond law is diſobedience.

Whether

Whether doe lawes of Princes bind the conscience? *Quest.*

They bind not the cõscience *primariò & per se*; because he only who can punish the soule, can bind the soule, & *Gerson* useth this cõparison. Whẽ a Physitian prescribeth to his patient to eat no poysonable meat, if he should eat of it, he sinneth not here *primariò*, because he breaketh the Physitians cõmand; but because this is forbidden in the sixt commandemẽt, *Thou shalt not murther*; & as the soule is said to be in a place *per concomitantiã*, because it is in the body which is properly in a place: So the lawes of men are said to bind the conscience *per concomitantiã*, because they depend upõ the law of God; & they are agreable to it, which *primariò & per se* bindeth the cõscience. *Answ.* The lawes of the Prince bind not the conscience *primario & per se.* *Simile.*

Whether doth a mans conscience bind him more, or the commandement of his superior? *Quest.*

His conscience bindeth him more than the law of his superiour. *Let every soule be subject to superior powers*, and the commandement of the superior looseth the commandement of the inferior. *Anſ.* Rom. 3. 1.

The conscience hath none directly aboue it, but God only, but a magistrate may have some other above him, the conscience being the immediat deputy of God must bind more strictly than the commandement of the magistrate, who is but mediately set under God. But here we must learne to put a difference betwixt these things which are indifferent in themselves, and these things which are simply forbidden or commanded. In these things which are indifferent we are more bound to follow the cõmandemẽt of the magistrat, than our own cõsciences; but in these things which are good or evill in themselves, we are more bound to follow our conscience in shunning of the one, & following of the other, than to the cõmandemẽt of the magistrat. Againe obserue a difference betwixt subiection and obedience, there may be subiection where there is not obedience, if a Prince Whether the conscience or the commandement of the superior bind more strictly, A difference betwixt obedience and subjection.

should command a thing not lawfull, wee are not to obey it, but yet we are still subiect to the Prince; and to testifie thy subiection to him, thou must disobey with all reverence. *Dan.* 3. 18. *Bee it knowne to thee, O King, that we will not serve thy gods, nor worship thy golden image which thou hast set up.* They refused to give obedience to his unlawfull commandements, and yet they submit themselves most willingly, and acknowledge him to be their King.

Quest. We the subiects are subiect to the law, and the King is subiect to the law, what is the difference then betwixt the Kings subiection and ours.

Ans. How the King is subiect to the law. The King is subiect to the directive part of the law, but not to the coactive part of it. The law is considered two wayes, first, as it is the rule of justice, and the line by which both the Prince and the people should bee guided: The Emperour said well, *legibus solutus legibus tamen vivit.* Secondly, the law is considered as an instrument which the Prince useth for the ruling of his subiects: if wee consider the law in the first sense, the Prince is subiect to it; but consider the law as an instrument which the Prince useth in ruling of the people, in this sense, hee is not subiect to it: a blind man is led by his servant, so farre as his servant leadeth him, hee is not his servant, or his inferiour; but consider the servant as an instrument serving his master, although he were never so sharpe sighted, yet hee is inferiour and serveth him.

Simile.

Obedientia { *Activa.* / *Passiva.* The last duty is obedience; There is a twofold obedience, active obedience, and passive obedience; active obedience when wee obey their commandements, and passive obedience when wee submit our selves to their punishments.

Contrary to this obedience is, *quando mendaciter se subjiciunt. Psal.* 18. 44. *When they yeeld fained obedience.*

Prov.

Prov. 24. 21. *My ſonne feare the Lord and the King, and meddle not with them that are given to change.* *Eſſæni* were called *Haſhoni* rebels, they taught the Iewes not to acknowledge the Romans Empire, teaching them that they ſhould be ſubject to none but to God. *Prov.* 30. 29. *There are three things which goe well, yea foure which are comely in going, a Lyon which is ſtrong amongſt beaſts, and turneth not away for any; a Greyhound, an hee Goat alſo, and a King againſt whom there is no riſing up.*

Eſſæni what.

שונאי *Rebelles ſeditioſi.*

אלקום עמו *compoſitum ex* אל *et* קום

The concluſion of this is, the Iewes ſay, *Eſto orans pro ſalute regni, nam ſi non eſſet authoritas publica, vir proximum ſuum deglutiret, ut piſces majores minores:* Pray for thoſe who are in authority, for if there were no authority to reſtraine oppreſſors, then *the wicked would devoure them that are more righteous then hee, and make men as the fiſhes of the ſea, which have no ruler over them.* *Habak.* 1. 13. 14.

Concluſion.

EXERCITAT. XIII.

Of ſpirituall fathers and the honour due to them.

Commandement. V.

1. *Tim.* 5. 17. *Let the Elders that rule well be counted worthy of double honour, eſpecially they who labour in the word and doctrine.*

THis word *father* is taken ſundry wayes in the Scripture; The *Iſraelites* are called *the ſonnes of Iacob and Ioſeph, Pſal.* 77. 15. they are called *the ſonnes of Iacob*, becauſe they came of his loynes; and they are called *the ſonnes of Ioſeph*, becauſe he fed them and nouriſhed them

The word *father* taken diverſly.

The *Israelites* why called the sonnes of *Iacob* or *Ioseph*.

in *Egypt*. So *Num*. 3. 1. *These also are the generations of Aaron and of Moses*, they were *Aarons* generation by nature, and they are called *Moses* generation; because he taught them and instructed them: & so the Preachers are called spirituall fathers, because they beget children by the immortall seed of the word. 1 *Pet*. 1.23. & 1 *Cor*. 4. 15. *In Christ Iesus I have begotten you through the Gospell.* So *Gal*. 4. 19. *My little children of whom I travell in birth till Christ be formed in you.*

Children that are begotten of this incorruptible seed will reverence their fathers; and those who be γνήσιοι, 1. *Tim*. 1. 3. and not bastards, and εὐγενέστεροι nobly borne. *Act*. 17. 11. they will carry all due reverence and respect to their parents; but those who are onely mothers children will not so honour their parents. *Cant*. 1. 6.

The first part of honour due to pastors.

The first part of honour which children owe to their parents, is to call them fathers, *My father, my father, the charet of Israel, and the horsemen thereof*. 2. *King*. 13. 14.

Obj.

It may be said, how can they be called fathers, seeing Christ saith, *Mat*. 23. 9. *Call no man your father upon earth, for one is your father which is in heaven.*

Answ.

How Pastors may be called fathers.

Christ reproveth there onely the ambitious affectation of the Pharisees, who delighted much to bee called fathers; when the Pharisees sate in *Moses* chaire, then they might call them fathers, that is, as long as they taught the truth; but when they were not directly subordinate to God, and affected that which was due only to him, then they were not to bee counted as fathers. Marke the opposition, *call no man your father, for one is your father in heaven*; if the earthly father be subordinated to the heavenly, then ye may call him father: but when hee affecteth that which is due to the heavenly father, to whom belongeth *the kingdome, the power, and the glory*, then call him not father. Againe, when the earthly father counteth himselfe *instrumentum conjunctum*

Instrumentum { *Conjunctum.* *Remotum.*

gratiæ,

gratiæ, and not *remotum*, then count him not father; but if hee count himſelfe onely *inſtrumentum remotum*, then count him father. Example, God when he cureth a man by phyſick; phyſick is *inſtrumentum propius*, and the man who applyeth it, is *inſtrumentum remotius*: So the word it ſelfe is *inſtrumentum conjunctum*, and the miniſter who applyeth it, is but *inſtrumentum remotum*. Now if hee ſhould thinke himſelfe to bee *inſtrumentum conjunctum*, he is not to be called father. So ſpirituall fathers are called *Angels*, *Rev.* 2. 1. and *Saviours*, *Obadiah* 21. But here we muſt take heed, that we apply not this word in particular, to this or that ſpirituall father, as to ſay, this is my *Saviour*, this is my *Angell*; for as Iudges are called Gods in generall, it cannot be ſaid ſo of this or that particular man, that he is a god: So although this word *Angell* be ſaid of the miniſters in generall; yet it cannot be applyed to any of them in particular.

So the Scripture uſually calleth Prophets, [*Iſh Elohim*] the *men of God*, that is, the excellent men of God; as *Samuel* is called *the man of God*. 1. *Sam.* 9. 7. *Eliah a man of God*: 1. *King.* 17. 24. the young Prophet *a man of God*. 1. *King.* 13. 1. *Eliſha a holy man of God*, *Moſes* called *the man of God*, *Deut.* 33. 1. 1. *Chron.* 23. 14. and *Ezr.* 3. 2. *David a man of God*, 2. *Chron.* 8. 14. *Igdaliah a man of God*, *Ier.* 35. 4. So in the new teſtament *Timothie* is called *a man of God*. 1. *Tim.* 5. 11. and generally it is applyed to all Preachers, *that the man of God may be made perfect*. 2. *Tim.* 3. 16.

Prophets called the men of God.

אִישׁ אֱלֹהִים

Vir Dei.

Theſe things which are Gods are are moſt excellent; ſo ſhould they be who are ſeparated to this holy calling, he hath concredited to them his word; the breaking of bread to his people, and the cuſtody of the ſoules of his people, *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſoules, as they that muſt give account*. *Heb.* 13. 17.

Queſt. Whether may this word god bee attributed to Preachers as well as to Magiſtrates?

Anſw. Not, it is given onely to Magiſtrates and Rulers in the ſcripture, but not to ſpirituall Rulers.

Obj. *Exod.* 22. 28. *Thou ſhalt not curſe the gods*, *Paul* giveth this ſtile to the high prieſt. *Act.* 23. 5.

Anſw. *Paul* giveth this title to him here as a Iudge, becauſe he was ſitting in judgement; but not as he was the high Prieſt.

A ſecond duty to ſpirituall fathers is to behave our ſelves reverently towards them.

The ſecond part of honour due to ſpirituall fathers, is performed by outward geſtures, as ſaluting them, and bowing to them. 2. *King.* 4. 27. Contrary to this reverence is to ſpeake diſdainfully of them. 2. *King.* 9. 11. *Wherefore came this mad fellow to thee?* So 2. *King.* 2. 23. *Goe up thou bald head goe up thou bald pate.* They mocked and ſtonid him, and wiſhed that he might be taken away in the whirlwind, as his maſter *Eliah* was taken away before him.

Theſe duties ſhould be performed as they are Preachers, *to receive a Prophet as a Prophet.* *Mat.* 10. 41. this is true honour.

A third duty is maintenance.

The third part of the honour due to Preachers is to give them maintenance; this is called *double honour*. 1 *Tim* 5. 17. which is an alluſion to the double portion, which the firſt borne got under the law.

Tardare lachrymam quid apud Hebræos.

Firſt, this maintenance ſhould be given them in due time. *Exod.* 22. 29. *Non tardabis lachrimam tuam, Thou ſhalt not delay to offer thy firſt fruits and thy liquor*; it is called *lachryma*, *a teare*; becauſe it was preſſed out in the preſſe like teares. *Qui cito dat, bis dat*; they that give ſoone, give twice. *Pſal.* 68. 52. *Æthiopia currere fecit manus ſuas ad Deum*, they made their hands runne to the Lord, to note their ſpeedineſſe in giving.

Currere fecit manum, quid apud Hebræos.

Secondly, it ſhould not bee *contracta manus*, *a ſhut hand.* *Deut.* 15. 7. they gave it *ſecundum ſufficientiam ſponta-*

spontaneitatis manus, according to the sufficiencie of the free will offering. Deut. 16. 10. following the example of God himselfe, who *openeth his hand and filleth with his blessings every living thing. Psal.* 145. 16.

Thirdly, they gave it cheerefully: *Deut.* 16. 11. *And thou shalt rejoyce before the Lord thy God; the Lord loveth a cheerefull giver.* 2. *Cor.* 9. 7.

The conclusion of this is, Ministers are worthy of double honour; but many will scarce allow to them now the maintenance of *Micahs* Levite; ten shekels of silver, a suite of apparrell, and meat and drinke. *Iudg.* 17. 10.

Contracta manus quid, יַד קְמוּצָה *manus aperta* יַד קְטוּעָה *manus clausa.*

Conclusion.

EXERCITAT. XIIII.

Of the promise annexed to the fift Commandement.

Ephes. 6. 7. *Honour thy father and thy mother (which is the first commandement with promise,) that it may be well with thee, and thou mayst live long on the earth.*

THe Lord commanded the Iewes to reverence their parents, and hee addeth the reason, *that their dayes may bee long in the land. Deut.* 22. 6. *Thou shalt not take the dame with the young ones, that thy dayes may be prolonged in the land*; they were commanded to spare the dame, because shee represented the parents in bringing up of her young ones; and if their dayes should be prolonged for sparing the dame, much more for honouring their parents.

That thy dayes may be long in the land, in the Hebrew it is, *that they may prolong thy dayes* [*Iarichun jamecha*] Parents are said to prolong the dayes of the children, because they are instruments of the prolonging of their dayes

יַרְאִכֻן יָמֶיךָ *prolongabunt dies tuos transitivè, vel prolongabuntur dies tui intransitivè.*

dayes by praying to God for them, and they teſtifie that they would have them to live long, and in this ſenſe Miniſters are ſaid *to ſave themſelves and thoſe that heare them.* 1. *Tim.* 4. 16. or, *that thy dayes may bee long in the land*, that is, may be prolonged, *prolongentur.* So *Luc.* 12. 20. *This night they ſhall take away thy ſoule*, that is, thy ſoule ſhall be taken away.

Parents prolong the dayes of their children by their prayers.

Parents prolong the dayes of their children by their prayers: learne hence what a good cuſtome it is for children to bee taught to ſeeke their fathers bleſſing, for the parents bleſſing hath great force to convey the bleſſing to the children. *Gen.*49. 36. *The bleſſings of thy father are with the bleſſings of my progenitours*; all the bleſſings of the predeceſſors concurring with the bleſſings of the father have great force.

עַל כִּרְבַּת *cum benedictionibus* עַל *hic ſignificat cum & non ſupra.*

What it is to die in an old age.

They ſhall prolong thy dayes. Long life is a bleſſing of God, *thou ſhalt come in a luſtie old age to the grave. Iob.* 5. 26. this the Greekes call εὐγηρία, and the Hebrewes made a feaſt when they were paſt ſixtie yeares of age; *Calah* is abundance of dayes, *thou ſhalt goe to thy grave in abundance of dayes*; and age is promiſed as a bleſſing, not a troubleſome old age, but a luſtie and ſtrong old age. *Gen.* 25. 8. *Then Abraham gave up the Ghoſt, and died in a good old age, an old man and full of dayes, Iob* ſaith, *thou ſhalt come to thy grave in a full age. Deut.* 33. 25. *As thy dayes are, ſo ſhall thy age be*, that is, thou ſhalt be in thine old age, as thou waſt in thy young yeres; and it is ſaid of *Moſes*, *Deut.* 34. 7. *That he was an hundred and twenty yeares old when he died, and his eyes were not dimmed, nor his naturall force abated*; that is, his *humidum radicale*, or naturall moiſture was not abated, or as *Hierom* readeth it, his eyes were not dimme, nor his teeth looſed.

לֵחוּ *Humidum radicale.*
לֶחִי *Gena, maxilla.*

Thou ſhalt come to thy grave in a full age, like as a ſhocke of corne cometh in, in his ſeaſon. Iob. 5. 26. Marke an excellent compariſon here betwixt reaping and death. Firſt,

First, the woman conceiveth the ſeed in her wombe, and it is formed there, then the child is borne; *herbeſcit in peritia*, he groweth up like a tender plant in his young yeares; then *adoleſcit*, he ſhooteth up and promiſeth ſome fruit; and then hee groweth old, withered, and white; then death cutteth him downe, and then hee is threſhed and winnowed, and all his goods taken from him. Laſtly, he is laid up in the grave as in a barne, to be brought forth in the ſpring time at the reſurrection.

A comparison betwixt reaping and death.

How is this promiſe fulfilled? for wee ſee often that good children who are obedient to their parents die ſoone, and the wicked live long.

Queſt.

There is a twofold reckoning of a mans life in the Scriptures: First, when they are old in yeares and have made no progreſſe in grace; young in yeares and old in grace: of old they commended the wiſdome of the aged in youthes, and they called it παιδογήρειον, as he would ſay, *young old*; ſuch a one was *Salomon*, when hee was young in yeares, yet he was old in grace; and *Ioſias while he was yet young, began to ſeeke after the God of David his father.* 2. *Chron.* 34. 3.

Anſw.

How the promiſe of long life is fullfilled.

There are others who are old in yeares but have made no progreſſe in grace: the Lord obſerveth theſe two, *Eſay.* 65. 20. *There ſhall be no more thence an infant of dayes, nor an old man that hath not fulfilled his dayes, for the children ſhall die an hundred yeares old, but the ſinner being an hundreth yeare old ſhall be accurſed.*

So that wee may obſerve men of three conditions, ſome are young in yeares but old in grace, as *Salomon* and *Ioſias*. Secondly, ſome old in years and old in grace. *Prov.* 16. 31. *The hoary head is a crowne of glory if it bee found in the way of righteouſneſſe*, and *Eſay.* 46. 4. *And even to your old age I am he, and even to your hoary haires will I carry you. Levit.* 19. 22. *Thou ſhalt riſe up before the hoary head*, the Chaldee paraphraſt paraphraſeth it,

Some young in yeare, and old in grace.

Old in yeares and old in grace.

Hoarie head put for a wiſeman.

Old in yeares but not in grace.

How children are said to die an hundreth yeare old.

Simile.

Disobedience to parents cut short the life of the children.

Light or lampe put for the posterity.

thou shalt rise up before the wise, for then the age is honourable when it is found in the way of righteousnesse. And thirdly, some old in yeares, but not in grace; as *Ioab.* 1. *King.* 2. 6. *Let not his hoary head goe downe to the grave in peace.* When an obedient sonne to his parents dieth young, his young yeares are reckoned as an hundred yeares to him, but when a disobedient sonne liveth an hundred yeares, yet he is accursed before God; *& diu fuit, sed non diu vixit*, that is, he hath been long, but he hath not lived long; for even as a ship when she is tossed to and fro in the sea by stormie winds and tempests, we doe not say that she hath sailed long, but that shee hath beene tossed to and fro, but when shee tendeth directly to the harbour, then she is said to saile: So although a wicked man be here long upon the earth, yet hee is not said to live long, but to be long tossed to and fro; and he is accursed before the Lord, and the obedient sonne hath his young yeares reckoned to him as an hundred yeares.

That thy dayes may be prolonged in the land, it is meant here of a good age, which hath both a naturall life and the spirituall life, for *Godlinesse hath the promises both of this life, and of the life to come.* 1 *Tim.* 4. 8.

Disobedience to parents cutteth short the life of the children, as *Hophni* and *Phineas* for disobedience to their father *Eli*, and *Absolon* for his disobedience to his father *David*: Observe what judgements light upon such disobedient children. First they are accursed as *Ham* was, *Gen.* 9. Secondly they die a miserable and violent death. *Prov.* 30. 17. *The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall picke it out, and the young eagles shall eate it.* Thirdly, *Hee that curseth his father or his mother, his lampe shall be put out in obscure darkenesse*: that is, he shall die childlesse, and shall not have one to succeed unto him

him to continue his name. So the Lord said that hee will give *Salomon one Tribe, that David may have a light alway in Ierusalem:* that is, one to succeed in his kingdome, so the woman of *Tekoah* called her sonne *her cole*, 2. *Sam.* 14.7. *They shall quench my cole which is left, and shall not leave to my husband neither name nor remainder upon the earth.* And *Nadab*, and *Abihu*, *because of their rebellion, dyed before the Lord in the wildernesse, and they had no children.* *Numb.* 3. 4. and 2 *Chro.* 24. 2.

How the bloody man liveth not halfe his dayes.

The bloodie and deceitfull man shall not live out halfe his dayes, *Psal.* 55. 23. and *Iob.* 15. 32. *Hee shall be cut off before his time.* So *Eccles.* 7. 17. *Why shouldest thou die before thy time.* A man dieth before his time when hee shortneth the ordinary course of his life by sinne, as when the bloody man is cut off for murther by the Magistrate, hee dyeth before his time: for by the course of nature he might have lived longer. Secondly, hee dyeth before his time, when hee is not ripe fruit to the Lord; the wicked are never ripe fruit to God, *Hosea.* 9. 10. *I founde Israel like grapes in the wildernesse, I saw your fathers as the first ripe in the figge tree at the first time.*

Mori in tempore non suo quid.

No typicall holinesse now in one land more then in another.

Whither thou art to goe, but the Apostle when he repeateth this promise, saith onely, *That thou mayest live long on the earth, Ephes.* 6. 3. but hee leaveth out, *whither thou art to goe*, because now there is no typicall holinesse more in one land than in another.

This sheweth the folly of the Iewes who hold that they who are buried out of *Canaan*, at the resurrection shall be carried thorow the cavernes of the earth, untill they come to the holy land of *Israel*, and there they shall rise: & this they cal [*gulgul mehhilleth*] *volutatio cavernarũ.*

גלגול מחלוקת

volutatio cavernarum.

Secondly it refuteth the superstitious conceit of many who thinke that there is more holinesse in *Canaan* than in any other land, and many bloody battles have beene fought for it; whereas now it is no better than any other land.

Commandement. VI.

EXERCITAT. I.

Of Murther in generall.

Exod.20.13.Thou shalt not kill.

Great barbarity to put out the life of man.

IT is a great barbarity to put out the life of man who is the workemanship of God: when a skilfull weaver of tapestry is weaving a curious piece of worke, hee permitteth his apprentises to weave the common sort of worke, as the beasts, the fowles, and such: but when he cometh to the weaving of the picture of man, that peece of worke hee taketh in his owne hand: so the Lord when hee created the world, hee said, Let the water bring forth the fishes, and the earth the beasts, hee permitteth this piece of worke to be done as it were by his apprentises; but when hee commeth to that excellent piece of worke, to make man, then hee saith, *Gen.* 1. 26. *Let us make man,* that piece of the tapestrie hee will weave with his owne hand. *How wonderfully hast thou wrought me, in the lowest parts of the earth; Psal.* 139. 15. [*rucamti*] as curiously as a cunning piece of tapestry is wrought, which the *Seventy* translate ἐγγλύφειν; how wonderfully hast

Simile.

God made the water and the earth to bring out other creatures, but he made man with his owne hand.

רקמתי *Opus phrygionium texere.*

Εγγλύφειν *Insculpere.*

haſt thou carved me out, in the lower parts of the earth, that is, in my mothers belly; *Deus eſt πλάστης*, or *ſtatuarius*, it is the Lord that made the mould, and the mothers belly is the ſhop wherein he moulded man below here; all that hee made before he made man were but aſſaies, or trials, but when he commeth to make man, then hee cometh to his conſultation, *Let us make man to our image*, therefore he hath a great care that his life be not put out.

The ſecond reaſon why man ſhould not be killed, is becauſe hee is made to his image. When God ſweareth *Hee ſweareth by himſelfe, becauſe hee hath no greater to ſweare by, Hebr. 6. 13.* So when hee made man he made him to his owne image: becauſe hee had no greater to make him by. *Phydias* the painter painted the image of *Minerva* and his owne image ſo cunningly together, that he ſaid, whoſoever ſhould marre the image of *Minerva*, ſhould marre the image of *Phydias*; and whoſoever ſhould marre the image of *Phydias*, ſhould marre the image of *Minerva*; ſo the Lord placed his image ſo cunningly in man, that whoſoever defaceth his image, defaceth the man; and whoſoever killeth the man defaceth his image. Whatſoever is ſealed with a ſeale, that is excellent in its owne kinde, as *Eſay* 28. 25. *Hordeum ſignatum*, that is excellent barly, when God ſet his ſeale upon man, it ſhoweth that hee was an excellent creature; there is no Prince that will ſuffer his image to be abuſed.

God made man to his owne image becauſe hee had no greater to make him by.

Simile.
Phydias painted the image of *Minerva* with his owne.

There fell out a ſedition at *Antioch*, becauſe *Theodoſius* the Emperour exacted a new kinde of tribute from the people; the people in a commotion breake downe the image of the Empreſſe *Priſcilla*, who was lately dead, and drew it through the ſtreets; when the Emperour heard of this, hee was in a great rage, and ſent his ſouldiers againſt the city to ſacke it; as the ſouldiers

Theodoret. lib. 5.

How *Macedonius* the monke asswaged the wrath of *Theodosius* the Emperour.

were comming forward to sacke the city, one *Macedonius* a monke indued with heavenly wisedome, came out to meete him, and said after this manner: Tell the Emperour these words, that he is not onely an Emperour, but also a man: therefore let him not looke onely to his Empire, but also to himselfe; for he being a man commandeth also those that are men; and let him not use men so barbarously, who are made to the image of God; he is angry and that justly, that the brazen image of his wife was thus contumeliously abused, and shall not the Emperour of heaven be angry, to see his glorious image so contumeliously used; there is a great difference betwixt this image of God, and this brazen image; for this one brazen image wee are able to to set up an hundred againe, but hee is not able to make one haire of the heads of those, if hee kill them. This being told the Emperour, hee suppressed his anger, and withdrew his forces. The Lord highly esteemeth of this image in man; hee made this the last of all his workes, and he had nothing now to make, but to make himselfe man; and upon this piece of his worke hee set on his image as his Armes, and therefore no man should be so bold as to deface it.

God is angry when hee seeth man his image defaced.

Quest. Seing the life is in the blood, then the image of God may be said to be in the blood, because it is in the life.

Answ. The image of God is in the blood, *per concomitantiam*, it accompanieth it. First, the vitall spirits are carried by the blood. Secondly, the senses depend upon the vitall spirits; and the reasonable soule upon the senses, and the image of God is in the soule; take away the blood, the spirits faile; take away the spirits, the senses faile; take away the senses, the reasonable faculty faileth; and take away the reasonable faculty, the image of God faileth in the man.

How the image of God is in the life of man, and the life in the blood.

The

The image of God is in the ſoule *tanquam in proprio ſubjecto*, as in the proper ſubject: it is in the body, *tanquam in organo*, as in the organ, therefore the Apoſtle willeth us to make *our members weapons of righteouſneſſe*, *Rom. 6. 19*. And it is in the blood, *tanquan in copula*, as in the bond, for the blood is that which coupleth the ſoule and the body together.

Gods image is in the ſoule, body, and blood.

How pretious a thing is the life of man in the ſight of God, *Exod. 21. 22. If they follow no miſchiefe*, that is, if the child be not figured yet, as the Greeke hath it, or not a living ſoule as yet, yet the ſtriker was mulcted or amerced, and this was payed to the husband; not only for the wrong done to the woman, but alſo for the wrong done to that which ſhould have beene a child, although hee was not as yet *fœtus ſignatus*: and when the child is borne, ſee what care the Lord hath for the ſafety and indemnity of his life; firſt hee ſetteth up a Magiſtrate to defend him, and then hee commandeth that the houſes have battlements about them, that hee fall not over, and ditches to be covered, that hee fall not in; and not onely commandeth hee the man that killeth to be killed, but the beaſt alſo that killeth a man, to be killed, and his fleſh not to be eaten, *Exod. 21. 28.*

The care that God hath of the life of man before he be borne.

The concluſion of this is: man is made to the image of God, and whoſoever killeth a man ſhall dye for it, *Gen. 9. 5. Surely your blood will I require at the hand of every beaſt, at the hand of a man, and at the hand of every mans brother*; after that the Lord had ſaid, *I will not curſe the ground any more for mans ſake, although the imaginations of his heart be evill alwayes*, and after that God was reconciled to *Noah*, and *ſmelled his ſacrifice*; yet hee ſaith, *I will require the blood of man*, to teach us, that murther falleth not under this remiſſion, *I will require it at the hands of a beaſt*; although it cannot ſinne, yet it ſhall be ſtoned to death, and the fleſh of it ſhall not be eaten,

Conclusion.

No man is free from punishment for murther.
אָדָם
אִישׁ
אָחִיו

Exod. 21. 28. I will require it at the hand of a common man and of a great man, and I will require it at the hands of a brother, so that no degree shall escape unpunished for this sinne, *homo naturâ, vir dignitate, & frater cognatione*: a man by nature, a mighty man by his dignity, and a brother by neerenesse of blood.

EXERCITAT. II.

Of unjust anger, or murther in the heart.

Commandement. VI.

Matt. 5. 22. *Whosoever is angry with his brother, &c.*

The degrees of murther.

THere are sundry degrees of this murther before it come to the act; First, if a man be angry with his brother unjustly, and hate him without a cause, then it is murther in the heart. Anger in it selfe is no sinne, it is *cos virtutum*, it is a whetstone to all the vertues, and the defect of it, is called ἀοργησία, when a man should be angry, and yet is not angry; but this anger is a sinne, when it anteverteth reason; Christ himselfe was angry, *Matt.* 21. 12. but his reason anteverted his anger. *Ioh.* 11. 33. *Hee troubled himselfe*, his reason stirred up his passions, because reason stirred the passion and ruled it, it was just anger: but when passion stirred reason, then it is unjust anger.

Anger is a sinne when it anteverteth reason. ἐτάραξεν ἑαυτὸν, *turbavit seipsum.*

Secondly, when this anger is not moderated, then it is unjust anger, as *Ionas* anger was, *cap.* 4. 9. *I do well to be angry even unto the death.* So *Moses* anger; his passion blinded him so, that he speaketh to God in the feminine gender, *Num.* 11. 15. [*veim cacah at gnosheh li*] *If thou deale so with me, kill me I pray thee.*

וְאִם כָּכָה
אַתְּ־עֹשָׂה לִי

Anger

Anger followeth reaſon more then concupiſcence,& concupiſcence is more brutiſh: when anger revengeth it ſelfe, it is *ſub ratione vindictæ*, but luſt hath no regard to reaſon. This anger being exorbitant, is turned into ſin, and the philoſopher compares it to an haſty ſervant that runnes away before he get all the directions from his maſter; and unto a dog that barketh at his maſter when he knockes at the doore, before he know him; ſo anger when it ſtayeth not to be directed by reaſon.

Simile.

And thirdly, when it endureth too long, then it is not juſt anger, *Let not the Sun goe downe upon your wrath. Eph.* 4.26. and *anger reſteth in the boſom of fooles. Eccl.* 7.9.

There is nothing that a man is more tryed in, then in his anger, the Hebrewes have a proverbe, *Bekis bekos, bekagnas*, that is, a man is tried by his purſe, by his cup, and by his anger: if hee bee ſoone angry, hee is contrary to the Lord who is ſlow to anger. *Nahum.* 1.3. *The Lord is ſlow to anger, and* [*Gadol coah*] *great in power.* So *Num.* 14.17. *And now I beſeech thee, let the power of my Lord bee great, according as thou haſt ſpoken, ſaying, the Lord is long ſuffering, and of great mercy*; and a man of this ſpirit is called a man *of a coole ſpirit. Prov.* 17.27. and *Mat.* 18.26. *Produc ſuper me ſpiritum tuum*; that is, have patience, and *Erech Appaïm*, one who hath wide noſtrils, *Exod.* 34.6. For he who hath narrow noſtrils, commonly is of a haſty ſpirit.

בְּכִיס *in marſupio*
בְּכוֹס *in poculo.*
בְּכַעַס *in ira.*
He is of great ſtrength that is, long ſuffering.
גְּדוֹל כֹּחַ
Magnus virtute, id eſt, longanimis.
אֶרֶךְ אַפַּיִם
Longus irarum, id eſt tardus ad iram, ſic
קְצַר אַפַּיִם *brevis irarum, Pro.* 14.17. *id eſt, præceps ad iram.*

So if hee continue in his anger; there is nothing that a man is more ready to keepe then his wrath, and therefore the Hebrewes put *Servare, pro ſervare iram*, as *Ier.* 3.5. *Will hee reſerve for ever*, that is, will he reſerve his anger for ever. *Pſal.* 103.9. *Neither will hee keepe for ever*, that is, hee will not keepe his anger for ever. So *Levit.* 19.18. *Thou ſhalt not revenge* [*Velotittor*] *nor keep*, that is, thou ſhalt not keepe thine anger againſt thy brother. *Eſau* kept his anger againſt his brother *Iacob* untill

SERVARE pro ſervare iram.

וְלֹא תִטֹּר *non ſervabis.* נָטַר *ſervavit*

the day of his fathers death. *Gen.* 27. 41 and his posterity after him, who said, *rase it, rase it, even to the foundation thereof. Psal.* 127. 7.

Quest.

Whether is this a commandement or not, when the Lord saith, *be angry, but sinne not. Ephes.* 4. 9.

Answ.

Scriptura proponit absolute & sine conditione quod ex Hypothesi intelligi debet.

Although it seeme to bee given out by way of commandement, yet it is rather to be understood here conditionally; *If yee bee angry sinne not*, so *Psal.* 86. 1. *The Lord ariseth, and his enemies will be scattered*; that is, if the Lord arise, his enemies will bee scattered. So *Verse* 9. *Thou O God sentst a plentifull raine, and thou confirmedst thine inheritance*, that is, when thou sendest a plentifull raine, thy inheritance is confirmed.

How a man is to releive his enemies Asse under the burthen.

The vertue contrary to this continuing in anger, is to seeke to be reconciled to our neighbour. *Exod.* 23. 5. *If thou see the Asse of him that hateth thee lying under his burden, and wouldest forbeare to helpe him; thou shalt surely helpe with him.* The Chaldee paraphrast in his paraphrase hath it this way; when thou seest the Asse of him that hateth thee lying under the burden, thou shalt leave thine owne businesse, thou shalt leave the Asse with his burden, and thou shalt leave thine hatred, and bee reconciled to thy neighbour; and then thou shalt learne to know quickly, what it is to helpe the Asse of him that hateth. So Christ, *Mat.* 5. *If thou bring thy gift to the Altar & there remembrest that thy brother hath ought against thee, leave thy gift at the Altar, and goe and be reconciled to thy brother*; so, leave the Asse for awhile, and first bee reconciled to thy enemy: the Lords chiefe intention is here of reconciliation, hath God regard of Asses. 1. *Cor* 9. 9?

Triplex geminatio ejusdem rei.

מֵעֲזֹב

עָזֹב

תַּעֲזֹב

How murther shaweth it selfe in the eye.

Secondly, this murther commeth to the eye; the heathen said, *animus habitat in oculis*, the minde dwelleth in the eye; there is an evill eye, which is a covetous eye. *Prov.* 23. 6. *Eat not the bread of him that hath an evill eye,*

eye, that is, of a covetous eye; so there is an adulterous eye. 2. *Pet.* 2. 14. And there is an envious eye, *Deut.* 15. 9. *Take heed that thine eye be not evill against thy brother*; and there is a murthering eye, 1. *Sam.* 18. 9. *And Saul eyed David from that day forward, Hebraicè*, he looked upon him with an evill eye: So *Iob.* 16. 9. *Mine enemie sharpeneth his eye upon me*; these the Greeks call ἀγριωποὶ, these who looke fiercely.

עַיִן *scribitur cum Vau & legitur* עָיִן *cum Iod*

ἀγριωπὸι *ab* ἄγριος *immanis &* ὤψ *oculus.*

Thirdly, this murther sheweth it selfe in the countenance, *Gen.* 4. *Why is thy countenance fallen*, *Aph* is called the nose, and it is called anger, because anger sheweth it selfe in the nose, and so I take that place. *Esay.* 2. 22. *Cease from man whose breath is in his nostrils*, that is, meddle not with Christ, who *if his wrath be once kindled, yee perish from the way. Psal.* 2. 12. The breath to be in the nostrils is commonly taken to bee a signe of infirmity, because the breath sheweth it selfe at the nose.

How anger sheweth it selfe in the countenance.

אַף { *Ira.* *Nasus.*

But it would seeme here that it signifieth infirmitie, for the words following imports infirmitie, [*Kiba me*] *wherein is he to be esteemed?*

The words should not bee read *Ba me*, wherein, but [*Bamme*] *excelsus* in one word, because he is esteemed the high and mighty, beware that yee anger him not, for hee is the mighty God; and the words of the next chapter following import this, *For behold the Lord the Lord of hostes doth take away from Ierusalem and from Iuda, &c.* this the Greeks call ἀποσκυθμαίνω, for σκύζω signifieth *supercilium contrahere*, to frowne as men doe when they are angry.

בָּ מֶּה *in quo.*

בַּמֶּה *qui excelsus reputatus est.*

So it sheweth it selfe in the face, *Levit.* 17. 10. *I will set my face against that soule that eateth blood*; that is, mine anger. So *Gen.* 32. 20. *I will appease thy face*, that is, thy anger; and *Lament.* 4. 16. *The face of the Lord hath divided them.* So *Ier.* 3. 12. *I will cause my face to fall upon them*, and 1. *Pet.* 3. 12. *The face of the Lord is upon them*

Face put for anger.

that doe evill, that is, his anger is upon them.

Anger sheweth it selfe in the face.

Fourthly, this anger sheweth it selfe by the foaming at the mouth, therefore the Hebrewes marke, that *Ketzeph* is put both for foame and anger. *Esther* 1.12. *The King was very wroth, and his anger burnt within him*; these the Greekes call παμφύλοφι who are angry untill the foame stand at their mouth.

קצף { *Spuma.* *Ira.*

Anger sheweth it self e in the teeth.

Fifthly, they expresse the anger of the heart with their teeth, when they gnash with their teeth. *Act.*.7. 5. διαπρίω, is properly to saw with a saw, because their teeth goe, as if they were sawing with a saw.

How the tongue murdereth.

Sixtly, to murther with the tongue; *Ier.*18.18. *Come let us smite him with the tongue.* The tongue is compared to a sword, and to an arrow; to a sword that killeth *comminus*, neare hand, and an arrow that killeth *eminus*, that is, afarre off. *Gen.* 49. 23, and to the sharpest sword that is call *fica*, *Psal.* 42. 10. and to a razor, and to the Iuniper coales that burne most hotly. *Ps.*120. 4. & to a rod, *Prov.* 14. 3. *In the mouth of the foolish is a rod of pride*; that is, with his tongue hee beateth others. And *Hierom* interpreteth that place, 1. *Tim.* 3. 3. *A minister must not be a striker*, that is, hee must not raile with his tongue, and *vers.* 18. *He must not be given to wine*, because when men are given to wine, they have no care of their tongue; the Hebrewes say that *lingua continet pharmaca vitæ & mortis*, the tongue hath both the drugs of life and death, *& mors & vita in manu linguæ*, *death and life are in the power of the tongue. Prov.* 18. 21.

The tongue compared to diverse things.

Christ setteth downe the three sorts of punishments answerable to three sorts of anger.

Christ describing here three degrees of anger, setteth downe the punishment answerable to them; and he alludeth to the punishments which were usuall amongst the Iewes; it is the manner of the scriptures to borrow comparisons from *Canaan*, *Ierusalem*, and the places about *Ierusalem*, to expresse the future and blessed estate of heaven, anagogically; so by other places, to expresse the

The Scripture borroweth comparisons from *Ierusalem*, *Canaan*, and the places about it, to shew the estate of the godly and the wicked.

the paines of the damned in hell, as *Tophet* is called *Gehenna*; so the lake of *Sodome* is called the torments of hell. *Revelat* 19. 20. *These were cast into the lake of fire, burning with fire and brimstone.* So *Iude.* 7. and here our Saviour Christ alludeth to the punishments that were amongst the Iewes. But we must not make these three judicatories in *Israel*, and the three punishments spoken of here to agree all together; for in the least judicatorie in *Israel* they judged not of matters capitall, of life and death, but in matters of goods; but Christ saith here, hee that is angry with a man is worthy of judgement, the judgement which Christ speaketh of here, cannot be applied to these judicatories that were in *Israel*: and there is a third sort of judgement assigned here to *Gehenna*, but the Iudges in *Israel* punished none in *Gehenna*, onely the idolatrous fathers burnt their children there to *Moloch*: we must onely then make the comparison this wayes, as there were diverse sorts of punishments amongst the Iewes, some lesser and some greater; So in the life to come, there shall bee smaller and greater paines and punishments, for smaller and greater sinnes; and as the greatest torment amongst the Iewes was the burning of their children unto *Moloch*, so for the greatest sort of anger, there shall be the greatest punishments in hell.

The three punishments here, and the three judicatories in *Israel* doe not agree in every thing.

As there were greater and lesser punishments, for greater or lesser sins in *Israel* so shall there be greater or lesser paines in hell.

The second thing to be considered here, is the word *Raca*: Hebrew and Syriack words, usually are interpreted in the new Testament, but this word is not interpreted; and the reasons are; First, because it was a word commonly used amongst the Iewes, *convitium non acre sed familiare*, a word which in familiar speech the master used to the servant, as when hee called him noddie or witlesse body: So *Iudg.* 9. 4. *Abimelech hired vaine and* [*Rekim*] *light persons*, the *Seventy* translate it, κενὸς, *viros inanes*, hence come the *Saracens*

Why *Raca* is not interpreted in the new Testament.

רקים

רקי מוח *vacui cerebro, Rabince.*
ריק *vacuum esse.*

from the Chaldee word *Sarack*, *vacuum esse*, men who lived by robbery and had nothing of their owne, as ye would say, *empty men*; they should not bee called *Saracens*, from *Sarah*, for they came of *Hagar*, they should be rather called *Hagarens*.

יעלעו רמ

A second reason wherefore this word *Raca* is not interpreted, because there is no fit word in our language whereby to expresse it; there are some Hebrew and Greeke wordes which cannot bee fully expressed in our language. Example, *Iob. 39. 30. Her young ones* [*Iegnalegnu dam*] *suck blood*; but it is better expressed by the sound, then translated, *they glut-glut blood*: So there are some words in the new Testament that cannot bee expressed well by translation, as μυκτηρίζειν. *Gal. 6. 7.* signifieth more then to mocke, it signifieth likewise to sneere with the nose, and with the mouth; and it is an ironie in gesture, rather then in words. So *2. Pet. 3. 10. The heavens shall goe away* ῥοιζηδὸν *with a great noyse*, it is more then a noyse, it is such a noyse as the sea maketh in a great storme.

μυκτηρίζω naso *suspendo, subsannio, a* μυκτὴρ *naris, nasus.*

ῥοιζηδὸν ἀοῦζος *Impetus cum stridore, factũ per onomatopœan ad imitationem simi literæ ρ, ut βόμβος ex sono* β.

The third thing to bee marked here is that which *Chrysostome* observeth; he who is angry with his brother without a cause is guilty of judgement; therefore hee who is angry with his brother for a cause, is not guilty of judgement, and if hee have a just cause he may call his brother foole; Christ called his Disciples *fooles*, *Luc. 24. 25.* and so *Paul* called the *Galatians fooliſh. Galat. 3. 1.*

To be angry for a just cause is no sinne.

The church of Rome goeth about to prove out of this place, that some sinnes are veniall, and some not; those sinnes are veniall which deserve not hell fire, but some sinnes deserve not hell fire, as when a man is angry with his brother unadvisedly.

The Papists argument to prove veniall sinnes.

This fallacie is like to that which is propounded to boyes in the schooles.

That

That which thou boughteſt in the market that didſt thou eat.

But thou boughteſt raw fleſh in the market.

Therefore thou didſt eat raw fleſh.

The boy is taught to anſwer to this fallacie, that here they paſſe from the ſubſtance in the propoſition, to the accident in the aſſumption, from the fleſh to the rawneſſe of the fleſh, and then there are *quatuor termini*, foure termes; and ſo here they paſſe from the meaneſt degrees of the paines of hell, to the higheſt degree; all ſorts of ſinnes are not puniſhed in the higheſt degree of puniſhment, as hee that calleth his brother foole, but yet all ſorts of ſinnes are puniſhed in hell with greater or leſſer puniſhment.

The concluſion of this is; *Prov.* 4. 23. *Keepe thy heart with all diligence, for out of it proceed evill thoughts and murthers. Mat.* 15. 19. *Concluſion.* 1

Secondly, as ſinnes increaſe, ſo doe the puniſhments. *Concluſion.* 2

EXERCITAT. III.

De infanticidio, *of the killing of an infant in the mothers wombe.*

Commandement VI.

Exod. 21. 22. *If men ſtrive and hurt a woman with child, ſo that her fruit depart from her, and yet no miſchiefe follow, he ſhall be ſurely puniſhed, &c.*

AS the world in the creation was firſt a confuſed maſſe, and then the Lord by degrees diſtinguiſhed the ſeverall dayes workes; ſo doth the Lord in the creation

The degrees of the forming of the child in the mothers belly.

tion of the little world man, the first seaven dayes is nothing but seed; Secondly, hee is curdled: *Iob.* 10. 10. *Hast thou not powred me out like milke, and curdled me like cheese?* then he becommeth flesh, and is no more called seed, but *fœtus*, a birth; Thirdly, the principall parts of the body are fashioned, as the heart, the braine, and the liver; and the rest of the members are not yet discerned: Fourthly, when the armes, thighes, and the rest of the members are distinctly fashioned, then it is no more called *fœtus*, but *infans, Nagner, puer, from nagnar, movere,* because hee beginneth to stirre in his mothers belly, the 35 day, and then the child is *septimestris*, borne in the seaventh moneth, and none liveth before that time: but if the *fœtus* be perfect the fourty fift day, then hee beginneth to stirre the nintieth day, and his birth falleth in the ninth moneth; but if the *fœtus* bee perfect in the fiftieth day, then hee beginneth to stirre in the hundreth day, and he is borne in the tenth moneth; so that doubling the perfection of the *Embrio*, which *David* called *Golem. Psal.* 131. 16. After all the parts are formed, then the child beginneth to stir in the mothers belly, & tripling againe the motion of the child in the mothers belly, wee shall know the time when the child is borne. *David* speaketh of these degrees how the child is fashioned in the mothers belly. *Psal.* 139. 16. *Thine eyes did see my substance yet being unperfect, and in thy booke all my members were written, which in continuance were fashioned, while as yet there was none of them.*

נָעַר *puer a* נָעַר *movere.*

גֹּלֶם *massa rudis & intricata adhuc, neque in veram formam evoluta a* גָּלַם *convolvit, involvit.*

This place is not rightly translated in the vulgar Latine.

Those words *Exod.* 21. 22. are not rightly translated in the vulgar translation; *If men strive and hurt a woman with child, so that her fruit depart from her, and shee live, he shall be surely punished,* their meaning is, that the man shall bee punished by a fine or mulct for striking of the woman if she abort; but if she live, although the child die, yet the striker shall not die for it, whereas the law

law meaneth, if there follow [*aſon*] *damnum*, either to the mother or to the child, then the ſtriker ſhall die; this place then muſt be underſtood of a child formed, who hath life in him; but if it be but *Embrio*, or that which is called *maſſa rudis*, before all the members be faſhioned; then if ſhe bring forth ſuch a birth, hee ſhall not die for it; the *Seventy* tranſlate it, if her fruit depart from her ἐξεικονίσμενον, *non ſignatum*; and the *Rabbines* call it *aſiman*, which word they borrowed from the Greekes, as money not ſtamped or ſealed, ſo is the *Embrio* before the ſoule be created in the body; and that word *Aſon* which is interpreted death, they ſeeme to have read it *jſhon*; as you would ſay *virunculus*, which the *Germans* call *Mannikin*, or like the little man ſeene in the aple of the eye; as if they would ſay, if the body be fully faſhioned, and have all the members, and be a little man, then hee who ſtriketh the mother, and maketh her to abort, ſhall die for it; but if the birth be not perfectly faſhioned, and it be not a *mannikin*, when the ſtriker ſtriketh the mother and ſhee abort of ſuch a birth, hee ſhall not dye for it.

אסון *damnum, exitium*

ἐξεικονίσμενον *omnibus lineamentis ad exemplar formatum.*

אסימן *non ſignatum.*

אשון *virunculus qui conſpicitur in nigredine oculi.*

When a man ſtriketh a woman in the ſeaventh moneth, hee is rather to be judged a murtherer, than in the eight moneth, if ſhe part with her child; for the child which is borne in the eight moneth is commonly dead; and therefore the Greekes ſaid [ζ] ἕπτα, [θ] ὄκτα, *Zeta nota ſeptenarij numeri apud Græcos*, ζῆθι, *vive*; *Theta* ſtandeth for the eight number, and being the firſt letter of the word θάνατος, it was the note of thoſe who were condemned to dye: hee who is borne in the eighth moneth is called [*Nepal*] *abortivus*, or *deciduus fructus*, the child borne before the time, oppoſite to *chordus*, who is borne after the time, ſuch as thoſe were called *ſubgrundini*, becauſe they were buried under the eves of the houſes, and not reckoned as living children to be

Why rather to be judged a murtherer if hee ſtrike a woman in the ſeventh moneth, nor in the eighth moneth after her conception.

נפל *abortus abortivũ a* נפל *cadere.*

Alluſion.

buried amongſt others. And *Salomon* alludeth to this *Eccleſ. 6. 3. Hee that hath no buriall, an untimely birth is better then hee*; the reaſon why the infant liveth who was borne in the ſeventh moneth, and not in the eighth, is this, becauſe the infant in the ſeventh moneth gathereth all his ſtrength together, turneth himſelfe, changeth his place, and ſeeketh for a more commodious place; if if hee be borne when the ſpirits are wakned, and ſtirred up, he may live; and the child in the ſeventh moneth in his mothers belly, is like unto a man, when hee is ſleeping in his bed, after his firſt ſleepe he turneth himſelfe that hee may lay himſelfe more commodiouſly; but if it fall out that hee can ſleepe no more, then hee ariſeth and walketh; but he doth things more confuſedly and indigeſtedly; but after that hee hath turned himſelfe, if hee fall aſleepe againe, then hee ſleepeth more ſoundly, and is more hardly wakned; ſo when the child is borne in the eighth moneth, his ſpirits are diffuſed, and hath no ſtrength to helpe himſelfe forth, but dieth in the birth; and therefore if a man ſtrike a woman in the ſeventh moneth, and ſhee abort; there is more probability that hee hath killed a living child, then if ſhe had aborted in the eight moneth: for *Octimeſtris* liveth not in the birth, and it may be preſuppoſed that the infant was dead at the time, the mother bearing it in the eight moneth; ſo it was not the ſtroke of the ſtriker that made the child to die, but becauſe it was in the eighth moneth, therefore ſhee brought forth this dead child.

Why the children borne in the ſeventh moneth live, and not in the eight.

Simile.

Great cruelty to kill the infant in the mothers wombe.

It is a great crueltie to kill the child in the mothers belly, to kill this innocent in his firſt manſion, which ſhould have beene the place of his refuge; the tunicle in which hee is wrapped in his mothers belly, is called *Shilo*, becauſe (as the Hebrewes ſay) the young infant ſhould live peaceably in it, in his mothers wombe, as in

שילה *Secundina, a tranquillitate fœtus a* שלה *tranquillum eſſe.*

a place of refuge. When *Benah*, and *Rehab* killed *Iſhboſeth*, *David* ſaid, *ye are wicked men who have killed a righteous perſon in his owne houſe, upon his owne bed: ſhall I not require this at your hands?* 2 *Sam.* 4. 11. So the Lord will require at the hands of ſuch killers, the blood of infants.

The concluſion of this is, the Lord who forbiddeth in his law to kill the kid when it is ſucking the damme, had a further intention here; for, doth God regard kids, 1. *Cor.* 8. 9? but his chiefe intention is, that young infants may be ſaved, both when they are in their mothers wombe, and when they are ſucking their breaſts.

Concluſion.

EXERCITAT. IV.

DE ΑΥΤΟΦΟΝΙΑ.

Of ſelfe-murther.

Commandement VI.

1. *Sam.* 31. 4. *Saul tooke a ſword and fell upon it, and died.*

ALl power which man hath is of God, and the Lord hath reſerved the power of death and life to himſelfe, 1. *Sam.* 2. 6. *Deut.* 32. 19. Hee hath not granted to man the power of his owne life, hee hath made him *uſu fructuarium*, and hee hath granted him *dominium utile*, but not *ſupremum dominium*, not abſolute and high dominion, as the Lord hath *given the earth to the ſonnes of men*, *Pſal.* 115. 16. hee hath granted *utile dominium* to them, but not the ſupreme dominion, hee hath reſerved that for himſelfe: A man is lord over his naturall and morall actions. 1. *Cor.* 7. 4. *The wife hath no power over her owne body, but the husband*; before ſhe was married ſhe had the power over her owne body to diſpone of it to her husband; but when ſhe is married ſhe hath not

God hath reſerved the power of life and death to himſelfe.

Dominium { *Vtile.* / *Supremum*

God hath given the profitable dominion of the earth, but not the ſupreme.

that power; God hath put under mans feet, sheep, oxen, beasts of the field, the foule of the aire, and the fish of the sea, *and whatsoever passeth through the pathes of the seas, Psal.* 8.7, 8. those he may kill, because the Lord hath given him power over them to kill them for the maintenance of his life; but he is not *Dominus vitæ, nec membrorum*, he is not lord of his owne life or of the least member of his body; therefore hee may not kill himselfe.

Selfe murther is contra- to nature.

This selfe murther is contrary to the Law of nature, contrary to the divine law, and contrary to humane lawes. First it is contrary to the law of nature, for every thing seeketh the preservation of it selfe; skin for skin, and all that a man hath will hee give for his life, and nature abhorreth death as the last enemie. 1. *Cor.* 15.

When a man may desire the separation of the soule from the body.

The soule and the body make up one person, and therefore they desire not to be separated, neither should they desire, except it be for sinne, as *Paul* said, *cupio dissolvi, I desire to be dissolved, Phil.* 1.23. When the soule is out of the body, it desireth to be in the body. *Revelat.* 6.10. *How long O Lord holy and true, dost thou not judge and revenge our blood?* The soules call it their blood, because they long for their bodies againe, and for this it is, that the body when it is separated from the soule is called [*nepheſh*] the soule, why is the body called the soule? because it shall be joyned to the soule againe as it was before, and the soule shall dwell in the same body, this is therefore contrary to nature, for a man to make a separation betwixt his owne soule and his bodie.

The body is called the soule, because of the nere conjunction of them as *Levit.* 19.28. and 21.1. *Hag.* 2.14.

Contrary to the law of God.

Againe, it is contrary to the divine law, the Lord commandeth us to love our neighbour as our selfe, but a man that killeth himselfe cannot love himselfe.

Contrary to the law of man.

Thirdly, it is contrary to humane lawes, and therefore they doe as much as they can to refraine it, because it

it taketh away a member from the commonwealth, they have made ordinances; that ſuch be made open ſpectacles, and that they be not buried in Chriſtian burial, to reſtraine this ſinne.

It is not lawfull for a man to kill himſelfe for deteſtation of ſinnes paſt, for this life is onely the time of repentance, therefore the fathers defined it thus, *Eſt momentum unde pendet æternitas*, it is the moment upon which our eternity hangeth: and as thoſe who are committed to priſon, muſt not breake the priſon at their owne hand, untill hee who committeth them to priſon command them to come out: *Non enim pœna vitatur furtiva diſceſſione, ſed creſcit*, when a man breaketh the priſon he eſcheweth not the puniſhment by flying, but encreaſeth it rather. *Lucretia* killed herſelfe that ſhee ſhould not be defiled by *Tarquinius*, but it had beene no ſinne in her, if ſhe had not given her conſent; for if a woman that is forced againſt her will ſhould loſe her virginity, then chaſtitie ſhould not be reckoned amongſt the gifts of the minde, but onely amongſt the gifts of the body, as ſtrength, beauty, and health; therefore ſhe was guilty of ſelfe murther. It is not lawfull for a man to kill himſelfe to eſchew ſinne to come, for wee muſt not doe evill that good may come of it; it is not lawfull for a man to cut the thread of his owne life, that hee may enjoy life eternall, for God onely determineth the time of his abode here, and when hee ſhall remove; and therefore the children of God have waited alwaies till the Lord ſhould make the diſſolution, *Luc.* 2. 29. *Now* Ἀπολύεις *letteſt thou thy ſervant depart in peace*; in the Syriacke it is, now thou openeſt the priſon doore; the priſoner muſt not go out untill the priſon be opened unto him. *Phil.* 1. 23. *I deſire to be diſſolved.*

A man is not to kill himſelfe in deteſtation of ſinne paſt.

Simile.

None may kill himſelfe to enjoy eternall life.

The Stoicks ſaid, if a wiſe man were taken captive

The Stoickes held that a man might kill himselfe.

hee might soone relieve himselfe; and if he thought not himselfe happy in bonds, hee might quickly loose himselfe: and *Seneca* said, *Quamcunque venam nostri corporis, esse venam ad libertatem*: hee meant that a man might open a veine, and let himselfe blood to death: but it was better said of *Plato*, *Ne dividas lignum in via*, that is, take not the soule from the body in the way here.

Quest. What are we to judge of *Sampson* who killed himselfe.

Answ. As *Sampson* was a type of Christ in his conception, so was he in many of his actions, and in his death; *Gabriel* the angell told *Mary* of her conception: so did the angell tell *Sampsons* mother, *Iud.* 13. 3. and as the angels name who came to *Mary* was *Gabriel*, so the name of the angell who came to *Sampsons* mother was *Admirable*; *Sampson* was a type of Christ in his name, he was called *Shamshon*, *Solilus* or *little Sunne*, so Christ is the *Sunne of righteousnesse*, *Malac.* 4. 2. Hee was a type of Christ in his marriage: as he married with the *Philistins*, so Christ married with the *Gentiles*; and *Sampson* killed moe at his death then in life, so did Christ. *Sampson* was directed by the Lords Spirit, in his marriage; *Iud.* 14. 4. *His father and his mother knew not that it was of the Lord that hee sought an occasion against the Philistins*: as hee was a snare to the Philistins in his marriage, and directed by the Lord in it; so was he in his death, he was directed by the spirit of the Lord in it: in the originall it is, [*Pagnam*] *huc illuc impelli à Spiritu*, *Iud.* 13. 25. as the bells which hung in the skirts of *Aarons* garments are called [*Pagnamon*] because they were shaken to & fro.

שִׁמְשׁוֹן
שֶׁמֶשׁ *Sol, adde* ן *ad* שִׁמְשׁ *et sic fit diminutivum* שִׁמְשׁוֹן *Solilus.*

Sampson in his death was directed by the spirit of God.

פָּעַם *Impulit, agitavit* פַּעֲמוֹן *Tintinnabulii, sic dictum quod percussione personet,*

But hee desired to die with his enemies.

Quest. Hee desired not to die with his enemies that uncircumcised death, *Psal.* 25. 9. *Destroy not my soule with the wicked*: and his last words may be taken rather as a concession then a prayer: as a good captaine had rather die, then that his enemies should prevaile; and the fathers

Anf. *Sampson* desired to die with ihis enemies, but not that uncircumcised death.

reckoned

reckoned him amongst the martyrs, for hee most willingly bare witnesse to the truth. Secondly, his testimony was confirmed by his death, and it was for a divine and supernaturall truth. And lastly, for the glory of God; all which concurred in the death of *Sampson*, and the Lord accepted of his prayer, and heard him when hee dyed, and gave him greater strength then before.

Reasons proving that *Sampson* died in the favour of God.

How could *Sampson* be a type of Christ, seing hee committed many great sinnes?

Quest.

Many were types of Christ, but not in their sinnes. *Tichonius* in his rule set downe by *Augustine*, saith, *Ab his enim, vel removenda quoad significationem istam, peccata; vel ea in corporis christi (quod est Ecclesia) partes ac membra, quæ peccatis interdum contaminantur, transferenda*, hee meaneth, that as types of Christ they committed not those sinnes, but as members of the Church they sinned; and the sinnes should not be transferred upon them as they were types of Christ, but as they were members of the Church. A mans picture doth not alwayes represent the man, for sometimes the fault is in the wood; and sometimes in the stone, or paper, and sometimes in the collours, and sometimes in the unskilfulnesse of the painter; yet it is the picture of that man which it representeth: so although there be defects and wants in the types of Christ, yet they may be types of him. Now if *Sampson* had beene a selfe murtherer, the Apostle would never have reckoned him up amongst the faithfull.

Answ.

Men albeit they commit great sinnes, may be types of Christ.

Simile.

A man is bound by lawfull meanes to seeke the preservation of his life; the Hebrewes call this *Vivificare, & notat actum continuum, non inchoatum*, that is, it signifieth the preservation of life, but not the beginning of life, as *Num.* 22.33. *I should have killed thee, sed asinum vivificassem*, that is, *I should have kept the asse alive.* So *Num.*

VIVIFICARE quid apud Hebræos.

*Num.*37. 15. *Num vivificaſtis omnem fœminam?* that is, *have ye preſerved the women alive*, So *Luc.* 17.34.

A man is guilty of ſelfe murther, when he ſpendeth the meanes prodigally which ſhould entertaine his life; wee have a naturall life, and a ſpirituall life, the meanes which entertaine our naturall life are called our life; *When thou beſiegeſt a towne, thou ſhalt not cut downe the fruitfull trees, Arbor enim agri homo eſt, for the tree of the field is man, Deut.* 20. 19. that is, it is the meanes which intertaines the life of man. So *Proverb.* 27.27. *It ſhall be life to thy maides*, that is, maintenance. So in the Goſpell it is ſaid, that the poore widow caſt into the treaſury ὅλον τὸν βίον, *her whole life*, that is, her whole ſubſtance. *Mark.* 12.44. So the woman having an iſſue of blood twelve yeares, ſpent her living upon the Phyſitians. *Luc.* 8. 43. ὅλον τὸν βίον, *her whole life:* So *Eccleſ.* 6. 8. *The poore walking before the living*; marke the oppoſition, *Poore* and *living*, for *living* and *dead*; the poore are judged as they were dead civilly, becauſe they want the comfortable meanes to entertaine their life; when men do prodigally waſte the meanes which ſhould entertaine their life, this the Greekes call ἀσωτία, as if yee would ſay, *non ſalvatio ſui*; ſuch a one was that forlorne ſonne, *Luk.*15. 13. *Who waſted his ſubſtance with riotous living*, ζῶν ἀσώτως.

Our life is alſo taken for our ſpirituall life, and when wee have not the care to entertaine the grace of God in our ſelves, then wee are ſaid to be murtherers of our ſoules, and when wee neglect the meanes of our ſalvation, ſuch as thoſe, *Num.*16.38. are called *peccatores in animam ſuam*, ſinners againſt their owne ſoule; the life of the ſoule is a more excellent life, then the life of the body; the life of nature is ſeated but in the blood, *Vita eſt in ſanguine, the life is in the blood, Gen.* 9. but our ſpirituall life is in the blood of Chriſt: our naturall life is intertained

A man is a ſelfe murtherer when he ſpends his meanes that entertaines his life.

Life put for the maintenance of the life.

ἀσωτία ab α & σῴζω ſalvo, eſt vitium quando exceditur modus.

The life taken for the ſpirituall life.

intertained with corruptible things, *Thou ſhalt not deſtroy the trees thereof by forcing an axe againſt them, for thou mayſt eate of them; and thou ſhalt not cut them downe, for the tree of the field is mans life. Deut.* 20. 19. But our ſpirituall life is intertained by the tree of life, Ieſus Chriſt, therefore this life is called *the life of God. Epheſ.* 4. 18.

The Hebrewes ſay, that the *Ammonites* and *Moabites* who drew the *Iſraelites* to idolatrie, and killed their ſoules, were puniſhed unto the tenth generation, that they ſhould never enter into the Congregation: but the *Edomites* who killed them with the ſword, and the *Egyptians* who drowned them, were but puniſhed to the third generation.

The concluſion of this is, if it be a great ſinne to put out the life of another man, it is a greater ſin for a man to put out his owne life, for he muſt love his neighbour as himſelfe. *Concluſion.*

EXERCITAT. V.

Of cruell murther.

Commandement. VI.

Luc. 33. 1. *There were preſent at that ſeaſon ſome that told him of the Galileans, whoſe blood Pilate had mingled with their ſacrifices.*

LEt us enquire here, firſt, why *Pilate* mingled the blood of the *Galileans* with their ſacrifices? Secondly, why they propound this queſtion to Chriſt?

The occaſion why *Pilate* mingled their blood with the

The cauſe why *Pilate* killed the *Galileans.*

their ſacrifices was this; when the Romans had ſubdued the Iewes, they laid grievous taxations upon them, and they ſent their Publicans abroad dayly to exact of them, and therefore they called them *Nogeſhim, exactores*, in the Syriack, *Gabbi, collector tributorum*, from the Syriack word *Gabha*, which ſignifieth to gather tribute or tole; they hated them ſo, that they called them ſinners, and they would not marry with them; therefore they ſaid, *nè contingat tibi uxor quæ ſit aliqua è publicanis*, and they would not eate with them, nor converſe with them; becauſe the Publicans handled the Iewes ſo hardly, they hated both them and the Romans exceedingly; and one *Iudas* of *Galile*, *Act.* 5. 37. *In the dayes of the taxation, roſe up and drew away much people after him*; he taught thoſe that followed him, that they ſhould acknowledge no other King but God, and that they ſhould have no other Lord but God himſelfe; and he reaſoned this wayes, *thou ſhalt worſhip the Lord thy God, and him onely ſhalt thou ſerve*; therefore all civill honour is forbidden to bee given to Kings; not unlike to that concluſion of the Pope, the ſpirituall man judgeth all things, and he is judged of none; therefore the Pope and the clergy are exemted from all civill authority.

נוגשים *Exactores.*
גבי *collector tributorum a* גבא *colligere.*
חטאים *Peccatores*

How *Iudas* of *Galilie* drew people after him, and taught them that that they ſhould obey no King but God.

Philo in his booke *de legatione ad Caium*, teſtifieth, that *Auguſtus* upon his owne charges appointed a dayly ſacrifice for himſelfe in the temple; and *Theophylactus* writing upon *Act.* 5. ſheweth that this *Iudas Galilæus* forbad that any ſhould ſacrifice for the Emperour; *Pilate* when hee ſaw theſe *Galileans* (who were the followers of *Iudas Galilæus*) ſacrificing, hee came upon them and killed them, and mingled their blood with their ſacrifices; becauſe they forbad to ſacrifice for *Cæſar*. Some came and told Chriſt what *Pilate* had done to theſe men, and they thought that theſe men were greater ſinners then others, for thoſe who are cut off by

Auguſtus appointed a dayly ſacrifice for himſelfe.

the

the ſword, men thinke that they are greater ſinners then others, and that they die not well; but a man may die a violent death, and yet die in the favour of God; a ſudden death is not alwayes a bad death, *Iobs* ſonnes died ſuddenly, but to the wicked it is a bad death. *Iob.* 34 20. and *Ioſias* was killed in the battell, and yet the Lord ſaith, *I will gather thee to thy fathers, and thou ſhalt be gathered to thy grave in peace.* 2 *King.* 22. 20.

A violent death not alwayes a bad death.

Now for *Pilates* cruelty, it may be exaggerated by many circumſtances: Firſt, who did it, when he did it, where he did it; for actions are accounted either good or evill, not onely from the object and end, but alſo from the circumſtances; for even as in the naturall body, it is not enough to bee a perfect man, and want no member, but alſo that he have colour, proportion, and ſtraightneſſe, which doe grace the body: So an action is not good, unleſſe all the circumſtances concurre; but it is accounted as an evill action, if any circumſtance be wanting; therefore *Thomas* ſaith well, *Bonum non niſi ex integra cauſa conſtare, malum vero ex quocunque defectu conſurgere.* When many circumſtances concurre in an evill action, they aggravate the ſinne very much, as the *Iſraelites*, *Ezek.* 23. 37. committed ſpirituall adulterie with their Idols, they ſacrificed their children to *Moloch*; they defiled the Sanctuary with blood, and they defiled it with bloud upon the Sabbath day. There were many circumſtances to exaggerate *Pilates* fact; Firſt, that a Magiſtrate ſhould kill ſo cruelly, this was ἀποκτεῖναι *trucidare. Mat.* 10. 28. and not φονεῦσαι *interficere.* Secondly, the place exaggerates the fact, being done in the temple. When *Athaliah* was to bee killed, *Iehojada* the Prieſt commanded to *carry her forth without the ranges.* 2 *King.* 11. 15. that is, without the precinct of the temple, he would not have her bloud ſhed neare the temple to defile it, this murther came neareſt

The exaggeration of *Pilates* cruelty.

Thom. 2. 2. *quaſt.* 3. *ad* 1.

Great cruelty in *Pilate* to kill thoſe, he being a Magiſtrate.

Great cruelty to kill them in the temple.

to *Zacharies* murther, who was killed betwixt the porch and the Altar, which was nearer to the holiest of all then the Altar; he killed them in the temple publikely in the sight of all men, *Thomas* saith well, *Occultatio peccati, quæ est simplex circumstantia peccati, diminuit & non auget peccatum; tum quia signum verecundiæ, & qui manifestè peccat, cum agit, tum docet*; that is, the hiding of the sinne which is one circumstance that concurreth in the sinne, it doth not aggravate the sinne, because it is a signe of shamefastnesse, and hee that committeth a sinne publikely, he both doth it, and teacheth others to doe the like. *Esay.* 3. 9. they proclaime their sinnes as *Sodome*, that is, they shew them out and hide them not. *Sed quando occultatio peccati est causa peccati, non diminuit sed auget & constituit novam speciem peccati*, as it is in secret theft, fraud, or deceit,

When the hiding of a sin diminisheth sin.

Thirdly, to kill them that were not under his jurisdiction; for the *Galileans* were under the jurisdiction of *Herod*, so to kill them at the altar which was the place of refuge, when they were now begging pardon for their sinnes, this aggravateth the sinne more.

Ob:

If it be said that *Pilate* was an heathen, and had no respect to the altar.

Answ.

The heathen carried great reverence to the Altar.

Turnebi adversaria.

See what reverence the heathen carried to the Altar, for when any person fled to the Altar for refuge, they would never kill him there, if hee refused to come out from the Altar, they would smoake him out, and if that would not serve the turne, they would close him up in the temple, that hee might famish there, and that the heathen had alwayes a respect to the Altar of refuge, we may see it by the history of *Amyris*.

Suidas in Ἀμυρις.

Amyris being sent by the *Sybarites* to the oracle of *Delphos*, to consult how long their Common-wealth should stand; it was answered, that it should continue ever untill they reverenced man more then the gods;

he

hee ſeeing one day a ſlave beaten by his maſter, and flying to the altar of refuge, yet his maſter ſpared him not there; then the ſlave fled to the tombe of his maſters father, and then his maſter ſpared him; which when *Amyris* perceived, preſently he went and ſold all that he had, and went and dwelt at *Peloponeſus*; for now I ſee, ſaid hee, that men are more reverenced then the gods. By this we may ſee what regard the heathen had of old to the altars, and what a barbarous cruelty was this in *Pilate* to kill theſe poore *Galileans*, when they were ſacrificing.

The concluſion of this is, that the Lord abhorreth all murther, but eſpecially cruell murther, committed openly in the ſight of God and his people.

Concluſion.

EXERCITAT. VI.

How the Lord enquireth for blood and puniſheth it.

Commandement. VI.

Pſal. 9. 12. When hee maketh inquiſition for bloud, he remembreth them.

THe Lord enquireth for bloud, and then revengeth it. Firſt, hee enquireth for bloud: *Gen. 4. 9. And the Lord ſaid unto Cain, where is Abel thy brother?* So *Gen. 42. 22 Behold now his blood is required at our hands. Dareſh, eſt ſummo judicio inquirere*, to ſearch diligently.

God firſt enquireth for blood, and then puniſheth it.

דרש *quæſivit ſciſcitatus, percunctatus eſt.*

The Lord requireth this blood, at *the ſtones and timber of the houſe. Habak. 2. 11.* and at the hands of a beaſt, *Gen. 5. 9.* and at the hands of a man, that is, of a common

God requireth the blood of man, from reaſonable, unreaſonable, and ſenſeleſſe creatures.

mon man, and at the hands of a great man, and at the hands of a mans brother: and hee enquireth after the blood, from the ſhedder of the blood, to the author or firſt cauſe; there was the hand of the *Ammonite* that killed *Vriah*; there was the hand of *Ioab* that ſet him in the forefront of the battell, and there was the hand of *David* that invented this: yet *Nathan* paſſed by them all, and ſaid to *David*, *Thou haſt killed Vriah the Hittite with the ſword.* 2 *Sam.* 12. 9. So there were the falſe witneſſes who teſtified againſt *Naboth* and ſtoned him, and the falſe Iudges who condemned him, and then *Iezabel* the Queene, and laſt the King, who ſealed all with his ſignet: and yet it is ſaid, that *Ahab* killed him. 1 *King.* 21. 19. *Haſt thou killed and taken poſſeſſion?* The Lord ſayes, *Num.* 32. 23. *Your ſinnes ſhall find you out*; The guilt of ſinne leaveth ſuch a ſcent behind it, that the puniſhment followeth it and findeth it out, even as the dog by the ſcent findeth out the Hare, and as the hew and cry followeth the murtherer; ſo doth the revenging hand of God follow the ſin of murther home to the doore of him that committed it. *Gen.* 4. 7. *Sin* [*Robbetz*] *lyeth at the doore*, that is, the guilt of ſin, as a maſtive dog lyeth at the doore. *Deut.* 31. 17. *Many evills and troubles ſhall find them*; man findeth out ſinne firſt, and ſinne findeth him out againe. And ſee how the ſenſeleſſe creatures diſcover the blood and enquire after it; *Iob* ſaith, *Let not the earth cover my blood. Cap.* 16. 18. When ſenſe is given to heaven and earth, then the Lord ſignifieth by this, that this ſinne is ſuch, that it inverteth the nature of the ſenſeleſſe creatures ſettled by God: and therefore they ſeeke to bee revenged of this ſinne, and cry out for a vengeance, which is ſpoken of ſuch ſinnes in the Scriptures which muſt preſently bee puniſhed without any delay.

As the Lord ſearcheth and enquireth for the blood, ſo

God ſearcheth out blood from the ſhedder to the firſt inventer.

How a mans ſinne findeth him out.

רבץ *cubavit, excubavit, proprie beſtiarum eſt.*

Why is ſenſe attributed to ſenſeleſſe creatures.

ſo hee revengeth it, when *Zachariah* was killed betwixt the porch and the altar, what ſaid hee? *The Lord looke upon it, and require it.* 2 *Chron.* 24. and the Lord anſwered to his requeſt, *Luc.* 11. 51. *I ſay unto you it ſhall be required.* A yere was ſcarcely paſt when the Princes who condiſcended to this bloudy murther, were all killed by the *Aſſyrians*, and the King himſelfe was wounded, and there hee died; ſee how the Lord revenged this blood.

God revengeth blood when he hath ſearched it out.

How hee revenged the blood of *Zachariah*.

And we ſee this more evidently in *David*. 2 *Sam.* 12. 9. 10. *Becauſe thou haſt ſlaine Vriah the Hittite, with the ſword of the Ammonite, the ſword ſhall never depart from thy houſe*; which was performed, firſt, in the ſlaughter of his ſonne *Ammon*; ſecondly, of *Abſolon*: thirdly, in *Adonijah*; then in the five ſonnes of *Iehoſaphat*. 2 *Chron.* 21. And of all the ſonnes of *Ioram* except *Achazia* who was alſo killed by the King of *Iezreel*. 2. *Chron.* 22. And *Athalia* killed all the Kings ſeed except *Ioas*, who was alſo killed afterwards by his ſervants. 2 *Chron.* 24. and his ſonne *Amaziah* was killed, 2 *Chron.* 25. 27. and *Ioſias* was killed in the battell, 2 *Chron.* 35. 23. and laſtly, the ſonnes of *Zedekias* killed by *Nebuchadnezzar*, 2. *King.* 25. 7. ſee how the ſword never departed from his houſe.

How the Lord revenged the blood of *Vriah* upon *David* and his poſterity.

Secondly, the Lord maketh the conſcience to bee *vindex ſanguinis*, the revenger of the blood; for when a man hath once committed this ſinne, how fearefully doth his conſcience torment him? When *Ioab* wrote to *David* that *Vriah* was killed at *Rabba*, *David* thought but lightly of the matter at the firſt, what wrote hee back to *Ioab*? *Let not this matter trouble thee, for the ſword deveureth the one as well as the other.* 2 *Sam.* 11. 25. But ſee how this matter troubled him after his conſcience was wakened, then hee ſaid that this blood was alwayes before him. *Pſal.* 51. 3. it is *verbum forenſe*, alwayes ſtanding

God makes the conſcience of man to revenge the blood that he hath ſhed.

מִדָּמִים *a sanguinibus.*

standing up in his face, and pleading against him; and he prayed, that the Lord would deliver him; [*Middamim*] *from bloods* in the plurall number, to signifie the greatnes of this sinne; or because hee was not onely guilty of the blood of *Vrijah*, but also of those who were killed with him. *Abigail* when shee disswaded *David* from killing of *Nabal*, 2. *Sam.* 25. 31. shee said, *That this would be no griefe to David, nor offence of heart to my Lord*, in the originall it is, [*Lepukah ulemicshol*] it shall be no staggering or stumbling; the conscience is offended at the remembrance of the shedding of innocent blood, as when a man dasheth his foot against a stone. *David* when hee remembred this, would not drinke of the water which was gotten out of the well of *Bethleem* by the hazard of the bloud of men; see what difference is betweene the conscience wakened and not wakened, and how little *David* esteemed of shedding of blood in the first case, and how much in the second.

Blood a great sting to the conscience.

לִפּוּקָה
וּלְמִכְשׁוֹל לֵב *non erit titubationi aut offensioni cordi.*

Thirdly, the soules of those who have beene murthered, cry from the heavens for a vengeance upon those who have murthered them, *Rev.* 6.10. *How long Lord holy and true, dost thou not judge and revenge our blood upon those that dwell upon the earth?* this crying of the soules is not from sinfull passion, as the Apostles desired that fire might come from heaven and burne the Samaritans, *Luc.* 9. 54. but this desire of the glorified soules is without sinne; and all desires without sin, which are absolute desires, must be fulfilled; I say absolute desires, because Christ desired without sinne that the cup might passe from him, but it was not an absolute, but a conditionall desire: but absolute desires must be fullfilled; this is one of the grounds of the resurrection, because the soules now without sinne, doe long to be joyned to their bodies againe, therefore it must be granted to them.

The soules departed desire their blood to be revenged.

Absolute desires without sinne shall be granted.

A ground of our resurrection.

The

The concluſion of this is, let us pray with *David* to keepe us from blood, and let us ſtudy to *waſh our hands in innocencie, that wee may compaſſe the Lords altar*, *Pſal.* 26. 6. and that the Lord *would not gather our life with bloody men, verſ.* 9.

EXERCITAT. VII.

De inculpata tutela, *How a man may lawfully defend himſelfe.*

Commandement. VI.

Exod. 21. 2. *If a theife be found breaking up, and be ſmitten that he die, there ſhall be no blood ſhed for him, if the Sunne be riſen upon him there ſhall be blood ſhed for him.*

WE have ſpoken of unlawfull killing, which is murther; now it remaineth to ſpeake of lawfull killing, and the firſt branch of this is, *inculpata tutela*, and the ſecond is caſuall ſlaughter.

God commandeth that a man ſhould not kill his neighbour; and ſecondly, that he ſhould preſerve himſelfe; Firſt, that hee ſhould not hurt his neighbour.

Man is conſidered ſixe manner of wayes. Firſt, as hee is a Chriſtian; ſecondly, as he is a Magiſtrate; thirdly, as he is a Souldier; fourthly, as he is a Citizen; fiftly, as hee is a Moraliſt; and laſtly, as hee is the worke of nature.

Man is conſidered ſixe wayes.

In his firſt eſtate he is conſidered as a Chriſtian, and then hee muſt lay aſide all hatred: it is naturall for a man to love his friend, and it is naturall to him in his corrupt eſtate to hate his enemy: but it is a worke of

As a Chriſtian how he is to beare himſelfe.

grace when a man pardoneth injuries done unto him. The Lord commended *Salomon* much for this, *That hee sought not the life of his enemies*, 1. *King.* 3.11.

As a Magistrate. Secondly, man is considered as a Magistrate; and then, *Hee beareth not the sword in vaine*, *Rom.* 13.6. but hee must remember that it is *gladius Dei, & Gideonis: the sword of the Lord and of Gideon*, *Iudg.* 7.20. and hee is the Lords sword-bearer: his part is to institute good laws, and put them in execution for punishing of transgressours.

As a Souldier. Thirdly, a man is considered as hee is a Souldier, and then hee is reputed to be without honour, if he fight not for the wellfare of his own country, and seeke not to repaire the wrongs done unto it.

As a Citizen. Fourthly hee is considered as a Cittizen, and here he is bound to seeke redresse of his wrongs by the law, and not to revenge himselfe.

As a Moralist. Fiftly, hee is considered as a Moralist; then it is more honourable for him to overcome his passions, than for him to overcome a strong city, *Prov.* 16.32. and in this consideration hee should be more carefull not to doe a wrong, then not to receive a wrong.

As the worke of nature. Sixtly, hee is considered as the worke of nature, and then hee should be fartheſt from revenge;

Let us consider how nature bringeth forth a man, and that will teach him to doe no wrong to his neighbour: the Apostle, 1. *Cor.* 11. taketh an argument from nature, *Doth not nature teach you that it is unseemely for a woman to be shaven?* So nature teacheth a man in his first creation and birth to be a peaceable creature, because she bringeth him forth without weapons.

Obj. But by this reason yee may say that a man may not defend himselfe against injuries, because nature bringeth him forth without weapons.

Answ. Nature still seeketh the preservation of it selfe, and that

that which nature affordeth not to a man for his preſervation, art muſt helpe it. Example, nature bringeth forth a man naked, now becauſe of the injury of the weather, and the uncomelineſſe of the body ſince the fall, nature ſeeketh art to helpe her, to make cloathes for a man to cover his nakedneſſe, and to defend himſelfe from the injury of the weather; ſo doth it for weapons defenſive, but never for offenſive in the firſt place: the hand of man is given to him for the ſafety of himſelfe, but not to wrong his enemie, 1. *Sam.* 25. 26. *Servavit manum tuam tibi, Hee hath reſerved thy hand to thy ſelfe:* not that thou ſhouldeſt kill *Nabal* with it, but that thou ſhouldeſt defend thy ſelfe from *Saul*, who is purſuing thee to take thy life.

Nature ſeeketh helpe from nature to defend it ſelfe.

הוֹשִׁיעַ יָדְךָ לָךְ

Servavit manum tuam tibi.

When men uſe their ſtrength to wrong one another, ſee how the holy Ghoſt ſpeaketh of them, *Dan* 11. 40. When hee deſcribeth the combat betwixt the king of the South, and the king of the North, hee bringeth them fighting like two beaſts, and they are ſaid [*arietare*] to puſh with their hornes like two rams: when men goe this way to kill one another, abuſing their naturall ſtrength, they are like unto beaſts which puſh at others, and therefore in this caſe, *Let him not boaſt who putteth on the harneſſe, as hee who putteth it off*, 1. *King.* 20. 11.

ARIETARE quid.

נגח *petijt, impetijt cornibus, proprie de arietibus dictum.*

Secondly, a man is to defend himſelfe: and in neceſſity the Lord maketh him a Magiſtrate: and as in neceſſity all things are common for the ſafety of the life of man, that a man may goe to his neighbours vineyard, or his field, and eate ſo much as will ſatisfie his hunger; ſo in neceſſity the Lord maketh a man a Magiſtrate to defend himſelfe, when hee can have no other meanes to ſave himſelfe. And here wee muſt put a difference betwixt him, *qui infert injuriam, & qui propulſat injuriam*, he muſt defend himſelfe, but not wrong his enemie, that muſt be his chiefe intention: and a ſe-

A man in neceſſity is a magiſtrate to defend himſelfe.

cond intention, if hee can have no other meanes to save himselfe, then he becometh a Magistrate in that case: and hee must take heede here first, that hee seeke not revenge; for, *Vengeance is mine, saith the Lord, Rom.* 12.9. therefore *David* saith, *The Lord avenge me of thee, but mine hand shall not be upon thee,* 1 *Sam.* 24. 12. So *Prov.* 20. 22. *Say not I will do to him as he hath done to mee, Ier.* 50. 15. *Take vengeance on her, as she hath done, so do thou to her,* here the Prophet leaveth the revenge to God.

A man must not seeke revenge.

Obj. And if it be alledged that *Sampson* said, *As they have done unto mee, so have I done unto them, Iud.* 15. 11. therefore men may revenge themselves upon others, who have wronged then.

Answ. Wee must put a difference betwixt a Magistrate who *beareth not the sword in vaine, Rom.* 13. 4. and those who revenge their wrongs *hercico instinctu*, as *Phinheas, Sampson*, and *Ehud*; from those who follow their owne particular revenge, for *They know not of what spirit they are, Luc.* 9. 55.

What a man must doe before kill or be killed.

Before a man be brought to this necessity either to kill or be killed: first hee is to flee, and secondly to defend himselfe by all meanes possible, but not to pursue, if he be rid of his enemie.

Navarrus E. 15. 4. *Soto art.* 8. *q.* 5. *d. d. in l. ut vim. &c.*

First, hee is to flie, *Matt.* 10. 23. *But when they persecute you in this city, flee yee into another*, therefore that tenent of *Navarrus* is most false, *cædem recte admitti putat ut alapa vitetur, & ad honorem recuperandum; & Soto, defensio cum interfectione est licita, quia fuga est ignominiosa.*

וְלֹהַצְתֶּם אֹתוֹ בְּדֶלֶת

comprimite eum in foribus id est, sistite eum extra septa, ne ingressus irruat in me.

As hee is bound to flee to defend himselfe, so hee is bound to hold off the injury: when *Iehoram* King of *Israel* sent a man to take *Elisha, Elisha* said; *Shut the doore, and hold him fast, at the doore,* 2. *King.* 6. 23. it is not well translated, *Handle him roughly*, he was onely to save himselfe here.

Now

Now when he hath used all other meanes, and cannot save his life otherwise; then necessity in that case maketh him a magistrate. *If a theefe be found breaking up, and be smitten that hee die, Exod.* 22. 2. if hee be found breaking up, [*im bammahhthereth,*] but it is better translated, *cum perfossionis instrumento,* if hee come with an instrument in his hand to breake up the house, now in such a case the Lord saith, if hee be killed, then hee who killed him was free of his blood; because it was in the night time, and there was none to helpe him; and it could not be knowne whether hee came to rob or to kill; when *David* came to seeke support of *Nabal,* hee gave him a churlish answer, and said, *That many men now a dayes breake from their masters,* 1. *Sam.* 25. 10. but *Abigail* saith of *David,* that hee *fighteth the battels of the Lord, vers.* 28. what battels of the Lord had hee fought? he was not entered into the kingdome, he onely defended himselfe in fleeing from *Saul,* and this *Abigail* called a just defence, and saith that hee *did fight the battell of the Lord.*

אם במחתרת

Si in effossione, vel cum effossionis instrumento

Lex 12. *tabularum vetat furem diurnum occidi nisi telo se defendat*

A man fighteth the Lords battell when hee defendeth himselfe.

When Christ sent his Disciples abroad in their first expedition, hee forbad them to take a staffe with them, *Matt.* 10. 10. that is, such a staffe as might hinder them in their way, but take onely a light rod with them, no staffe of defence: but when hee sent them forth afterwards, he saith, *Hee that hath not a sword, let him sell his garment and buy one, Luc.* 22. 36. and the Apostles seeme to have carried swords in their defence, and although these words contained not a precept, yet they are taken from the common custome, as the opposition of the former times implyeth; and this sword (or if ye will translate it, a sacrificing knife, as some doe) they were to use onely in defence of themselves, and not to wrong others, and therefore *Peter* when hee smote off *Malchus* eare, Christ said to him, *Put up thy sword in his place,*

The Apostles carried weapons to defend themselves.

μάχαιραν, *Sica vel gladius.*

for all they that take the sword shall perish with the sword, Matt. 26.52.

Ob. *Esay. 2.4. They shall beat their swords into plough-shares, and their speares into pruning hookes;* therefore it may seeme that under the Gospell, men may not use a defensive weapon.

Answ. This propheſie is onely to be understood thus, that under the Gospell, people should live more peaceably after their conversion then when they were Heathens and Pagans. Secondly, some understand the propheſie to be interpreted with this condition, the state of the Church shall be such, when all nations shall receive the Gospell, and live as Christians should do that then there shall be no warres; and this they thinke shall be fullfilled after the conversion of the Iewes.

Ob. *Matt. 5.39. Resist not evill, but whosoever shall smite thee on the right cheeke, turne to him the other also: and if any man will sue thee at the law, and take away thy coat, let him have thy cloake also:* Therefore it may seeme that it is not lawfull for a Christian to defend himselfe.

Answ. How these words, *Mat. 5.39.* are to be understood.

There is no place in the Scripture which hath beene more mistaken then this: *Iulian* the Apostate abused this Scripture, when hee would boxe the Christians upon the one cheeke, hee would bid them hold up the other also; but Christ in this place is not speaking of every sort of injury, but of light injuries, such as are a boxe, or a blow, or loosing of a coat, or cloake; hee taketh not away all judicatories here; his meaning is onely that wee should be patient in lighter offences and wrongs, and to remit something of our right in such things as wee may recover, and not to stand punctually in every thing, this is that which the Gospell teacheth. So to goe two miles with a man if hee compell thee, but not an hundred: so not to stand for a coate or a cloake; but if a man should take all that thou hast from thee, then thou art

We may remit something of our right, for keeping of peace.

to

to reſiſt him, and ſeeke remedie by order of law. So the words following, *give to him that asketh thee, and from him that would borrow of thee, turne thou not away, verſ.* 42. if theſe words ſhould be extended to the fartheſt, there were nothing more hard, and it would be contrary to that, 2. *Cor.* 8. 13. *For I meane not that other men be eaſed, and ye burdened.* When hee biddeth them *hold up the other cheeke*, it is not meant literally here, but his meaning is, that they ſhould be patiene in ſuffering of injuries, *Lam.* 3.30. *Hee giveth his cheekes to him that ſmiteth him*; that is, he ſuffereth patiently. Chriſt himſelf when he was ſmitten, did not hold up the other cheeke, but ſaid, *Why ſmiteſt thou mee? Ioh.* 18.23. therefore the words are not to be taken literally, but are to be underſtood that we ſhould carry a Chriſtian heart, ready to forgive, and not to proſecute all injuries, and to remit ſomething of our owne right at ſometimes for the Goſpels ſake. They ſay in the Schooles, that *Virtus moralis non conſiſtit in puncto mathematico*, but *habet ſuam latitudinem*; it may be farther extended: ſo when thoſe Chriſtian vertues are required, they are not ſo required that they ſuffer no ſort of extention; ye may ſpare your cloake, or your coate, but if they would ſpoile you of all, yee are not to yeeld to that: *Paul* forbiddeth the *Corinthians* to goe before Heathen judges to plead; but yet *Paul* being enforced, appealed to *Cæſar*. So that the Goſpell taketh not away lawfull meanes from a man to defend himſelfe, but onely ſheweth when, and how hee ſhould uſe thoſe meanes, and how he ſhould forbeare to ſeeke to be repaired of light injuries.

Wee ſhould be patient in ſuffering of injuries.

Chriſt ſuffered patiently, yet held not up the other cheeke when hee was ſmitten.

Morall vertues may ſuffer extention.

The Goſpell taketh not away lawfull meanes of defence.

Rom. 12. 19. *Avenge not your ſelves*: μὴ ἑαυτοὺς ἐκδικοῦντες.

Ob.

When hee forbiddeth them ἐκδικεῖν, to *avenge themſelves*, hee forbiddeth them not to defend themſelves, and the words going before ſhew this, *Requite not evill for*

Anſw.

God forbiddeth to revenge, but not to defend

for evill; this is the description of unlawfull revenge, and not of lawfull defence, and hee giveth the reason, *Vengeance is mine, and I will repay, saith the Lord*; and Christ saith, *Shall not God avenge his owne elect?* *Luk.* 18. 7.

Conclusion.

The conclusion of this is. Necessity armeth a man to defend himselfe, but not to kill his neighbour, this is called *Gravis necessitas*, but if it be *extrema necessitas*, then hee is armed, not onely with defensive, but also offensive weapons: but many men extend this necessity too farre, when it is neither *extrema necessitas*, nor *gravis necessitas*.

Necessitas { *Extrema.* / *Gravis.*

EXERCITAT. VIII.

Of casuall slaughter, and who were admitted to the city of refuge.

Commandement. VI.

2 *Sam.* 14. 4. *And when the woman of Tekoah spake to the King, she fell on her face &c.*

THe sixt Commandement commandeth to cut off the guilty murtherer, so it appointed cities of refuge for casuall slaughter, or for those who in sudden passion had killed a man, such were sheltered in the city of refuge; but the voluntary or wilfull murtherer was not sheltered in the city of refuge.

Agere { *Ignoranter.* / *Ex ignorantia.*

Wee must put a difference betwixt these two, *agere ex ignorantia, & agere ignoranter*, to doe a thing of ignorance, and to doe a thing ignorantly: to doe a thing ignorantly is to doe a thing that wee are ignorant when wee are in doing of it; but yet ignorance is not the proper

proper cause why we doe it, but some other bad accident which draweth on the ignorance, as *Lot* when hee lay with his daughters, here he did it ignorantly, but yet his ignorance was not the cause of his sinne, but his drunkennesse which drew on his ignorance: but hee is said to doe a thing through ignorance, when his ignorance is the chiefe and the principall cause of his action, as when a man was felling wood, his axe head fleeth off and killeth a man; here hee killeth a man of ignorance, this ignorance is the chiefe and principall cause of the action; it was not *accersita ignorantia, sed simplex ignorantia*, he drew not on this ignorance, but it was simple ignoranee, hee that killed a man of ignorance was admitted to the citie of refuge, but not hee who killed a man ignorantly.

Ignorantia { *Accersita.* / *Simplex.*

There are three sorts of actions of men; the first are done deliberately, the second in sudden passion, the third by chance; the first are violent injuries and wrongs, and these were not protected in the cities of refuge; the second were the actions which were done in sudden passion, and these were admitted to the cities of refuge; as the woman of *Tekoahs* two sonnes went to the field, and the one of them killed the other upon a sudden, and the woman said unto the King, *Remember the Lord.* 2 *Sam.* 14. that is, the law of the Lord, that hath appointed cities of refuge to protect such, that the revenger of blood kill them not. The third were casuall actions, when a man was killed by chance; as they who kill *unawares, and unwittingly. Iosh.* 20.3. and these were admitted to the cities of refuge.

ἐκ προνοίας.
διὰ παθὴς.
ὑπὸ τυχῆς.

ἀδικήματα.
ἁμαρτήματα.
ἀτυχήματα.

Men doe things either *voluntariè* willingly, *invitè* against their will; *ex partè invite*, or *non invitè*. First, when one committeth murther willingly, then he was not admitted to the citie of refuge. Secondly, when he killed *invitè*, against his will, then hee was admitted

Agere { *Voluntarie.* / *Invite.* / *Ex parte invite.* / *Non invite.*

to the citie of refuge, becauſe this was *ignorantia invincibilis*, inevitable ignorance; as if a man had beene felling wood, and his axe head had flowne off and killed a man. Thirdly, *ex parte invite agere*, as when a man in ſudden paſſion had killed his neighbour, and he was admitted to the citie of refuge. Fourthly, *non invite agere*, this commeth *ex ignorantia concomitante*. Example, *Mutius Sævola* intended to kill the King, he miſſed the King, and killed another in ſteed of him, and when it was told him, hee was ſorry that hee had not killed the King; hee did not this *ex ignorantia antecedente, ſed ex ignorantia concomitante*, and the fact was not *involuntarium*, he did it not *invitus*, but *non invite*; and ſuch a man was not admitted to the citie of refuge.

A man killeth three wayes.

A man killeth three manner of wayes; Firſt, when the heart killeth and not the hand; Secondly, when the hand killeth and not the heart; and thirdly, when the heart and the hand killeth. When the heart killeth and not the hand, that commeth not to be tried before men; when the hand killeth but not the heart, theſe were admitted to the cities of refuge; and thirdly, when both the heart and the hand killed, and theſe were not admitted to the cities of refuge.

Exod. 21. 12. *He that ſmiteth a man that he die, ſhall be ſurely put to death*; that is, if he ſmite him willingly, hee was not protected in the citie of refuge; the vulgar tranſlation tranſlateth it, *qui percuſſerit hominem volens occidere, morte morietur*, what meaneth hee by this, *volens occidere*, willing to kill? doth hee meane this? hee that ſtriketh a man not caſually, but willing to kill him? or meaneth he this? he who ſtriketh a man, willing to hurt him but not to kill him, and in the meane time he kill him; doth the law here conſider the purpoſe and intention of the killer onely? no, but the law conſidereth here *effectum, non affectum*, the effect, and not his affection,

ction; whether hee had a purpose to kill him or not to kill him, if he kill him, he is a murtherer. Some doe kill, and intend not to kill; some intend to strike and not to kill, and yet doe kill; and thirdly, some intend to kill, and yet kill not; none of these were admitted to the citie of refuge.

These who killed of ignorance were admitted to the cities of refuge, with sundry caveats.

The caveats withwhich a man was admitted to the citie of refuge.

Caveat. 1.

The first caveat was this, that they behoved to bee in a lawfull calling, as he that was felling wood, if his axe head had flown off, & had killed a man, the Lord said in this case that it was he that killed him, and not the man felling wood, who casually killed him; actions take not their denomination from him who casually doth such a thing, but from him who of purpose doth it. When the children of the Prophets were gathering herbes for their dinner, 1. *King.* 4. one of them gathered *colloquintida*, or some poysonable herbe, and put it in the pot; now if hee had poysoned some of his fellowes through ignorance, he had beene protected in the citie of refuge, because he was in a lawfull action; but if he should have ignorantly killed a man in an unlawfull action, then this ignorance should not have excused him. Example, if a man had strucken a woman with child not knowing that shee was with child, and the child had died, hee would not have beene protected in the citie of refuge, because he was in an unlawfull action: So if he had bin in an unprofitable action, as if hee had beene *mowing grasse upon the house top. Psal.* 129. 29. and a stone had fallen downe and killed a man, this ignorance would not have excused him, because he was in an unprofitable action, for men use not to mowe grasse upon the house top: So if hee had killed a man ignorantly in his sport or pastime, *res licita & feria casum excusat, res vero illicita & jocosa casum atrociorem reddit.* When a man

Ignorance excuseth a man, who is in a lawfull calling.

is about a lawfull action or earneſt buſineſſe, hee is excuſed if he kill caſually, but if he be in ſport or about trifles, then he is not excuſed.

Caveat.2. The ſecond caveat is, that hee ought to bee circumſpect in his lawfull calling; and this is called *debita advertentia*, if the axe head had uſually flowne off before, and he had killed a man, then hee was not protected in the citie of refuge, becauſe hee had not uſed all meanes poſſible to make the head of the axe faſt; the like wee ſee in the puſhing oxe. *Exod.* 21. If the oxe uſed to puſh, and his maſter kept him not within the houſe, and then if hee kill a man, his maſter was to die for it, and the citie of refuge ſaved him not.

Caveat. 3. Thirdly, if hee had an inſtrument in his hand which was not a fit inſtrument to kill a man, as if he had a little pebble ſtone in his hand, or a ſmale rod; if a man had died of ſuch a ſtroake, then the man killer was to be received within the citie of refuge; but if hee ſmote him with an inſtrument of iron, as with a ſword, or dagger, then he was to die: So if he ſmote him with a *ſtone of the hand. Num.* 35. 17. that is, with a ſtone that filleth the hand, as *Rabbi Salomon* interpreteth it; not with a little ſtone; ſo if he ſmite him with a weapon of wood, and there is a greater reſtriction of wood then of iron.

Lapis manus quid apud Hebræos.

2. King. 9. 24. *Implevit manum arcu.*

Caveat. 4. Fourthly, if he had throwne a ſtone at a man wherewith hee might have beene killed, and not ſeeing the man, nor having no hatred at him before, neither ſought his harme, if he had killed him, then he was protected within the citie of refuge: in the former caveat, although he was his enemie whom hee killed, yet if hee had no fit inſtrument to kill him with, hee was excuſed and protected within the citie of refuge; in this caveat although he have a fit inſtrument to kill him, yet if hee ſaw not the man, or hated him before, and then killed him, then he was admitted to the citie of refuge.

The

The Lord *Deut.* 19.9. promised to them, when hee should enlarge their bonds, he would give them moe cities of refuge; this promise was made to them when they were on the west side of *Iordan*, before they came over the river; they had three cities assigned to them already, on the east side of *Iordan*, and he was to appoint other three moe for them in the west side of *Iordan*; in all, there were but sixe.

Three cities on each side of *Iordan*.

It may be asked, why there were as many cities of refuge appointed upon the east side, as upon the west side of *Iordan*; seeing there were but two tribes and an halfe upon the east side, and all the rest upon the west side, the one was much more spacious then the other?

Quest.

Although that which was on the west of *Iordan* was more large in bredth then the east side, yet in length they were equall; therefore he appointed as many cities upon the east side as upon the west: and there may bee another reason assigned, why he appointed as many cities on the east side as on the west, because those who dwelt in the east side of *Iordan* were farthest from the Temple, and the meanes of Gods worship; and therefore were more cruell, and readier to shed blood (as borderers are) and to obviate this; the Lord appointed three cities of refuge, on the east side of *Iordan*.

Answ.

Why there were as many cities on the east side, as on the west side of *Iordan*.

In what citie was the case of casuall slaughter tryed, whether in the cities of the Levites, or in the next citie where the slaughter was committed?

Quest.

The man when hee killed, hee fled to the citie of refuge, that is, to one of the three cities of the Levites; but when he was to bee tryed, whether he killed casually or not, then he was brought backe to the next citie where the fact was committed, and if he was found innocent, then hee was restored backe to the citie of refuge, where he was to abide untill the death of the high Priest. *Num.* 35.25.

Answ.

Queſt. What place of refuge had they when they were in the wildernes.

Anſw. They had none but the altar, *Exod.* 21. 14. and wee ſee by *Ioabs* practiſe that the hornes of the altar was a place of refuge; and *David* ſeemeth to allude to this, *Pſal.* 27. 5. *In the ſecret of his tabernacle ſhall he hide me.*

The altar a place of refuge.

Queſt. The hornes of the altar being the place of refuge, why then refuſed *Nehemiah* to goe into the temple to ſave his life? *Nehem.* 6.11.

Anſw. Becauſe he was a ſtranger and not a Prieſt, he might not come neare to that part of the temple.

Ob. But a ſtranger in danger of his life might have fled to the hornes of the altar.

Anſw. *Nehemiah* knew well enough that this was but a forged danger, and therefore hee might not flie to the hornes of the altar.

עִרֵי הַמִּקְלָט *Locus conventionis.* These cities of refuge were called *Gnare hammiklat, locus collectionis*; *Num.*35. 6. and *Gnare hammugnadah, urbes conventus. Ioſh.* 20. 9. and *Gnazarah, locus auxilij.* 2. *Chron.* 4. 9.

עִרֵי הַמּוֹעֲדָה *Vrbes conventus.*

עֲזָרָה *Atrium vel refugium dictumquaſi auxilij locus.*

These cities of refuge were appointed to ſave the man-killer from the revenger of the blood; & that they might have the ſafer paſſage to theſe cities of refuge, the hie wayes were made plaine, the hills demoliſhed, and the hollow places filled up, and bridges made for them to paſſe the rivers, & there was an equall diſtance betwixt them, and they were ſituated upon the tops of the hills; and they ſet up (as the Hebrewes ſay) *ſtatuas mercuriales*, images by the way, having this inſcription upon them [*Micklat*] and the hand pointing to the citie of refuge; and *Iohn* the Baptiſt alludeth to this forme, when he ſaith, *Prepare yee the way of the Lord, make his paths ſtraight. Mat.* 3. 3. Chriſt is the citie of refuge for all poore and ignorant ſinners, and the Preachers are *ſtatuæ mercuriales*, who point out this way to the citie of refuge,

מִקְלָט *Alluſion.*

refuge, and sendeth them to the death of Iesus Christ the high Priest. See *Esay.* 40. 3, 4.

Quest.

Why were they commanded to stay in the citie of refuge, untill the death of the high Priest? for all murther commeth out of the heart. *Mat.* 15. 19. Why then were these who casually killed, confined within the citie of refuge?

Answ.

Why the man-slayer was kept in the citie of refuge untill the death of the high Priest.

This was injoyned to them rather as a punishment of their former sinnes, and likewise to teach them, that Iesus Christ behoved to purge both their sinnes of ignorance, and sinnes of error; and wee may see that this was but a ceremoniall law, foreshadowing some other thing to come; for if a man had killed another twenty yeares before the death of the high Priest, or a day before his death, yet both were released alike at the day of his death; if yee will respect justice in it selfe, they should not have beene equally punished, and both should not have beene confined a like time in the citie of refuge; but this was to teach them, that Christs death relieved all sorts of sinners, and as the high Priest was a type of Christ in his person, in his apparell, in his sacrificing; so was he in his death.

What strangers were admitted to the citie of refuge.

Both Iewes and Proselytes strangers were admitted to the citie of refuge. *Num.* 35. 25. *These sixe cities shall be a refuge both for the children of Israel, and for the stranger, and for the sojourner among them.* There were two sorts of strangers amongst them; First, he that was newly converted to the Iewish religion, and he was [*Ger*] and the *Seventy* translate it, προσηλυτὸς, a Proselyte. Secondly, the stranger who dwelt long among them, and he was [*Toshebh*] and the *Seventy* translate it, πάροικος, both these were admitted to the citie of refuge; but an heathen abiding in Gentilisme, such a stranger was not admitted to the citie of refuge.

גר προσηλυτὸς.

תושב πάροικος

There fell an accident in *Switzerland*, a Slatter was slatting

A case of casuall slaughter.

slatting a house, the ladder breakes, and hee falling downe killed a man in the street; the mans sonne who was killed, pursued the slatter as the murtherer of his father; the Iudge demanded whether there was any hatred betwixt him and his father, or not? he answered, none that hee knew of; whereupon the Iudge would have absolved the slatter, but the man being more instant for justice, the Iudge ordained that he should goe up upon the top of the house, and the slatter should stand under him, and then he should trie, if hee could kill the slatter, casting himselfe downe upon him; the young man answered, that he could not hazard his life to kill the slatter, the Iudge replyed, no more would the slatter have hazarded his life to kill your father, wherefore it was but a casuall fact in the slatter, and he being in his lawfull calling should not die for it, and if such a fact should have fallen out in *Israel*, the cities of refuge should have protected him.

The woman of *Tekoahs* parable not rightly applyed.

The woman of *Tekoahs* parable was not rightly applied here; for the widdowes two sonnes went upon a sudden to the field, and killed one another; but *Absolom* waited for his brothers death: Cities of refuge were appointed for those who of ignorance killed, or in sudden passion, but not for those who killed in cold blood, the Lord commanded to take such a one from the hornes of the altar: And *Ionathan*, the Chaldee Paraphrast paraphraseth it thus, although hee be a Priest, and serve at mine altar, thou shalt take him from thence and kill him; and *Targum* of *Ierusalem*, although he bee the Priest which standeth and serveth before me, thou shalt take him from mine altar and kill him; therefore they conclude, that cities of refuge protected none that were wilfull murtherers.

Conclusion.

The conclusion of this is, that the life of man is a pretious thing before God; and in such a case of casuall slaughter,

slaughter, or when in sudden passion one killeth another, *ampliandi sunt favores* (as the lawyer say) *& in pœnis benignior interpretatio facienda*, they should have the most favourable interpretation of the law, they should have ἐπιείκειαν *legis*, the mitigation of the law, and not ἀκριβοδίκαιον, the rigour of the law, and Christian lawes should not be written with blood, as were the lawes of *Draco*.

EXERCITAT. IX.

Whether the revenger of the blood was bound by the Law to kill the man-slayer, or was it a permission onely?

Commandement VI.

Num. 35. 27. *And* [*if*] *the revenger of blood finde him without the borders of the city of his refuge, and the revenger of blood kill the slayer, hee shall not be guilty of blood.*

IT is commonly holden, that this was onely a permission, that the revenger of the blood might kill the manslayer: but if wee shall weigh the circumstances well, set downe in the text, wee shall see that it is a commandement, and not a permission: and that it was not onely lawfull to kill him, but that he was bound to kill him, as a Iudge is bound to kill malefactor: if hee was found to be guilty of murther, then hee was given over into the hands of the revenger of blood, and hee killed him. *Num.* 35. 2. *Deut.* 19. 12. So if hee was found innocent, if the revenger of the blood did finde him without his city of refuge, hee

was bound also to kill him; this was not a permission to kill him, as the law of divorce was permitted for the hardnesse of the peoples hearts; but there is more here, a commandement is set to him, as a Magistrate, that he should kill him; and as the Magistrate might take no bribe to let the murtherer goe free; so might not the revenger of the blood take any satisfaction for him that is fled to the city of refuge, that hee should come out of it againe, and dwell in the land, untill the death of the high Priest, *Num.* 35.32. and another reason is added, lest the land be polluted. *for blood defileth the land, vers.* 33. and this the Lord doth both for the greater detestation of the sinne of blood, and that this might be a true type of Iesus Christ; as there was no regresse for the killer to his owne land, but by the death of the high priest, so there is no regresse for us into heaven, but by the death of Iesus Christ our high priest.

The revenger of the blood might take no satisfaction from the killer to let him go free.

Obj.

If innocent blood could not be expiated but by the blood of him who killed, how was it lawfull for the man-slayer to returne to his owne house, after the death of the high priest, seing there was no blood shed here?

Ans.

The death of the high Priest was in the place of shedding of blood, and the sinne was pardoned in the type, by him, who prefigured Iesus Christ, who truely taketh away sinne.

How the murther was expiated without the blood of the manslayer.

Num. 35.19. *The revenger of blood himselfe shall slay the murtherer*, and not, he may slay him, or, it is permitted to him to slay him: so *vers.* 21. *The revenger of the blood shall slay him when hee meeteth him*; and so hee shall take no satisfaction for him, *Deut.* 19.12. If it had beene permitted onely to the revenger of the blood to doe this, then if hee had found him without the city of refuge, hee might have spared him, or transacted with him for money; but this was no wayes lawfull for him

It was not a permission to kill the manslayer, but a precept.

to

to doe, therefore hee might not spare him, but was bound to kill him wheresoever hee did finde him, without the city of refuge.

But he was an innocent man, why then should there be a commandement given to kill him? *Ob.*

Although hee was innocent of murther, yet the transgression of the law, which commanded him to stay still in the city of refuge, maketh him guilty. *Shimei* was pardoned of his sin, but under this condition, that he should not go over the brook *Kidron*, 1. *King*. 2. 37. but when he transgressed this commandement, hee was killed: so the man that killed casually, was pardoned conditionally, if he had stayed in the city of refuge, but if he had gone out of it, before the death of the high Priest, hee was to die. *Answ.* Why the manslayer might be killed if hee was found out of the city of refuge.

The conclusion of this is, if this blood which was shed casually polluted the land of *Canaan*, *wherein the Lord did dwell*, *Num*. 35. 34. as it was *Emmanuels land*, *Esay*. 8. 8. much more doth innocent blood cruelly shed defile the land, and maketh the Lord to withdraw his presence from it. *Conclusion.* 1.

There was no safety to those who were out of *Rachabs* house, nor no safety to the manslayer out of the city of refuge. So there is no salvation to those who are without the Church; which is our [*gnezerah*] *locus auxilij*, the place of helpe. *Conclusion.* 2.

עזרה

EXERCITAT. X.

Why David, a man of blood, was forbidden to build the Temple,

Commandement VI.

1. *Chron.* 22. 8. *Thou shalt not build an house unto my name, because thou hast shed much blood upon the earth in my sight.*

Why God did not approve *David* purpose to build the Temple,

WHen *the Lord granted rest to David from all his enemies round about him*, hee said to *Nathan* the Prophet, *See now, I dwell in a house of cedar, but the Arke of God dwelleth within curtaines*, 2 *Sam.* 7. 2. but God did not approve of this his purpose to build the Temple: the first reason is, 2. *Sam.* 7. 6. *I have not dwelt in any house since the time that I brought the children of Israel out of Egypt, even unto this day: but I have walked in a Tabernacle.* So. 1. *Chron.* 17. 4, 5, 6. neither did God take this in an evill part, neither found hee fault with any of the Princes of *Israel* for this, 2 *Sam.* 7. 7. *In all the places where I have walked with the Children of Israel, spake I a word with any of the tribes of the children of Israel, whom I commanded to feed my people Israel, saying; why build ye not an house of cedar to mee?* but 2. *Chron* 22, 8. there is another reason given why the Lord will not have *David* to build the temple, because *Thou hast shed blood abundantly*, and hast made great warres, therefore thou shalt not build an house to mee. And *Salomon*, when he wrote to *Hiram*, 1. *King.* 5. 3. *Thou knowest that David my father could not build an house to the Lord, for the warres that were about on every side.*

It

It may ſeeme ſtrange, why the Lord ſhould never have deſired a houſe to be builded unto him, but alwayes delighted in tents ſince hee came out of Egypt; how cometh it afterwards, that the Lord expoſtulateth ſo with them, that they builded not his houſe, and that it lay ſo long unprepared. But the ſecond reaſon ſeemeth more ſtrange, thou ſhalt not build a houſe to mee, becauſe thou haſt beene a man of blood; what blood is meant of here? meaneth hee of the blood of *Vriah*, which *David* ſhed, or the blood of the Prieſts which was ſhed at *Nob*, whereof hee was the occaſion? 1 *Sam.* 22. 8. by blood here is meant that blood which hee ſhed in the warres: *Thou haſt ſhed much blood in my ſight*; that is, at my commandement, which *Abigail* toucheth, 1. *Sam.* 25. 28. diſſwading *David* from killing of her husband *Nabal*, *For the Lord will certainly make my Lord a ſure houſe, becauſe my Lord fighteth the battels of the Lord, and evill hath not beene found in thee all thy dayes*: as if ſhee ſhould ſay, the warres which thou haſt undertaken, God himſelfe is the chiefe captaine in them: How then could the ſhedding of blood ſo ſtaine *David*, that hee could not build a Temple to the Lord? for as *Theodoret* obſerveth well, the ſhedding the blood of the enemies of God, was moſt acceptable to him, *Eſay*, 34. 6. when the Levites killed their brethren who committed idolatrie; *Moſes* ſaith, *Conſecrate your ſelves to day to the Lord, every man upon his ſonne, and upon his brother*, *Exod.* 32. 29. where there is a cleare alluſion to the conſecration of Prieſts, and the Prieſts that day when they were conſecrate, the blood was put upon their thumbe, and their toe, *Exod.* 29. 20. So that day on which the Levites killed their brethren, the blood did conſecrate their hands, and defiled them not. *David*, when hee killed the enemies of the Lord, there was nothing to defile his hands here, but then hee waſhed his hands in inno-

What blood is meant here when *David* is called a man of blood.

CORAM DEO, quid in ſacro ſermone.

The ſhedding the blood of the enemies of God is moſt acceptable to God.

Alluſion.

cencie, and then hee offered a moſt acceptable ſacrifice to God: why then ſhould hee have beene forbidden to build an houſe unto the Lord, becauſe he was a man of blood?

The reaſon why God would not have *David* to build the Temple.

The reaſons why the Lord would not have *David* to build the temple were theſe: the firſt reaſon was this, the Lord from that time, that hee brought his people out of Egypt, was called their great commander, and leader, and then hee began to call his people an hoaſt, *Exod.* 7. 4. *That I may bring out mine armies, my people the children of Iſrael out of Egypt, by great Iudgements, and with a ſtretched out arme*: this ſtretching out of the arme was a ſigne which the commander gave to the ſouldiers. *Ioſh.* 8. 18. therefore in that battell which *Moſes* fought againſt the *Amalekites*, *Exod.* 17. 18. hee held up his hands, as a commander or generall of the field; and ſo the Lord ſtretched out his hand, and gave a ſigne to all the frogges and lice, his armies, to fight againſt *Pharaoh*, and ſo hee promiſed that hee would redeeme them with a ſtretched out arme: now when hee had his people in the wilderneſſe as his armie round about him, hee commanded to make a tabernacle for him, which he would have pitched amongſt the midſt of his people, as the Emperors tent is amongſt his ſouldiers, *Num* 2 3.

Extendere manum imperatoris Signum.

God was amongſt his people as the Emperour amongſt his Souldiers.

Afrer that they had entered into *Canaan*, they had warres all the dayes of *Ioſhua*, *cap.* 3. 7. the Lord ſaid to them, *Ye ſhall know that the living God is amongſt you*; even as the Emperour is among his ſouldiers in his tent. And as all the time of the Iudges, the arke dwelt under curtaines; ſo likewiſe in the daies of *David* it dwelt in a tent, and all this while they ſtood in need of a valiant and couragious Captaine, God himſelfe to be their generall, and this *Vriah* acknowledged, 2. *Sam.* 7. 6, 7. the *arke and Iſrael and Iuda abideth in tents; Shall I then*

goe

goe home to mine owne house, and lie with my wife: This was the reason why God would not have *David* to build the Temple, for the warres were not yet ended.

But 2. *Sam.* 7. 1. It is said, that *The Lord had given him rest round about from all his enemies*; it might seeme then, that now the Lord needed not to lodge any longer in a tent.

Ob.

Although *David* had peace with his enemies round about without, having overcome them, yet the kingdome was not setled within; therefore it was not time yet for the Lord to have his house builded, but to dwell still in a tent as hee did before, but the time was shortly to come when all his enemies should be put under, and then the people should enjoy the fruits of peace, and then he promised to them a peaceable king, who needed not to goe abroad to fight his warres, but should live peaceably at home with them in *Jerusalem*; then the Lord said, that hee would quit that warfaring life, and his tent, and have a Temple built unto him, where hee might dwell, and for this end, hee made choice of a peaceable king to build it: hence wee may see, why the Temple is called the house of God, and his resting place, *Psalm.* 132. 13. The reason then why the Lord would not have *David* to build his Temple was this, because the warres were not yet ended, and the Lord would dwell still yet among them in the Tabernacle, as in a tent.

Answ.

David had peace with forraine enemies but not in his owne kingdome.

The Lord promised a peaceable king to the Israelites.

Why the Temple is called the house of God.

There was another cause why the Lord would not have *David* to build the Temple, because he was fighting his battels, hee was not a man of peace, he was not a fit type of Christ, the Prince of peace, when hee was fighting the battels; this was reserved for *Salomon*, who was a peaceable king, therefore there was not a hammer heard in the building of the Temple, to signifie, that it should be a Temple of peace: where strifes and contentions

Why God would have his Temple built by a peaceable prince.

tions are, the kingdome of God is never well built; In that vision of *Eliah*, there was a winde, and the Lord was not there; there was an earth-quake, and the Lord was not there; and after the earth-quake a fire, but the Lord was not in the fire; and after the fire, a still small voice, and the Lord was there, 1 *King.*19.11.

Conclusion.

The Temple how built.

The conclusion of this is, there is the blood of warre, and the blood of reconciliation; the Lord would have no blood of warre shed in his Temple, he would have it builded in a peaceable time, in a peaceable manner, that no hammer was heard in the building of it; a peaceable Prince must build it, no weapon might be carried through it, *Marc.* 11.16. no murtherer was protected in it, but was pulled from the hornes of the altar; no blood was shed in it: when *Athaliah* was to be killed, *Iehoiada* commanded to carry her without the ranges, 2. *King.*11.15. And lastly, because the Temple stood upon a hill, there was περίβολος, or a wall builded round about it, that no man might fall over, as there were batlements about the houses, that no man might be in danger when they walked upon their roofes, or *bring blood upon their houses*, *Deut.*22.8. So the Lord built this wall about the Temple, that no blood might be brought upon his house, but the blood of reconciliation was daily shed in this house, which was a type of that blood, which is the blood of peace, and speaketh better things then the blood of *Abel.*

EXERCITAT. XI.

Of the order of the sixt and seaventh Commandements.

Marc. 10. 19. *Thou knowest the commandements, doe not commit adultery, doe not kill.*

ALL the three Evangelists, *Matthew*, *Mark* and *Luke*, have set downe this history of the young man, asking Christ what he should doe to obtaine life eternall; *Matthew* setteth downe the Commandements which Christ biddeth him keep after this manner, *Thou shalt not kill, thou shalt not commit adultery*, but *Mark.* 10. 19. and *Luk. cap.* 18. 20. doe set them downe in this order; *Thou shalt not commit adultery, thou shalt not kill*, and the Apostle keepeth the same order. *Rom.* 13. 11.

Although it be not very materiall in what order the commandements be set downe, when they are not directly intreated of, but when they are cast in by way of answere and illustration; for wee see the Evangelists, when they handle them but occasionally, they put the first commandement after theft and adultery, yet it is not to be passed by: *Mark* and *Luke* keepe this order, and the Apostle likewise setteth downe adultery before murther; the reason seemeth to be this, the *Seventy* in their translation, set downe adultery before murther, this edition of the *Seventy* was translated in the dayes of *Ptolomeus Philadelphus*, and was received by the grecizing Iewes, who lived in *Alexandria*; *Matthew* following the Hebrew text, and writing especially unto

Why murther is put before adultery.

the Iewes, keepeth the order set downe in the originall text, in *Deut.* 5 But *Mark* who ruled the church of *Alexandria*, followed the translation which was received there; and this seemeth to be the reason why *Luke* and *Paul* kept the same order. *Rom.* 13. 11. because they followed the translation which was used amongst the grecizing Iewes; for although the Greeke translation, which is called *complutensis*, setteth murther before adultery; yet the ancient Roman edition, in *Exod.* 20. hath it this wayes; *Thou shalt not commit adultery, thou shalt not murther.* So *Philo*, and *Clemens Alexandrinus* doe set adultery before murther: This *Philo* lived in the time of the Apostles, and then no doubt the Greeke translation was more pure, and deserved more authority, but this *Philo* first setteth downe adultery, and then murther, and then theft; and he giveth a reason why adultery is put before murther, because of the filthines of it, and the great and many evils that it bringeth upon the familie. So *Clemens Alexandrinus* setteth downe adultery first, and then murther; and *Iulian* the Apostate who was a reader first in *Nicomedia*, and therefore could not bee ignorant of the order of the commandements, setteth them downe after the same manner, neither doth *Cyrill* the Bishop of *Alexandria* find fault with him for setting them downe so.

Strom. lib. 6.

Cyril. lib. 6. contra Iul. Apost.

Conclusion.

The conclusion of this is: the translation of the *Seventy* being so generally received in the churches of *Alexandria*, it is most probable that the Evangelists and Apostles would give no offence to the grecizing Iewes, in things which were not contrary to faith.

COMMAN-

Commandement. VII.

EXERCITAT. I.

How vile a ſinne adultery is.

Exod. 20. 14. *Thou ſhalt not commit adultery.*

When a man ſinneth, hee ſinneth either againſt God, againſt himſelfe, or againſt his neighbour; the Apoſtle layeth out this diviſion plainly: *Tit.* 2. 12 *We ſhould live ſoberly, righteouſly, and godly, in this preſent world; holy* before God, *ſoberly* towards our ſelves, and *righteouſly* towards our neighbour.

The adulterer ſinneth, firſt, againſt God; ſecondly, againſt himſelfe, and thirdly, againſt his neighbour.

The adulterer ſinneth againſt the three perſons of the Trinitie.

First, he ſinneth againſt God; hee ſinneth directly againſt all the three perſons of the Trinitie, againſt God the Father, God the Son, and God the Holy Ghoſt.

The adulterer ſinneth againſt God the father.

First, he ſinneth againſt God the father the creator; when God created *Adam*, hee made him firſt one, then he made the man and the woman two, and thirdly by marriage, he made the man and the woman one againe; *And they two ſhall be one fleſh. Gen.* 2. 24. And then commeth the adulterer, and ſeparateth them whom God hath conjoyned and made one.

Adam created one at the firſt, then was made two and then one.

He sinneth against the Sonne.

Secondly, the adulterer sinneth against God the Son the redemer, *Shall I then take the members of Christ and make them the members of an harlot?* 1. *Cor.* 6. 15. Is Christ divided? hee is like the naturall mother that will not have the child divided, hee will not have his members, to be made the members of an harlot.

He sinneth against the Holy ghost.

Thirdly, the adulterer sinneth against the holy Ghost the Sanctifier, defiling the temple of his body; and as the uncleane conversation of the *Sodomites* grieved the spirit of just *Lot.* 2. *Pet.* 2. 8. much more doth the uncleane conversation of the adulterer, grieve the good spirit of God.

The adulterer sinneth against himselfe.

Secondly, the adulterer sinneth against himselfe; First, against his owne body. How sinneth hee against his owne body? He sinneth against his owne body *subjectivè*, but in other sinnes *objectivè*; for in other sinnes the body is but the instrument, and the thing which he abuseth is without the body; as when a murtherer killeth a man, the wrong and injurie is done to his neighbour; but when hee committeth adultery, the body is not onely the instrument by which he committeth this sinne, but also the thing it selfe which is abused; he sinneth against his owne body making it the member of an harlot, and depriving it of the dignity which it had, and by bringing loathsome and vile diseases upon it.

ALIENVS pro inimico apud Hebræos.

So he sinneth against his owne familie, bringing in a strange woman, *Prov.* 5. 9. *Lest thou give thine honour unto others, and thy yeares unto the cruell.* and *Prov.* 5. 20. *And why wilt thou my sonne, be ravisht with a strange woman, and embrace the bosome of a stranger.*

ממזר *Spurius.*
מום זר *aliena labes.*
שתוקי *Spurius a* שתק *tacere.*

So he sinneth against the child begotten in adultery, he is called *Mamzer*, as ye would say, *aliena labes*, another mans blot; and the Hebrewes call him *Shatuki*, from *shatak tacere*, for when others are praysing their parents, he must hold his peace, because hee knew not who was his

his father; and the Iewes call the naturall children the olive and the vine, and the baſtard they called the bramble, and the Greekes call them ὕβεις, becauſe they are ſubject to contumelies. *Ioh.* 8. 41. *We be not borne of fornication*: the Phyſitians call the ſhort ribs *coſtas ſpurias*, or baſe ribs, the *Athenians* had a place in *Athens* called *Cynoſorgus*, from κύων *canis*, and ἀργὸς in the Ionick tongue ſignifieth white, becauſe they offered a white dogge to *Hercules*: Firſt, they offered a dogge; *quia canes promiſcue coeunt*, then they offered it to *Hercules*, becauſe *Hercules* was a baſtard, therefore they uſed to ſay to a baſtard, εἰς κυνοσάργες, that is, get you to the judicatory to be tried.

ὕβεις *contumelia & ὑβρίζω ſtupro, bruta etiam animalia ὑβρίζειν dicuntur cum petulantia ſunt & laſciva.*

As the adulterer ſinneth againſt himſelfe, ſo hee ſinneth againſt his neighbour; Firſt, hee wrongeth the head of the family, taking from him, her *who ſlept in his boſome, eate of his morſels, and dranke of his cup.* 2. *Sam.* 12. 3. So hee taketh from him *the delight of his eyes*, *Ezek.* 24. 16. So he wrongeth the reſt of his neighbours children, making them to be ſuſpected of baſtardie; for even as one peece of light money maketh the whole ſumme to be ſuſpected; ſo doth the baſtard mak the reſt of the children in the family to be ſuſpected. *Pſal.* 128. 3. The children of the houſe are called olive plants: why are they compared to olive plants? as the olive plant will ſuffer no other graft of any other tree to be ingrafted in the ſtocke, ſo cannot the naturall children of the houſe abide a baſtard to be amongſt them. *Iudg.* 9. 2. *Thou ſhalt not inherite with us, becauſe thou art the ſonne of a ſtrange woman.*

The adulterer wrongeth his neighbour.

The wife called the delight of the eyes.

Children compared to olive plants.

Compare this ſinne of adulterie with other ſinnes, and yee ſhall ſee the vilenes of it: a murtherer when he hath committed a murther, his conſcience doth ſting him after the fact be done, but *ſtollen waters are ſweet* to the adulterer. *Prov.* 9. 17. that is, hee hath no remorſe

Adulterie compared with murther.

for the sin, and he is led *like the oxe to the slaughter, or as a foole to the correction of the stocks, till a dart strike through his liver, as a bird hasteth to the snare, and knoweth not that it is for his life. Prov.* 7. 22, 23.

Adulterie compared with fornication.

Compare this sinne with fornication, and yee shall see the vilenes of it. *Chrysostome* hath a good comparison to this purpose, wee excuse saith he the master of a ship, when the ship is cast away by the storme of weather; but if the ship be brought within the harbour, and then the master of the ship should cast her away, then he should plead no excuse: So saith he, when youth is unmarried, and carried away with the tempests of sinfull lusts, they may seeme to have some pretence or excuse to extenuat their fault, as not being married; but when they are come within the haven, or safe port of marriage; what excuse can they have then?

Simile.

Adulterie compared with theft.

Compare this sinne and theft together; theft taketh away a mans goods, but whoredome stealeth away oftentimes the right of a mans lands. The theife when hee stealeth, doth it for necessity, and hee will restore seven fold for it, but an adulterer cannot make restitution. *Prov. 6.* 31, 32. It is the greatest sort of theft that is, and therefore the Greekes called them κλεπτογαμοι, *fures conjugij*.

Adulterie the greatest theft.

Sinne added to another fault, to note the greatnesse of it.

When the Scripture appropriateth this word [*Sin*] to any particular sinne, then it noteth a great sinne; as this people hath committed a sinne, that is, idolatrie; So whoredome by way of appropriation is called a sinne. *Luc.* 7. 37. *And behold a woman in the citie which was a sinner*, that is, which was a prostitute harlot.

The greatnesse of this sinne appeareth in this, there is a double end of marriage; First, to beget children; Secondly, the remedy against lust; but the adulterer delighteth in lust, but not to beget children in this act,

therefore it is moſt oppoſite to honourable marriage.

Vnder the law, the ſacrifice which was offered for the woman ſuſpected of adultery, is called *oblatio recordationis*; *Num.* 5. 18. In all other ſacrifices the iniquitie was purged, and put away; but in this ſacrifice the ſinne of adultery is remembred, and there was no incenſe nor oyle added to this ſacrifice, which two ſignified, pleaſure and joy; there was nothing pleaſing to the Lord in it.

Laſtly, the greatneſſe of the puniſhment ſheweth the greatneſſe of the ſinne, whoremongers and adulterers God will judge. *Heb.* 13. 4. and without ſhall bee dogges, ſorcerers, and whoremongers, &c. *Revelat.* 22. 15. *The whores houſe inclineth to death, and her pathes* [*El rephaïm*] *to the Gyants. Proverbs* 2. 18. to that part of hell, where theſe damned monſters are.

The puniſhment of adulterie grievous.

אל רפים

The concluſion of this: Seeing adulterie is ſuch a fearefull ſinne, wee muſt ſhunne all occaſions which lead unto it; *Remove thy way farre from her, and come not nigh the doore of her houſe. Prov.* 5. 8. When *Potiphars* wife tooke hold on *Ioſephs* cloak, he left the cloak behind him, and would not touch it againe; no more then *David* would drinke of the water of the well of *Bethlehem*, which was got with the hazard of mens lives.

Concluſion.

EXERCIT.

EXERCITAT. II.

Of the allurements of the Whore to adulterie, and how vile she is being compared with wisedome.

Commandement. VII.

Prov. 9. 14. Shee sitteth at the doore of her house on a seat in the high places of the citie, to call passengers that goe by, &c.

The whore is wisdomes Ape.

THe whore is the Ape of wisedome, for as the Ape in some outward gestures imitateth man, but cannot reason as man doth, or speake as hee doth: so the whore but imitateth wisdome in some outward things, but not in true vertuous actions.

The whore counterfeiteth wisedome in inviting her lovers.

She counterfeiteth wisdome; First, wisdome *standeth in the top of high places, by the way in the places of the pathes, Prov.* 8. 2. & she calleth the sonnes of men in the entrie of the gates. So doth the whore *sit in the corners & high places of the citie*; and inviteth her lovers. *Prov.* 9. 14. 15.

Secondly, wisedome hath her palace; *She hath builded her house, shee hath hewen out her seaven pillars. Prov.* 9. 1. So the whore hath her chamber, and *her bed decked with coverings, and perfumed with myrrhe, aloes, and oyntment. Prov.* 7. 16.

Thirdly, wisedome hath her banquet; *She hath killed her beasts, she hath mingled her wine: she hath also furnished her table. Prov.* 9. 2. So hath the whore her banquet, her *peace offerings: Prov.* 7. 14.

Fourthly, wisedome inviteth the *simple*; *Prov.* 8. 5. but the whore inviteth the foolish man, *void of understanding. Prov.* 7. 7.

But

But ſe the difference, wiſedome hath a ſtately palace builded upon ſeven pillars, but the whore hath a bed decked with coverings, perfumes, and aloes, this bed dreſſed thus with ſuch perfumes, and ointments, might put the young man in minde that hee was going to his grave, for the bodies of the dead were embalmed with ſuch perfumes and ointments, and *Her houſe is the way to hell, going downe to the chambers of death*, *Prov.* 7. 27.

Wiſedome cryeth without, ſhee uttereth her voice in the ſtreets, ſhee cryeth in the chiefe places of concourſe, in the openings of the gates, in the citie ſhe utters her words. Marke the proceeding of wiſedome here in this gradation: Firſt, *ſhe cryeth* [*bahhutz*] *without*, that is, ſhe cryeth as ſhe cometh out at the doore: againe, *ſhe cryeth* [*barhhobhoth*] *in the ſtreetes*, that is, in the place where buyers, and ſellers uſe to meete for exerciſing of merchandiſe. Thirdly, *ſhee cryeth* [*beroſh homijoth*] *in the chiefe place of concourſe*, that is, where both the chiefe of the people, and common multitude reſort, as 1. *Sam.* 14. 38. *Draw neare here all yee chiefe people.* So *Iud.* 20. 2. Fourthly, *ſhe cryeth* [*bephithhe ſhegnarim*] *in the opening of the gates*, that is, in the place where the Iudges, and the counſell ſate, ſhe is not afraid of the faces of great men, nor of the power of the Iudge. But the whore hath her crye, and ſhee cometh to the doore of her houſe, and to the ſtreetes, and to the corners of the ſtreetes, *Prov.* 7. 12. but ſhe dares not be bold to come into the gates of the city, where judgement and juſtice are adminiſtred.

They that eate of wiſedomes banquet, it ſhall be marrow to their bones, *Prov.* 3. 8. but they that eate of the whores banquet, ſhall *mourne at the laſt, when their fleſh and their body are conſumed*, therefore the Greekes called *Venus* λυσιμελὴς, *ſolvens vel diſſolvens membra.*

Wiſdome mixeth her wine with ſpices, but the whore hath her cup of fornication mixed with *Philtra*, or inchantments

חוץ *foris*

רחב *locus urbis patulus in quem Mercatores ac Venditores contrahendi et vendendi gratia conveniunt.*

בראש המיות *in capite tumultuantium id eſt turbarum.*

בפתחי שערים *ad fores portarum, ubi ſuprema Iudicum ſubſellia.*

Venus ab antiquis λυσιμελὴς *dicta.*

chantments, *Revel.* 17.4. *poculum* βδελυγμάτων, *a cup of abomination, and filthinesse of her fornication, Wisedome hath length of dayes in her right hand, Prov.* 3.16. but *the whores feete goe downe to death, and her steps take hold on the grave, Prov.* 5.5. The whores of old were shut out of the citie, and dwelt by themselves, and when they committed their villanie, they went to secret places amongst the graves, therefore they called them *bustuarias mœchas, de scortis inter busta atque monumenta prostantibus:* the whores who haunted among the graves to hide their filthinesse: and the *Seventy* allude to this, *Ierem.* 1. *How sayest thou I am not polluted, I saw thy wayes in the valley;* the *Seventy* hath it, *I saw thy wayes amongst the graves.*

Whores of old haunted amongst the graves.

Hadrianus Turnebus, lib. adverſ. 13.19.

Wisedome bringeth riches in her left hand, *Prov.* 3.16. but the whore bringeth a man to a morsell of bread, *Prov.* 6.26. and strangers are filled with his strength, that is, his riches, for strength is put for riches, *Hos.* 7.9. *Iob.* 30.24. *And he mourneth when all is spent, Pro.* 5.11. in the originall it is [*Nahamta baahharithecha*] which properly signifieth to roare as the hungry lions doe when they are hungerbit. Such was the crie of the forlorne sonne, after that hee had wasted all his goods upon whores, when hee said, *I perish with hunger, Luc.* 15.17.

ROBVR pro divitijs.

נהמת באחריתך *ne forte rugias vel gemas in noviſſimis tuis* נהם *rugijt, fremuit leonum famelicorum proprie.*

Wisedome cometh with honour in her left hand, *Prov.* 3.16. but the whore bringeth shame, *Prov.* 5.14. *I was almost in all evill in the midst of the congregation and assembly,* that is, I was esteemed an infamous sinner, So *Luc.* 7.3. *Behold a woman in the city which was a sinner,* that is, who was esteemed a publicke and infamous sinner, and so publicans and harlots are joyned together, as infamous and notorious sinners.

Who so findeth wisedome findeth life, Prov. 8.35. but whosoever haunteth with a whore *giveth his yeares* [*leaczari*] *to the cruell, Prov.* 5.9. [*aczar*] properly signifieth

אכזר *Crudelis, proprie venenum Aſpidum.*

fieth the poiſon of the aſpe, *Deut.* 32.33. which breedeth no paine at the firſt, but the poiſon is deadly and cannot be cured; *The lips of a ſtrange woman dee drop as the honey combe, but her end is bitter as worme-wood*, ſweet things breed choller, but bitter things diminiſh choler; the faire ſpeeches and ſongs of the whore ſeeme to be ſweete and pleaſant, but being digeſted they turne to bitterneſſe, but ſpirituall ſongs as *Davids*, although they ſeeme bitter at the firſt, yet they are comfortable in the end, and *Sweeter then the honey and the honey combe*, *Pſal.* 19. Therefore *Salomon* willeth the young man to deliver himſelfe from the ſtrange woman that flattereth with her words, *Prov.* 2. 16. *nitzal eſt furto ſe eripere*, to ſteale himſelfe out of her bonds, who keepeth him ſo in fetters.

נִצַּל *furto ſe eripuit, vel proripuit.*

As the Lord ſaid to the *Iſraelites*, that hee had *ſet life and good, and death and evill before them*, *Deut.* 30. 15. So the Lord here ſets death and life before men, the way of wiſedome, and the pathes of the whore, that they ſhould chooſe the one and decline the other.

EXERCITAT. VII.

The adulterous eye is a motive to adultery.

Commandement. III.

2. *Pet.* 2.14. *Having their eyes full of adultery.*

THe motives which draw men to this ſinne, are firſt, the members of the body, and they are thoſe two eſpecially, the eye and the tongue; and the ornaments of the body, either naturall, or artificiall; naturall, as the haire; artificiall, as apparell.

Adultery first bred in the heart.

Adultery is first bred in the heart, out of the heart cometh adultery and murther, *Matt.* 15. 19. *Apolidorus* in his dreame, as *Plutarch* testifieth, dreamed that the *Scythians* tooke him, and fleyed the skinne off him, and boyled him in a caldron, and in the meanetime, while hee was thus tormented in the caldron, his heart said secretly unto him, *Ego tibi horum sum causa*, the heart is the cause of all filthinesse, and therefore if wee would keepe this Commandement, wee must *Gird the loynes of of our mindes and be sober*, 1. *Pet.* 1. 13. that is, our sinfull passions, and especially our lust, which hindereth us in the way. *Iob.* 31. 9. *If mine heart hath beene deceived by a woman*: [*im niphta libbi*;] it is the same word which is used, *Exod.* 22. 16. *If a man intice a maid*: and 1. *King.* 22. 20. *Who shall deceive Ahab*: It is the heart that deceiveth a man, therefore the heart should chiefely be looked unto, for it is the hardest taske of all to keepe it. It was well said by one of the Fathers, *Non puto ullum qui clauserat cœlum oratione, quod clauserat animam à cogitatione; & facilius est cœlum obserare quam animam*; I beleeve not that hee who shut the heavens by his prayer, could shut his heart from evill thoughts, and that it is an easier thing to shut the heavens, then the heart.

אם נפתה לבי

Si pellectus fuit animus meus.

It is a hard taske to keepe the heart aright.

Adultery sheweth it self in the eye.

This adultery cometh from the heart to the eyes and there is a great affinity betwixt the heart & the eye, the one is *causa*, and the other is *occasio* to this sinne; and the eye is the bawd, who goeth betwixt the object and the heart; and there is such affinity betwixt the heart and the eye, that desires are attributes to the eyes, *Eccl.* 2. 10. *I with-held not from mine eyes, whatsoever they desired.* So *Gen.* 45. 20. *Let not your eyes spare the stuffe.* So 1. *Sam.* 24. 10. *Mine eye spared thee.*

Desires are attributed to the eyes.

The eye is the occasion, but the heart is the cause of sinne.

The eyes are the occasion, but it is the heart that must yeeld to the desire or deny it, the eye importunes us much; therefor *Iohn* calleth it, *The lust of the eye*; 1. *Ioh.* 2.

2. 16. So *Num.* 15. 39. *That ye goe not a whoring after your owne eyes*: and *Peter* saith, *That their eyes are full of adultery*: in the Greeke it is μοιχαλίδ&. *Pleni adulterâ*, full of the whore, as if the whore were seene sitting in the eye of the adulterer, but it is better read, *Full of adultery*; for it is the manner of the Hebrewes, to put the epethite for the substantive; as *Deut.* 29. 19. *Vt addat ebrietatem sitienti, prositi*, here the epethite *ebrius*, is put for the substantive, *ebrietas*: so here *adultera*, the epethite, is put for *adulterium*, the substantive.

ὀφθαλμὸς ἔχοντες μεστὸς μοιχαλίδ&.

Regula Hebræorum. The epethite put for the substantive.

To make a covenant with our eyes is that which is required of us here; there is a great discord betwixt the regenerate mind and the sinfull members, and therefore the regenerate part had need to take good heed to them, or else they will deceive it.

Iob made a covenant with his eyes, *Iob.* 31. 9. Not onely to restraine the first consent, and sinfull motion, but also the sight it selfe; and it was his studie, *Reducere speciem sensus externi, ad eandem speciem cum interno*; as the Schoolemen say, to make his eyes answerable to his heart, as his heart was clean from adulterie, so he would have his eyes also.

Simply to behold a woman is not a sinne, but curiously, and with a sinfull eye to looke after a woman, and lust after her, that is sinne. *Matt.* 5. 28. the Apostle saith, 2. *Cor.* 4. 18. *Looke not at things which are seen, but at things which are not seene*, σκοπέω, is so to looke, as the archer looketh to the marke; hee that beholdeth a woman this wayes, hath an adulterous eye, *He that looketh on a woman*, *Matt.* 5. 28. βλέπειν, is not onely to looke with the eye, but also with the heart: Some of the heathen knowing how unruly the eye was, have pulled out their eyes, and they thought them most happy that were blinde. And *Seneca* said, *Nonne intelligis partem fœlicitatis nostræ esse cæcitatem*: but they were mistaken, Christ

When it is sin to looke upon a woman.

Some of the heathen have plucked out their eyes.

willeth us to pull out our *sinfull eye, Matt.* 5.29. take lust from our eye, which is a member of our sinfull body, and then the eye of it selfe is a good member of the body.

We should not looke upon the nakednesse of others.

The eye is the speciall occasion to this sinne, therefore men should not desire to see the nakednesse of others; *Sem* and *Iaphet* went backward that they might not see their fathers nakednesse. *Rabbi Abraham* held that it was not lawfull to behold the creatures when they were ingendering, because of the corruption of mans nature, which is stirred up to sinne by such sights; the angels who are blessed spirits, and have no concupiscence, yet when they appeared in the likenesse of men, they appeared cloathed, *Act.* 1.10. and the *Seraphins wings covered their feet, Esay.6.2.* For reverence of the Majesty of God, they covered that part which the Scripture calleth our feete. *Deut.* 28.57. *Gen.*49.10:

The angels when they apeared were cloathed.

Nature teacheth us to cover our nakednesse, therefore when a man hath committed a sinne, he blusheth, the blood, as it were, would cover the sinne, *Verecundia celat turpem actum, & erubescentia cessat a turpi actu.*

Conclusion.

The conclusion of this is, although wee had need to looke to all our senses, to our taste, *Prov.* 23.1. to our touch, *Eccles.6.1.* yet wee have more neede to looke unto our noble sense of hearing, for *Evill communication corrupts good manners.* 1. *Cor.* 15.33. but most of all wee have need to looke to our sight, and we should do with it as the Romans of old did with their prisoners, they never went abroad but they had their keeper joyned with them, therefore they said, *Una catena continet tam militem quam reum*, send never thine eyes abroad, but send their keepers with them.

EXERC.

EXERCITAT. IV.

How the tongue breaketh this Commandement by filthy speeches.

Commandement VII.

Ephes. 4. 29. *Let no corrupt communication proceed out of your mouth.*

BEfore man fell hee needed no cloathes to cover his nakednesse, but after the fall, as the Apostle saith, *wee put honour upon our uncleane parts*, 1. *Cor.* 12. 23. So before the fall, no speech had beene uncomely, but since the fall such is the corruption of the heart of man when hee heareth filthy speeches, that hee is provoked by them; therefore when the holy Ghost speaketh of such things, hee covereth them with modest and comely termes.

σίμνῳ λόγῳ.

The modesty of the spirit of God on the Scriptures in giving comely termes to things.

And first wee shall observe, that there are no proper names in the Scripture given to that part of the bodie which distinguisheth the sexes in man or woman, as in other languages, and that is done for modesties sake, sometimes the Scriptures call it *flesh*. *Gen.* 17. 13. 23. *Levit.* 15. 2. 19. *Ezek.* 16. 26. and 23. 20. so it is called a mans shame, *Deut.* 25. 11. *The woman that putteth out her hand, and taketh a man by his shame*: hence it is that all filthinesse is called *confusion*, *Philip.* 3. 9. Thirdly it is called his nakednesse, *per Antiphrasin*, because it should not be naked; *Levit.* 18. 6. *Nahum.* 3. 5. So it is called the feete; *Esay*, 7. 20. *I shall shave the haire of the feete*: so *Deut.* 28. 57. and *Exod.* 4. 25. and the thigh, *Numb.* 5. 21. *And the Lord cause thy thigh to rot*, so

Caro.

Pudor.

Nuditas.

Pes.

Femur.

Exod.

Membra ignobiliora; fœdus circumcisionis.

בֵּת בּוֹשֵׁת
אֲבָר הַמִּשְׁגָּב
בֵּת הַמִּשְׁתָּרִים

Sagitta.
Pharetra.

Arare.

Revelare alam.

Molere.

Incurvare.

Seminari semine.

Edere.

Bibere.

Effundere aquam.

Aqua pro semine.

συνέλθειν.

Tangere.

Dare poma.

Legere nuces.

mutum peccatum.

שָׁגַל
שָׁכַל

כָּל־הַמִּקְרָאוֹת
הַכְּתוּבִין בְּתוֹרָה
לְגַנָּאי קוֹרִין
אוֹתָן לְשֶׁבָּה

Exod 1. 5. *All the children which came out of Iacobs thigh*; and the Apostle calleth them *Vncleane parts*, 1.*Cor*.23. and *Targum* upon *Ruth*, for modesty calleth this member *fœdus circumcisionis*, and the Hebrewes call it [*beth bosheth*] *domus pudoris*, and [*abhar hamishgabh*] *membrum Coitus*, so *digitus*: so [*beth hamishtarim*] *domus absconditorum*, and the mans is called his *arrow*, and the womans her *quiver*, *Eccles*. 6. 6. *Shee openeth her quiver to every arrow*.

When they describe the action it selfe, they set it downe in most comely termes: *Iud*. 14. 18. *If ye had not plowed with my heifer*: so the Latines following them say *fundum alienum arat*, and they call the adulterer *agricola*, so *revelare alam*: *Deut* 22. 30. *He shall not discover his fathers skirt*. So to grinde, *Let my wife grinde to another man*, *Iob*. 31. 10. So to bow downe, *Let another bowe downe upon her*: so *Seminabitur semine*, *Num*. 5. 28. that is, her husband shall lie with her and shee shall conceive. So to eate, *She wiped her mouth and said*, *shee did it not*, *Prov*. 30. 20. so to drinke, and the water is put for seed: *Hee shall poure out his water out of buckets*, *Num*. 25. 59. and *Prov*. 7. 9. *Stolne waters are sweete*: so συνέλθειν, to goe together. *Matt*. 1. 19. so to touch, *I suffered thee not to touch her*, *Gen*. 20. 6. and 1 *Cor*. 7. 1. *It is not good for a man to touch a woman*, hence cometh *intacta virgo*, amongst the Latines, and the Latines used to expresse these actions in modest termes, as *dare poma*, *legere nuces*, for these kinde of fruits were set upon the table of *Priapus*, and the Schoolemen call the sin of Sodome, *mutum peccatum*. So the Masorets have changed one word into another for modestie, *Deut*. 28. 30. *Thou shalt betroth a wife, and another man shall lie with her*: they have changed [*shagal*] *subagitare*, into [*shacabh*] *concumbere*, and their tradition in the Talmud is *col hammikraoth haccethubhim bethorah legannai korin othan leshebhah*;

Omnes

omnes voces quæ ſcriptæ ſunt in lege obſcene, legunt eas honeſte.

But yee will ſay, were there any words ſet downe in the law in uncomely termes, that there needed more modeſt words to be put in their place?

Ob.

When the holy Scriptures were written, theſe words were comely and modeſt, and gave no offence to the hearer, but the corruption of man is growne ſince; and many words are ſo degenerate, that chaſte eares cannot heare them without offence; many words are degenerate now, which in our fathers time ſounded well enough.

Anſw.

When the ſcriptures were written, there were no uncomely termes.

The concluſion of this is: Let us ſtudie to be modeſt in our words, as well as to be holy in our actions; many men are aſhamed now that their nakedneſſe ſhould bee ſeene, but they are not aſhamed to lay out their nakedneſſe in filthy and beaſtly ſpeeches.

Concluſion.

EXERCITAT. V.

That the dreſſing of the hare is a motive to the ſinne of adulterie.

Commandement. VII.

1. *Pet.* 3. 3. *Let not your adorning be that outward adorning, of the plating of the haire.*

THe haire hath a fourefold uſe: Firſt, it hath a naturall uſe, to be the womans ornament and her glory. 1. *Cor.* 11. 14. *It is the womans glory, but it is a ſhame for the man to weare long haire*, which is the womans ornament. *Iob.* 5. 5. *The robbers ſwallow up their ſubſtance,*

The haire of the head hath a fourefold uſe.

צְמִים

שְׂעִירִים

in the Hebrew it is *Tzamim*, *the hairie ones*; *Nebuchadnezzar* when hee lived amongst the beasts, then his haire did grow; and the divells are called *Shegnarim*, *hirsuti. Levit.* 17. 7. They shall no more offer their sacrifices *Leshegnirim*, *to the hairy ones*, that is, to the divells; they are called hayrie ones, because they appeared in the forme of *Satyres* or wild Goates; *Absolon* who gloried in his long haire was caught by it.

Secondly, the haire hath a morall use: *Levit.* 19. 32. *And thou shalt rise before the hoary head.* Thirdly, it had a ceremoniall use, as the *Nazarits* haire. And lastly, men have found out a prophane use to make it an occasion to uncleanesse.

The abuse of the haire, and that foure wayes.

The haire is abused; First, when it is dyed and made of another colour, then the naturall colour of it; *Which of you*, saith Christ, *can make one haire black or white. Mat.* 5. 36.

Secondly, the haire is abused when the locks are hung out to be seene of others; a modest matron hideth them. See *Cant.* 4. 1. *Oculi tui columbini præ crine tuo*, that is, thy haire is bound up like the modest matrons, and not hung as the haire of the strumpet; the locks of the haire are called *Mahhlephoth*, *mutationes*; and our death is called *Hhalephah*, *mutatio*; *Iob.* 14. 14. and the Hebrewes give the reason why the locks are so called, because the locks change first; when our haire beginneth to change, it is *præludium mortis*, the forerunner of death; if men and women would remember this, they would glory little in their haire.

Iunius in Cant. 4. 1.

מַחֲלְפוֹת *mutationes.*

חֲלָפָה *mors.*

Thirdly, it is abused in plateing and frizeling of it. 1. *Pet.* 3. 3. So women abuse their haire when they cut it like a mans haire. 1. *Cor.* 11. 6. *It is a shame for a woman to be shorne.*

And lastly the haire is abused, when they borrow false haire, *Pea*; *est mulier alienam cæsariem gestans.*

Defects

Defects of nature may bee ſupplied, therefor to borrow haire for ornament is not to abuſe it.

Obj.

We may ſupply the *perſonall defects* in nature, or the occaſionall wants; a man wanteth a legge, hee may put a legge of wood in place of it; but *naturall defects* which are incident to all the ſonnes of men ſhould not be ſupplied by art. Example, the wrinckling of the face is naturall to all old women; this is a naturall defect and not perſonall: therefore to paint the face to cover this defect is altogether unlawfull, ſo to dye the haire and make it of another colour.

Anſ.

What defects in man or woman are to bee ſupplyed.

Two ſorts of defects, perſonall and naturall.

The Lord hath given oyle to make the face to ſhine, therefore the face may be painted.

Ob.

God when he giveth the uſe of his creatures to men, he gave firſt, for *neceſſity*; ſecondly, he gave them for *delight*, as the wine to cheare the heart, and the oyle to make the face to ſhine; thirdly, hee gave the Iewes ſome things for *ceremony*; fourthly, he permitted ſome things to them for the *nationall cuſtomes*, as to the Iewes to annoynt their faces with oyle: So hee biddeth the Iewes rent their hearts and not their cloathes; the Lord hath given us the comfortable and naturall uſe of the oyle, but he hath not given us that nationall cuſtome of the oyle to annoynt our faces with it, no more then in the day of humiliation to rent our cloathes.

Anſw.

A fourfold uſe of Gods creatures, for neceſſity and for delight, and as typicall, and as nationall cuſtomes.

When women paint their faces as *Iezabel* did, they are aſhamed of nature, and would amend Gods handy worke; hypocrites are called in the *Syriack*, *facetakers Naſaph bappa*, becauſe they take a counterfeit face upon them, and make a ſhew of that which they have not: as there is morall hypocriſie, ſo there is artificiall hypocriſie; ἀυπφυέςατον, is that which is the contrary; this is *nativa pulchritudo, & non fucata*.

נסף באפיו

ἀυπφυέςατον.

Women ſhould ſtudie to adorne the hid man of the heart, and not to delight in theſe outward ſhewes; *Mary*

What things we ſhould labour to adorne.

Magdalen when she was converted, wiped Christs feet with the haire of her head, wherewith shee had entised her lovers before; wee have a notable example of the Roman matrons, what they did with their haire in defence of the Capitoll; when the *Gaules* besieged the Capitoll, the Romans had no strings for their crosse-bowes to defend the Capitoll, and the history telleth us the women did shave off their haire to make strings to the crosse-bowes, that they might defend their gods, and therefore they say, *ædem veneri calvæ consecrarunt*; if they would cut their haire (the greatest ornament) for the defence of their heathenish gods; what a shame is it for women who professe themselves Christians to make their haire to bee an occasion to make others to sinne.

Plutarch. de fanore.

Conclusion.

The conclusion of this is, wee must mortifie sinne in all the parts of the body, and the ornaments of it should be comelie.

EXERCITAT. VI.

Of whorish apparell.

Commandement VII.

Prov. 6. 10. There met him a woman with the attire of an harlot.

Why we should not be proud of our apparell.

OVr apparell at the first was instituted to cover our nakednesse, therefore wee should not be proud of our apparell; man in his best estate is but a worme (as the Hebrewes say) cloathed with the excrements of the worme, he is but *expectatio vermium*, and shall be consumed

ſumed with wormes, why then ſhould hee be proud of his apparell?

Chriſt ſaith, *Mat. 6.29.* that *Salomon* in all his glory was not arrayed like one of the Lilies; the glory of *Salomon* was but artificiall, but the glory of the Lilie was naturall; now the perfection of art is to imitate nature, and as farre as nature exceedeth art, as farre doth the Lilie exceed *Salomon in all his glory.*

A compariſon betwixt the cloathing of *Salomon* and the cloathing of the Lilies.

Secondly, how many things was *Salomon* beholden to, when hee was dreſſed up this wayes? hee was beholden to the earth for the Gold, to *Egypt* for the linnen, to the ſilke-worme for the ſilke, and to the ſhell-fiſh for the purpure; and if every one of theſe ſhould have claimed their owne, *Salomon* ſhould have beene ſtript out of all, and ſhould have ſtood up like *Eſops* Crow, who borrowed a feather of every foule; but the Lilie was beholden to none: therefore *the Lilie exceeded Salomon in all his glory.*

Salomons cloathing was borrowed, but not the Lilies.

Thirdly, when *Salomon* was adorned this way, his ornaments were but the covering of his ſhame, and hee had no more cauſe to bragge of theſe, then a thiefe had of a ſilke rope, or if a man ſhould bragge of a plaiſter laid to his filthie ſore: but the Lilie carrieth no marke of ſhame, therefore *the Lilie exceeded Salomon in all his glory.*

Salomons cloathing was to cover his ſhame, but not the Lilies.

Fourthly, there was much adoe to get one *Salomon* decked this wayes, but all the Lilies of the field were decked alike; therefore *the Lilie exceeded Salomon in all his glory*; there is ſmall reaſon then why men and women ſhould ſo glory in their apparell.

There was but one *Salomon* richly cloathed, but all the Lilies of the field were ſo.

Apparell is ordained to diſtinguiſh the eſtates and conditions of men, the nobler from the baſer, *They who are in Kings houſes weare ſoft apparell. Mat.* 10.18. and the Kings daughters in thoſe dayes wore a partie coloured gowne. 2. *Sam.* 13. 18. *And ſhe had a garment of diverſe*

Apparell ordained to diſtinguiſh ſexes.

colours. So the nobler sort in *Israel* wore white cloathes, *Eccles. 9.8. Let thy cloathes bee white*, therefore they were called [*Horim*] *candidi*; and the baser sort wore black cloathes. *Prov. 22.29. Non stabit cum obscuris*, that is, with the baser sort.

הורים

Againe apparell was instituted to distinguish sexes, *The man shall not put on the womans apparell. Deut.22.5.*

Lastly, apparell was instituted for commoditie, when they travelled with the ambulatorie Arke through the wildernes, then their cloathes were short, but when they came to *Canaan*, they had ποδήρεις, cloathes reaching to their feet. *Revelat. 1.13.* But the devill hath found out another use of apparell. *Prov. 7.10. She met him with* [*Shith tzonah,*] *the attire of a whore*, this is a garment which becommeth not an honest woman; and as in the warres, *justa est percussio gerentis hostilem tessaram*, they may bee justly killed who weare the enemies badge in the warres; so may those who weare the whorish garments: There is nothing that sheweth the vanity of the mind, more thē apparell doth. *Luc.7.25. They that weare soft apparell*, μάλακα φορούντες, the Apostle; *1. Cor.6.9.* transferreth it to the minde μάλακοι, *molles*, the apparell sheweth the effeminatnesse of the minde.

שית צונה *ornatus meretricius.*

The apparell sheweth the vanity of the minde.

Some sort of ornaments and apparell are lawfull in themselves, and the Lord onely condemneth the abuse of them; a chaine of it selfe is a thing lawfull, and it is lawfull for a man of place to weare it, but if hee weare pride with it, as a chaine, *Psal. 73.6.* then it is an abuse of the ornament: So *Labhash* is called an eare-ring, and *Labhash* is called *incantare*, to bewitch or entice, when one weareth an eare-ring to entice or bewitch with it, then it is the abuse of the ornament.

Some ornaments lawfull in themselves.

לחש *inanis.*

לחש *incantare.*

Those ornaments which the matrons of old used, as *Rebeccha* and *Sarah*, as bracelets and eare-rings, they are not unlawfull. *1. Pet. 2.5.* For after this manner was the holy

holy women of old time adorned, who truſted in God, where the Apoſtle inſinuateth, that there was much more gravity, and comelineſſe in that age, then there is now; Secondly, theſe ornaments are lawfull in themſelves, from which the ſpirit of God borroweth compariſons in decking of the Church; the abuſe of theſe is onely condemned, and not the uſe. *Eſay.* 3. 20. *Hakkiſhurim*, the Lord applieth this to the ornaments which he beſtoweth upon his Church. *Ier.* 2. 32. *Can a maid forget her ornaments, or a bride her attire*; the *Seventy* ἀνάδεσμόν αὐτῆς, *faſcia pectoralis.* So *Ezek.* 16. 11. the holy Ghoſt borrowes compariſons from ornaments and deckings of the body; *I cloathed thee with broidered worke, I ſhod thee with badgers skinnes, and I put bracelets upon thine hand, and jewels upon thy forehead*; the uſe of theſe is lawfull, but the abuſe is onely condemned.

Ornaments from which the ſpirit of God borroweth compariſons, are lawfull.

הקשורים *Redimicula ornamenta colli fuerunt.*

Theſe ornaments which have any neceſſarie uſe in the bodie, are lawfull, and the abuſe is onely cenſured. *Eſay.* 3. 20. [*Batte hanepheſh*] *domus animæ*, the ſoule here is put for the breath of the ſoule; and becauſe they breathed in theſe maskes, therefore they are called *the houſe of the ſoule*; the maske is a neceſſary ornament for the ſafety of the face, therefore the abuſe is onely condemned here. So 1. *King.* 20. 38. *Mutavit ſe in ſudario*, that is, he changed himſelfe in putting a ſcarfe upon his face; the Chaldee hath it *Megnaphar*, which ſignifieth to keepe the duſt from the eyes; it is not [*Epher*] *pulvis* here, but [*Aphar*] *ſudarium*, this is a neceſſary covering for the face.

בתי הנפש *domus animæ.*

מעפר
אפר *pulvis.*
אפר *ſudarium.*

The perſons who may uſe theſe ornaments are the rich rather then the poore. 2. *Tim.* 2. 19. The Apoſtle forbiddeth the women to *adorne themſelves with gold, pearles or coſtly aray*: The Chriſtians at that time for the moſt part were of the poorer ſort, for *not many noble were called.* 1. *Cor.* 1. 8. hee blamed thoſe who adorned

What perſons may weare ornaments lawfully.

ned themselves above their ranke.

Secondly, it is more lawfull for those who are in the court, then those who are in the countrey to weare these ornaments; *They that are in Kings houses weare soft apparell. Mat.* 11.18.

Thirdly, it is more lawfull for married women to dresse themselves, than for widowes, that so they may please their husbands: *She that is married careth how to please her husband. 1. Cor.* 7.34. but when women dresse themselves this wayes, they must have a care to adorne the hid man of the heart alwayes: the maids before they were married in *Israel* used to goe forth to the vineyards cloathed in white, to dance in the day of expiation. *Iudg.* 20. 21. and they said, O young men lift up your eyes upon us, and see which of us yee will choose; looke not to beauty, because it is deceitfull; neither to riches, because they take their wings and flie away; but choose her who feareth the Lord.

Women must not doe that which is lawfull unlesse it be expedient.

Christian women must remember not onely what is lawfull, but also what is expedient; they have wealth enough, and their husbands allow them; yet they must remember the expediencie, and how farre it is lawfull for them to extend their Christian liberty. 1. *Cor.* 10. 26. The Apostle sheweth us, *That the earth is the Lords, and the plenty thereof*; therefore it is lawfull for us to eat of any thing; and againe, *The earth is the Lords and all that is therein*; therefore wee should not eat to offend others; it was better for them to spare their Christian liberty, then to extend it too farre to the offence of others.

That apparell is unlawfull which men borrow from strange nations, not contenting themselves with the ancient formes of their countrey. *Zeph.* 1. 8. *I will punish all such as are cloathed in strange apparell*; such as were these. 2. *Chron.* 20. 1. [*Mehagnammonim*] who

מְהַעַמּוֹנִים

counterfeited

counterfeited the *Ammonites* in their apparell, and geſtures, and ſuch are the gariſh women in theſe dayes, who cannot ſatisfie themſelves enough with new formes, who daily change with the moone, that a tailor can hardly ſhape a coat for her; they may be compared to the ſhips of *Tyrus*, whoſe boards were of the firre trees of *Shenir*, whoſe maſts were from *Lebanon*, whoſe oares were from *Baſhan*, and their benches of the ivory of *Chittim*, their ſailes from *Egypt*, and the purple that covered them from the iles of *Eliſhah*, *Ezek.* 27. 5,6,7. ſo theſe women have their ornaments from *India*, *Spaine*, *France*, *Italie*, &c. and all to make up a proud barke in *Tyrus*: *Nazianzen* writing againſt the pride of women (who borrow from ſundry creatures, ornaments to dreſſe themſelves) compareth them to *Pandora* that goddeſſe whom the Poets faine to be ſent to *Epimetheus* by the gods, with a barrell having all ſort of miſchiefe encloſed in it, that they might be avenged upon him for the deceit of his brother *Prometheus*: ſo the whoriſh woman is that *Pandora*, by whom the divill, the world, and the fleſh have ſent a barrell, in which all ſort of vanities is incloſed to plague the inſolent and looſe youth, who is given to filthineſſe. *Simile.*

Theſe ornaments are altogether unlawfull, which are put upon parts of the body that ſhould be covered; the women, *Eſay* 3. 20. did weare [*hazegnadoth*] a garter of worth about their legge, which the Prophet blameth in them, and for this purpoſe they made their cloathes the ſhorter, that their legges might be ſeene; modeſty ſhould have taught them to cover that part with their cloathes, the abuſe of this ornament is not onely condemned here, but likewiſe the very uſe of it in women. So *Eſay* 3. 16. *The daughter of Zion* [*gabhu*] *altæ ſunt*, they did weare high ſhoes to make them

הַצְּעָדוֹת *periſcillis ornamenta pedum.*

גְּבֹהָה

הַעֲכָסִים

seeme the taller; *which of you* (saith Christ) *can adde one cubit to his stature, Matt. 6.27.* so to weare ornaments upon the baseſt parts, *Esay 3.18. I will take away* [*hagnaccasim*] *their ornaments about their feete*, which made them goe as if they had beene fettered, the very use of these ornaments are condemned here, and not the abuse onely.

Conclusion.

The conclusion of this is, the holy women, *Exod. 30.* gave their looking glasses for the making of the brasen altar (for of old their looking glasses were made of brasse) so should Christian women now renounce these ornaments of vanity, and decke the hid man of the heart.

EXERCITAT. VI.

What uncleane persons were called dogges.

Commandement. VII.

Deut. 23.18. Thou shalt not bring the hire of a whore, or the price of a dogge, into the house of the Lord thy God for any vow.

Wherein the actuall breaking of this command stands.

WE have spoken of the occasions which lead to the breach of this Commandement; now it remaineth to speake of the actuall transgression of it; and it is broken either by unlawfull conjunction, or unlawfull separation.

The example of the unreasonable creatures do teach men chastity.

God hath put in some fowles, a shadow of chastity to teach men to shun filthinesse and uncleanenesse; the turtle dove maketh choice but of one mate, to teach man and woman to live in holy wedlocke; the lioneſſe when

when shee hath joyned her selfe with the leopard, before she come to the lion againe, she will wash herselfe that the lion may not smell her, to teach the adulterous woman what a filthy thing adultery is, *When she wipeth her mouth and saith, she did it not, Prov.* 30. but the most memorable example of the beasts is, the example of the mare, w^ch *Aristotle* maketh mention of: the King of *Scythia* had a mare of most excellent brood, which brought forth most excellent coalts, amongst the rest she had one which excelled them all; the king was desirous that this coalt might horse his damme, that so he might have an excellent brood of them, but the coalt, when he was brought to his damme, would not horse her; the king seeing this, hee caused them to cover the damme, that he might not know here, but he perceiving afterwards that it was his damme, run away and cast himselfe over a steepe rocke, and brake his necke; is not this a memorable example to teach men and women to flie incestuous adultery; for as God hath put some shadow of chastity in unreasonable creatures, to teach man to eschew uncleanenesse; so the Lord setteth before us most filthy and uncleane beasts, to teach man not to be like unto them.

Arist. lib. 9. de hist. animalium, cap. 47.

A dogge is a most uncleane and filthy creature, which goeth publikely and promiscuously to generation, and therefore these were called *Cynici Philosophi*, who were not ashamed publikely in the sight of all to lie with women.

The most vile creatures teach men to abstaine from uncleanenesse.

By dogge is not meant, *Deut.* 23. 18. a dogge properly called a dogge, but *Cynaedus*, or *meritorius*, who is unsatiable in lust like a dogge, and that it is meant of such a dogge, the reasons are these.

An adulterer metaphorically called a dog.

First, because the whore and the dogge are joyned together here: secondly, the Scripture applyeth this word dogge to filthy whoremungers: When *Ishbosheth*

objecteth to *Abner* that hee lay with his fathers concubine *Rizpah*, what answered hee? *An persona canina ego?* Am I a filthy person like a dogge, who hath no care to whom I joyne my selfe.

The whore and the dog compared together.

Hierome upon *Esay 6.* saith, the dogge and the whore are well joyned together; for the dogge, when as hee should keepe and watch the house, and run seldome abroad, yet in his uncleanenesse hee runneth here and there, and joyneth and coupleth himselfe indifferently to any: so doth the whore who should keepe her selfe at home, and be *domi-porta*; yet shee wandereth abroad, and seeketh after strange lovers. *Pro.* 7. 12. *Now is shee without, now in the streets, and lyeth at every corner.* The modest and chast woman is compared to the vine that groweth by the sides of the house: *Psal.* 128. 3.

Quest. What sort of uncleanenesse may this word dogge be rightly applyed to?

Answ. There is a filthinesse that is, *Præter naturam corruptam*, which is against corrupt nature, and there is a filthinesse, which is *secundum corruptam naturam*, according to corrupt nature, 1. *Cor.* 5. 1. *It is reported that there is a fornication committed amongst you, and such a fornication as is not once named amongst the Gentiles*, *Iob.* 36. 14. *They die in youth, and their life is* [*bakkedeshim*] *among the unclean.* And these sorts of uncleanenesse may be taken up after this manner; first, *quando servatur sexus, sed non ordo*, as when a man committeth adultery with a woman. So *quando non servatur gradus*, as in incest. Secondly, *quando servat speciem non sexum*, and these the Apostle calleth ἀρσενοκοίτας, 1. *Cor.* 6. 9. 1. *Tim.* 1. 10. *Levit.* 20. 13. and this is called βδέλυγμα, *abomination.* Thirdly, *quando not servant sexum nec speciem, sed genus tantum*, this is beastiality. And lastly, *quando nec servatur genus, nec species, nec ordo*, as when one lyeth with uncleane spirits, which are called *Incubi*, or *Succubi*, and

בקדשים

Foure sorts of uncleanenesse.

and the Schoolemen obserue, that the Lord in the first creation forbiddeth these sorts of uncleanenesse: first, there was not a fit helpe found amongst the beasts to man, hence they inferre that a man should not lie with a beast. Secondly, when God created man and woman, hee created them male and female, to teach us not to confound our sexes, for then they cannot increase and multiply. Thirdly, when God created the woman, hee created her out of the side of man, to teach us that collaterall marriages are onely lawfull marriages, but not in the line directly, either ascending or descending; and it is to be obserued that there is but one word *tebhel*, *mixtio vel confusio*, when a man lyeth with a beast, *Levit.* 18. So when a man lyeth with his daughter in law, this is also called *tebhel*, to teach us what an horrible sinne it is, *quando non servatur species*, so *quando non servatur gradus*.

God forbideth all these sorts of uncleanenesse in the creation.

Vncleanenesse againe, *est secundum naturam corruptam*, according to corrupt nature, it is either fornication or adultery; those who delight in this filthinesse, and lie still in it, are dogges: *Abner* purged himselfe of this uncleanenesse, *Am Ia dogges head?* 2. *Sam.* 3.8. See how this sinne changeth men and women into dogges, and salt bitches. When *Nabuchadnezzer* was cast out of his kingdome, hee had the heart of an oxe in him, although hee had the shape of a man; so these filthy creatures although they have the shape of men and women, yet they carry the heart of a dogge within them.

Vncleanenesse according to corrupt nature.

And as the holy Ghost termeth them dogs, so he calleth them *fed horses*. *Ier.* 5.8. *They were as fed horses in the morning, every one neighed after his neighbours wife* [*sussim mevuzanim*] from [*Zun*] *pascere*, but the critickes of the Iewes reade it in the margent [*mejuzanim*] *id est*, *duro pene praediti*, à [*jazan*] *armare*.

סוסים מזונים

a זון pascere

מזונים a יזן armare.

Conclusion.

The conclusion of this is, let us remember that feareſull ſentence, *Revelat.*22.15. *For without are dogges*, and let us ſtudie to be holy, that wee be not excluded out of that holy city.

EXERCITAT. VIII.

Whether David might marry Bathſheba after that hee had committed adultery with her.

Commandement VII.

Pſal. 51, In the inſcription, *When Nathan the Prophet came unto him, after hee had gone in to Bathſheba.*

THere be two things which may ſeeme to hinder *Davids* marriage with *Bathſheba*: Firſt, the uncleaneneſſe of *Bathſheba*, and a number of her ſinnes concurring together, ſhewing no repentance in her. Secondly, that action of the common law, *Nemo ducat eam quam adulterio polluit.*

The ſinne of *Bathſheba* aggravated.

Iuſtin. lib. 1.

Simile.

Firſt, let us looke unto the ſinnes of *Bathſheba*, ſhee did waſh her ſelfe in a place where ſhe might be ſeene by the king, and expoſed her chaſtity this wayes, not unlike unto the hiſtory of *Candaules*, he having a faire and a beautifull wife, one of his ſouldiers, named *Gyges*, ſaw her naked, ſhee was grieved that ſhee ſhould have beene ſeene naked of any, except of her husband, ſhee concluded that one of the two ſhould die, that ſhee might be the wife onely of one who had ſeene her naked: *Gyges* killed the king *Candaules*, and then married the queene. So *David* ſaw *Bathſheba* naked, killed *Vriah*,

Vriah, and then married *Bathsheba*. When *Iulia* the mother of *Caracalla* opened her breasts before him, he said, *vellem si liceret*: what replyed the whore to him? *Si libeat, licet, an nosti te imperatorem leges dare & non accipere?* so wee may thinke that *Bathsheba* thought the same, yeelding so to *David*.

Spartianus.

Secondly, compare her fact, and the fact of her husband *Vriah*: hee was but a *Hittite*, a stranger and a proselyte, yet hee would not goe up to his owne bed to lie with his wife, when the arke and his master *Ioab* were in the fields; but she being a borne *Iew*, and trained up in the exercises of religion, yet would go in to another man when the arke of the Lord, and her husband both were in the fields.

Thirdly, it may be alledged that she mourned not for her husband a sufficient time, *Et quod non persolverat justa marito suo*, that shee mourned not for her husband the appointed time; for they were infamous by the civill law, who married a second wife, or a second husband, before a yeare was expired, or ten moneths at the least.

Theodosius lib. 1. legum de secundis nuptijs. c. 21.

Fourthly, that shee married him who killed her husband, her religious husband, her couragious husband, who was one of *Davids* worthies; and here it may be said of her as the Prophet said of *Achab* when hee killed *Naboth*, and tooke away his vineyard, *occidisti, possedisti*, 1. *King.* 21. So *Bathsheba* consenting to the killing of her husband *Vriah*, possessed *David* for her husband.

The weakenesse of *Bathsheba* excused.

Although *Bathsheba's* sinne cannot be excused, but that it was adultery that shee committed, yet to exaggerate her faults too farre, this is Satans part and not the part of a charitable Christian.

She was washing her selfe in the garden, but not of purpose to be seene of the king; and shee was in her legall purification washing her selfe, 2. *Sam.* 11. 4. and *David*

David sent for her, and lay with her, for she was now purified from her uncleaneneſſe.

She went in to *David* when her husband and the arke were in the fields: but conſider the weakeneſſe of the woman, and the infirmity of her ſexe, ſhe was but a ſheepe, as *Nathan* calleth her, and might eaſily be deceived by *David*. *David* would have made *Vriah* her husband drunke with wine that he might have gone in, and lien with his wife, and now hee maketh her drunke with faire promiſes, that hee might lie with her; Thou ſhalt be queene, &c.

Queſt. But ſhe mourned not for her husband.

Anſ. She mourned for her husband, 2. *Sam.* 11. 26. But how long ſhee mourned for him, the time is not ſet downe, *Eccleſ.* 22. 12. *Seven dayes doth a man mourne for him that is dead*, and in the Scriptures wee read but thirtie that they mourned at the moſt, *Deut.* 34. ſo long they mourned for *Moſes*, and when it is ſaid, *Gen.* 50. 3. *That the Egyptians mourned for Iacob threeſcore and ten dayes*, it is to be underſtood thus, that there were thirty dayes ſpent in mourning, and the reſt in embalming of the body.

How long they mourned for the dead.

And whereas ſhee is charged, as privie to the killing of her husband, the hiſtory ſheweth no ſuch thing, and in charity wee ſhould thinke rather that ſhee knew not of the killing of him.

Arguments proving *Bathſheba's* repentance.

Arguments proving her repentance, both before that *David* had married her, and likewiſe after.

Arg. 1. Firſt, ſhee is reckoned amongſt our Lords predeceſſours as well as *Rahab*, and *Tamar*, to ſhew us, that ſhee repented of this ſinne from her heart: and here *Hieromes* ſaying is to be marked; *Notandum (inquit) in genealogia Chriſti nullam ſanctarum mulierum aſſumi; ſed illas quas Scriptura reprehendit, ut qui propter peccatores venerat, de peccatoribus natus, peccatum deleret*: that is, it

it is to be marked that none of the holy women are reckoned in Christs genealogie, but such as the Scripture reproveth for some sinne, that hee who came into the world for sinners, and who was borne of sinners might abolish and destroy sinne; and as *Rahab* the harlot repented her of her whoredome before *Salmon* married her; so did *Bathsheba* repent her of her adultery before *David* married her.

Arg. 2.

Secondly, when *David* married her; 2. *Sam.* 12. 24. the text saith, *he comforted her*; the Lord granteth consolation onely to penitent sinners, as to her after her fall and repentance; and therefore the word *Nahham* signifieth first to repent. 1. *Sam.* 15. 35. and then to comfort; *Esay.* 40. 1. because none getteth comfort but those who repent first.

נחם { *Penituit.* *Consolatus est.*

Arg. 3.

Thirdly, 1. *King.* 1. 21. *Otherwayes, when the King shall sleepe with his fathers, I and my sonne shall bee counted offenders*; which sheweth that God had pardoned her sinne, and that shee was loath to draw on another new guilt upon her.

Arg. 4.

Fourthly, see the holy instruction which she gave to her sonne *Lemuel*, she was a Propheteſſe and had revelation from the Lord. *Prov.* 31. 2. *It is not for Kings to drinke wine, nor for Princes strong drinke*; and she calleth him *the sonne of her vowes*, whom shee had consecrated to the Lord by many vowes; all which shew the repentance of this holy woman.

Arg. 5.

Fiftly, *Salomon* calleth himselfe the *sonne of thine handmaid. Wis.* 9. 5. In which epithet his father *David* delighted very much before: *Psal.* 116. 16. *Truly I am thy servant, I am thy servant, the sonne of thine handmaid*, where they allude to that custome under the law, for those who dwelt with their masters, and begot children within the house, the children were called [*Ben bethe*] *vernæ domus*; they were not counted their fa-

בֶּן בֵּיתִי
οἰκογενὴς.

What meant by the son of the handmaid.

thers children, or their mothers chilren, but their masters children. So would *David* and *Salomon* say, wee are begotten of faithfull parents, and of faithfull mothers within the covenant, and therefore we belong to thee as justly, as the children of the servants borne within the house, doe belong to their master.

Arg.6. Sixtly, *David* sweareth to *Bathsheba* that her sonne should succeed & granted her request, and see how *Nathan* the Prophet advised her in all her businesses; all which sheweth that she hath beene a holy woman, and repented her of her former adultery.

Arg.7. Lastly, see how much *Salomon* honoured her, being his mother, he set her at his right hand, and it is chiefly to bee marked, that the Lord would not have the child begotten in adultery to live, lest a bastard should succeed to the kingdome, or that he being alive might be a reproach continually to his mother.

The second reason alledged, why *David* might not marry *Bathsheba*, was, because he had polluted her with adulterie; *Nemo eam ducat quam adulterio polluit.*

The Canonists understand this axiome with these caveats.

First, if the adulterer and the adultéresse have made a mutuall promise when her husband was alive.

Secondly, if the adulterer and the adultéresse have lived together.

Thirdly, if the adulterer had intended the death of his wife, or the adultéresse had intended the death of her husband; in these cases the Casuists doe not permit them to marrie. To grant liberty for the adulterer to marry the adultéresse, were to open a doore to all uncleanesse, and because there are few of them that seriously repent them of their sinne, therefore that liberty should not be granted, that the adulterer and the adultéresse should marry together.

The

The concluſion of this is: *Davids* example in marrying *Bathſheba*, both in their repentance, and in Gods approbation of the marriage was extraordinarie, therefore it ſhould not be made an example or preſident for others to doe the like. *Concluſion.*

EXERCITAT. IX.

Againſt Polygamie.

Commandement. VII.

Levit. 18. 17. *Thou ſhalt not take a woman to her ſiſter.*

THe Lord diſchargeth here a man to marry two wives at once, by [*Siſter*] here is not meant a naturall ſiſter, for that the Lord diſcharged before. *Lev.* 18. 16. *Thou ſhalt not uncover the nakedneſſe of thy brothers wife*; therefore thou ſhalt not uncover the nakednes of thy wives ſiſter, but by [*Siſter*] here is meant any other woman. The *Carraim* amongſt the Iewes, and they who followed the literall ſenſe, expound the words thus; *Thou ſhalt not take a woman to her ſiſter*, that is, thou ſhalt not marry two wives at once; but the Phariſees who gave way to Polygamie interpreted the words thus; thou mayſt not marrie two ſiſters, but thou mayſt marry two other women; the *Carraim* who did interpret the words thus, thou ſhalt not marry two wives at once, ſaid, *qui multiplicat uxores, multiplicat veneficas*; and they ſaid, that it was not permitted to the King to have many wives, therefore it is lawfull to none to have many wives; but the Phariſees

What is meant by ſiſter here.

sees gave way to it and taught it.

Reasons to prove that it is not the naturall sister here spoken of.

Now the reasons to prove, that by sister here is not meant a sister properly taken are these.

Neither shalt thou take a woman to her sister to vexe her. Levit. 18. 18. but the wives in Polygamie are called *angentes*, or *vexers*. 1. *Sam.* 1. 6.

*Reas.*2. Secondly, that which was forbidden in the first institution, and afterwards renewed by the Prophets; would *Moses* passe it by and not forbid it? but this Polygamie was forbidden in the first institution. *Mat.* 19. 5. 1. *Cor.* 6. 16. and 7. 39. *Rom.* 7. 2. and *Mal.* 2. 3. but wee can shew no place in *Moses* law against Polygamie except this, and *Deut.* 17. 10. where hee forbiddeth the King to multiplie wives.

*Reas.*3. Thirdly, that sister is understood here, whom the man might marry after the death of his wife; but a man might not marry his wives sister properly taken after the death of his wife, therefore it is meant of another sister; and the Lord addeth, *Thou shalt not take a woman to her sister in her life time*, because it was usuall among the Iewes to have more wives at once.

Obj. A man might marry his brothers wife & raise up seed unto him, therefore a man might marry his wives sister.

Answ. A man if hee had a wife of his owne, hee might not marry his brothers wife to raise up seed to him; *Boaz* who raised up seed to his next kinsman was not married, and *N.* refused to raise up seed to him, because hee was married, and had children of his owne; and therefore the Chaldee Paraphrast upon *Ruth* 4. *Non possum redimere, quia uxorem habeo*; and *Iosephus* inclineth to this, that it was the unmarried brother that behoved to raise up seed to his eldest brother, and ἐπιγαμβρεύειν, is not meant of him that tooke one wife to another, but of him that married his brothers wife; hee not being married.

Iosephus lib. 5. *antiquit. Cap.* 14.

Secondly,

Secondly, he might marry his brothers wife, therefore he might marry his wives sister. *Ob.*

That followeth not, hee might marry his brothers wife to raise up seed to his brother, who was a type of Iesus Christ, who should never want a seed in his Church; but hee might not marry his wives sister, for then he raised not up seed to his brother. *Answ.*

This Polygamie is contrary to the first institution of God, for God made one man and one woman, and not one man and two women at the first. *Iudg.* 5. 30. *Dederunt puellam, & duas puellas uni viro, Have they not divided to every man a damosell or two damosels?* This sheweth the great confusion that was then, and the scarcitie of men, and multitude of women; and *Thomas* observeth well, that man doth something which agreeth to him *ex natura generis*, as to beget; Secondly, he doth something *ex natura speciei*, as hee is a reasonable creature, to beget a reasonable creature; and thirdly, he doth something as a faithfull man, marrying one wife, and herein he representeth Christ; and she representeth the Church. Although polygamie bee not against the two first, yet it doth directly crosse the last, the resemblance betwixt Christ and his Church; therefore the faithfull man should have but one wife. Polygamie is contrary to the law of God,

If it were lawfull for a man to have more wives at once, then it should bee lawfull for a woman to have more husbands at once; but it was never permitted amongst any people for a woman to have two husbands at once, therefore it is not lawfull for a man to have moe wives at once; The reason of the connexion, the Apostle giveth, the man hath not power over his owne body but the wife, and the wife hath not power over her owne body but the husband. 1. *Cor.* 7. 4. It was never permitted for a woman to have moe husbands at once.

It may bee alledged that women have had two husbands at once, as well as men have had two wives at once, *Ob.*

once, for *Paul* saith, 1. *Tim.* 3.9. *If shee hath beene the wife of one husband*, hee meaneth not here, if a widow marry againe; therefore it may seeme that she hath had moe husbands at once.

Answ.

Two sorts of Digamie.

There are two sorts of digamie; direct digamie, and indirect digamie; direct digamie when one hath two husbands at once; indirect digamie when one was put away, and they married another, and in this sense it may be said, that the woman had two husbands; by the law of God shee might not divorce from her first husband, but it was permitted amongst the Iewes, and commanded amongst the Gentiles; for by the law of God she was still the wife of the first husband, if shee had not beene repudiate for adultery.

Ob.

If it was not lawfull for a man to have moe wives at once, why is it commanded in the law that a man *should not disinherite the childe of the hated woman for the child of the beloved. Deut.* 21. 15.

Answ.

Some lawes are permissive some definitive.

Some lawes are permissive, and others are definitive; I call these permissive, when the law permitteth the first part for the hardnesse of the peoples hearts, but then it restraineth the abuse of it by inhibitions, that it should not exceed; the law tolerateth usurie, this is the permissive part of the law; it doth not command this, then in commeth the restraint, that they shall not exceed such an annuitie, this is the definitive part of the law. So the law permitteth a man to have moe wives, and then it commeth in and restraineth the abuse that might follow upon it; *Thou shalt not disinherite the child of the hated woman for the child of the beloved.*

Polygamie a middle sin betwixt fornication and adultery.

The Divines make this sinne of polygamie a middle sinne betwixt fornication and adultery, lesse then adultery, and greater then fornication.

Quest.

How can that be lesse then adultery, which was once adultery?

If

If we consider the sinne in it selfe, it is ever adultery, but consider it, first, upon Gods part, who passeth by this sinne, not punishing it; and upon their part, who through a generall custome thought it no sinne, then it may be said to be lesse then adultery. Christ said to the Iewes, *If I had not spoken unto you, yee should have no sin. Ioh.* 15. 22. that is, if the truth had not beene clearely declared unto you, your sinne had beene the lesse, but because I have spoken so clearely unto you, that aggravateth your sinne. This extenuated the sinne of the Iewes, because the Prophets spake little or nothing against polygamie, as they did against adultery: When *Iuda* lay with *Tamar*, taking her to bee a common harlot, his sinne was the lesser; but shee knowing that hee was her father in law, her sinne was the greater: Polygamie was a sin of ignorance amongst the Iewes: but if a man should marry moe wives at once now, it should be flat adultery.

In what case polygamie is a sinne,

But God gave the wives of *Saul* into the bosome of *David*. 2. *Sam.* 12. 8. therefore hee allowed this polygamie.

Obj.

To put them in his bosome is to put them in his subjection, for *David* could never have married the wives of *Saul*, for that had beene incest.

Answ.

In what case God is said to give *Sauls* wives to *David*.

Whether did God dispense with the Iewes to marry many wives or not?

Quest.

None could ever shew this dispensation, and if ever God had given a dispensation, would he not especially have given it after the flood? It pleased the Lord to passe over this sinne. *Rom.* 3. 25. he called them *sinnes passed by*, through the long forbearance of God.

Answ.

What is the difference betwixt a sinne passed by, and a sinne pardoned?

Quest.

All sinnes are pardoned to the children of God in Gods eternall decree; but hee is said to passe by their sinnes

Answ.

A difference betwixt sinnes passed by and pardoned.

sinnes when he doth not chasten them for them, as he doth for other sinnes; and when hee pardoneth other knowne sinnes, he pardoneth these unknowne sinnes together with them; when *David* got pardon of his adultery, hee got pardon likewise of his polygamie which he knew not to bee sinne. When *David* got pardon of his adulrery in his owne sense, he behoved likewise to have pardon in his owne sense of his murther, because it was a knowne sinne to him likewise, but these sinnes which he knew not, the generall remission served for them.

The difference betwixt a married wife and a concubine.

Let us compare the married wife and the concubine together, and shew how they differ.

First, the married wife differed from the concubine by contract and solemnitie of marriage; but when hee married the concubine, there was neither contract nor solemnitie of marriage.

בְּתוּבָה וּקְרוּשִׁים

Habebant dotem uxores non concubinæ.

Secondly, they differed in their titles, for the cheife and principall wife was called [*Shagal*] *conjux*, she was the principall and cheife of all the Kings wives. *Neh.2. 6. Dan.5.2. Quæ semper tori jus habet*, the concubines were admitted but some times; and the married wife was called [*Gebhereth*,] the mistres of the house. *Gen.18. 8.* but these concubines had never this title.

שגל

גְּבֶרֶת *Domina, hera.*

Thirdly, they differed in their intertainement; for if the King had taken moe concubines, hee might have made them *aromatorias* and *apothecarias* for his spices, and cookes and bakers, and the common sort he might have made them *focarias*, which they could not have done to their wives solemnly espoused.

Foure things proper to the concubines, and fine to the wives.

Fourthly, when they married these concubines, they ought them but foure things; *victum, amictum, debitum tempus, & cohabitationem*; food, rayment, due benevolence, and cohabitation; but hee was to give five things to his wife whom hee had solemnely taken,

victum,

victum, amictum, debitum tempus, cohabitationem, & honorem: food, raiment, due benevolence, and hee was bound to dwell with her, and to honour her.

Fiftly, they differed in their posterity, for the children of the free woman succeeded to the inheritance; but not the children of the concubines. It is true by singular prerogative, *Iacob* gave to the sonnes of the concubines their portion among the tribes, but the children of other concubines stayed not in the house, but were sent out with gifts, *Gen.* 25. and the children of the concubines were called the free womans children, *Gen.* 16. 2. *Go in unto mine hand-maid, it may be that I obtaine children by her*: and therefore *Rachel* and *Lea* are put for them and their handmaids, *Ruth.* 4. 11. and wee may see how the children of the concubines were more servile then the children of the free-women, therefore, *Galat.* 4. 23. they are called the children of the bond woman, and they did things rather for feare then love; this the Lord sheweth, *Deut.* 27. when hee divided the tribes, he set those who were borne of the free women, *Rachel* and *Leah*, upon the hill to blesse, but those who came of the handmaids, hee set them upon the hill of cursing, as being of a more servile and base minde. *Ruben* for his incest lost this priviledge, and was set among the children of the handmaids, and *Zabulon* the youngest sonne of *Leah* is set amongst them to make up the number.

Onely the children of the freewoman succeeded to the inheritance.

Whether was the concubine a wife properly or not?

Quest.

Yes, *Gen.* 30. 9. *Leah* gave *Zilpah* for a wife unto her husband, therefore when it is said, he tooke her [*leisha*,] *in uxorem*, it should not be translated, *uxoris loco*, but verily for his wife; so I shall be unto you [*Leadonai*,] *id est, vere Deus. Hos.* 13. 12. *Servavit Israel* [*leisha*] *propter uxorem, Gen.* 29. *An non pro Rachaele servivi tibi.* 2. *Sam.* 20. 3. *David* shut up his concubines, and they were

Answ.

לְאִישָׁה

לְאַדֹנָי

in widdowhood untill the day of their death; if they were widdows, then they were married before, and the children begotten betwixt them were truely their fathers children, and not baſtards.

Obiect.

But it is ſaid, that the Levites concubine played the harlot with him, then it may ſeeme that the concubine was not a wife.

Anſw. עַל

Scortata eſt contra eum, [gnal] non cum eo, Ezek.16.16. and when ſhe fled from him ſhe was juſtly puniſhed for her uncleaneneſſe. *Iud.19.*

The differences betwixt the concubines and the whore.

Againe let us conſider how the concubine and the whore differed: the concubine made a diviſion and rent betwixt the man and his wife when hee married her, therefore ſhe is called *Pilagiſh* from *Palag-iſh*, *dividere virum*, that hee could not *errare in amore ejus*; as *Salomon* ſaith, *Prov.* 5. but the whore maketh a totall ſeparation betwixt the man and the wife.

פִּלֶגֶשׁ *Concubina, quaſi* פְּלַג אִישׁ *dividere virum.*

Againe they differed in their ends; marriage hath a double end, the firſt end is the begetting of children, the ſecond end is a remedie againſt luſt; the whore deſireth not the firſt end for the procreation of children, neither deſireth ſhee the laſt end of marriage, the holy remedy againſt luſt; the *Polygamiſt* aimeth at the firſt end, to have children; but not at the laſt end, for avoiding of luſt, for this diverſitie of concubines made a way rather to increaſe luſt, then to quench it, *They ſhall commit whoredome and not increaſe*, *Hoſ.* 4. 10. this is a judgement pronounced againſt polygamiſts, and not againſt adulterers, for they longed for children, where as the other longe for none; the word in the originall is *ippared'u*, *Pered* in the originall is called a mule, as if ye would ſay, they ſhall play the mule; the mule is a beaſt very libidinous, but begetting nothing. So theſe polygamiſts, although they long for children, yet the Lord threatned them with want of children. An example of this

פֶּרֶד יִפְרְדוּ *mula.*

this wee ſee in *Salomon*, although hee had many concubines yet hee had but one ſonne; and hee was alſo a foole.

The concluſion of this is, we are to bleſſe our Saviour who hath reduced marriage to the firſt inſtitution, that one man ſhould have but one wife, *Matt.* 19. 5.

Concluſion.

EXERCITAT. X.

Of Divorce.

Commandement. VII.

Matt. 19. 9. *Whoſoever putteth away his wife, except it be for fornication, committeth adultery.*

VVE have ſhowne how this Commandement is broken by unlawfull conjunction, now it remaineth to ſpeake how it is broken by unlawfull ſeparation.

The Hebrewes call *repudium*, *cerith*, *exciſio*, and they call the bill of divorce *Sepher cerithoth*, *libellus exciſionis*, becauſe the woman was cut off from the familie of her husband, and had liberty to goe where ſhe pleaſed. And the *Chaldees* call it *net pitturin*, and the *Rabbins* call it *giruſh*, *expulſio*, and the latter *Rabbines* call it *riphudin*, from the Latine word *repudium*; and the Greekes call it διαζύγιον and the bill of divorce they call it βίβλιον ἀποστασίε: *Divortium*, was when the man gave the bill of divorce to the woman; *Repudium* was when the woman gave the bill of divorce to the man.

There was a great queſtion betwixt the houſe of *Sammai*, and the houſe of *Hillel* concerning divorces.

בְּרִיתֻת *Exciſio, Repudium.*

סֵפֶר כְּרִיתוֹת *Libellus exciſionis.*

נְט פְּטוּרִין

גֵּרוּשׁ

Arias Montanus.

רִפּוּדִין

διαζύγιον, βίβλιον ἀποστασίε.

The difference betwixt the Schoole of *Sammai* and *Hillel* concerning divorce.

Sammai held that it was lawfull for a man to put away his wife onely for adultery; and he expounded these words, *Si invenerit nuditatem in ea*; that is, if shee hath committed adultery. But *Hillel* and his followers extended this word *nuditas* to all sorts of filthinesse, as to the least sort of offence that is, because it is said in the text, *Si non invenerit gratiam in oculis ejus, Deut.* 24. 1. and they who asked the question of Christ, seeme to be of the opinion of *Hillel*; for they say, is it lawfull for a man to put away his wife for every cause? *Matt.* 19.3. *Ben Syra* who was a follower of *Sammai*, being asked of a man, who had a great shrew to his wife, whether hee might divorce from her or not, he answered *Os quod cecidit in sorte tua, rode illud.*

גרמך רנפיל
בחלקך גררה

How *Moses* is to be understood when hee speakes of divorce.

When *Moses* speaketh of divorces which were usuall amongst the Iewes, he speaketh of those divorces which were for light causes and not for adultery; *Moses* words, *Deut.* 24. 1, 2, 3. should not be read thus, *If shee hath found no favour in his eyes, then let him write her a bill of divorce*: but thus hypothetically: *If she hath found no favour in his eyes, and if he write her a bill of divorce & put her away &c.* If he were speaking of lawfull divorce for adultery, then it should be translated in the imperative mood, *Let him write her a bill of divorce, and let him put her away*, as the words of Christ implie, *Matt.* 19.9. that for adultery it is lawfull for a man to put away his wife; but that which *Moses* spake *hypothetically* they tooke it *absolutely*. So *Ioh.* 21.22. *If hee tarry till I come what is that to thee?* that which Christ spake *hypothetically*, they tooke it *absolutely*, as if Christ had said that *Iohn* should not die till he came againe.

The reason to prove that *Moses* is speaking here, *Deut.*24. of unlawfull divorces, and not for adultery; is this, *vers.* 4. *Her former husband may not take her home againe to wife, after that she is defiled by him, and defileth herselfe*

herſelfe: Huttamaah is a compound word, for the Hebrewes uſe to compound two conjugations, and it ſignifieth ſhe was defiled by her husband, and ſhe defiled her ſelfe; ſhee was defiled by her husband, becauſe hee put her away unjuſtly, and gave her occaſion to commit adultery, and ſhee defiled her ſelfe, who being unjuſtly divorced, yet would marry another and ſo commit adultery; for Chriſt ſaith, *Matt.* 5.23. *Whoſoever ſhall put away his wife, let him give her a writing of divorcement: but whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery; and whoſoever ſhall marry her that is divorced, committeth adultery*; if hee had put away his wife for fornication, ſhe had not beene polluted by him, but onely ſhe had polluted herſelfe, if ſhe had married another.

הטמאה *ex Hithpael et Hephal compoſitum: Sic Judg 9.9.* התרלתי *ex Hiphil & Hephal, ſenſus eſt, veſtris neverbis perſuaſa ita miſſam facere pinguedinem meam, iuxta Hiphil, et ea ipſa quoq; priver et deficiar, iuxta Hephal, nihilq; amplius habeam in me commxnbile.*

But it may be ſaid, *Deut.* 24. 3. *If he have found ſome nakedneſſe in her,* [*gnervath*] *nakednes* in the Scripture is taken for filthines and adultery, then it may ſeeme that *Moſes* is ſpeaking here of unjuſt divorce.

Object.
ערות *Nuditas.*

Nakedneſſe is taken for other ſorts of filthineſſe then for adultery, the *Seventy* tranſlate it ἄσχημον πρᾶγμα, *rem turpem*; and *Ionathan* turneth it, *tranſgreſſionem rei*, They put away their wives for many other cauſes beſides adultery, as for blemiſhes in their perſons, ſcolding and brabling, and ſuch.

Anſw.
Nakedneſſe is taken for adultery.

But *Malachi* ſeemeth to approve this ſort of divorce for light cauſes, *If thou hate her, put her away, ſaith the Lord. Malac.* 2.16.

Obj.

It ſhould not be tranſlated, if thou hate her put her away, ſaith the Lord, but this wayes, the Lord hateth putting away.

Anſ.

Moſes did not ſimply allow here the putting away of their wives for ſuch light cauſes, but if they would put away their wives for ſuch light cauſes, then hee biddeth them write a bill of divorce to them; the Lord

allowed not that an *Israelite* should marry a captive heathen, but if hee will marry such a one, then let him shave her head, and put on her mourning apparell, and mourne for so many dayes, that by these meanes the *Israelites* love might be abated, and so might leave her. So *Moses* liked not of these divorces, but if a man will put away his wife for such causes, then let him write her a bill of divorce.

Quest.

What use was there of this bill of divorce amongst the Iewes, for if a woman was taken in adultery she was stoned to death, if shee was suspected of adultery, they gave her the bitter waters to drinke, and if her husband tooke her to be an adultéresse and the fact was not publikely knowne, hee put her away secretly, as *Ioseph* would have done *Mary*, *Matt.*1.

Ans.

The speciall use of the bill of divorce was when they put them away for light causes.

If the Magistrate had done his duty after that shee was knowne to be an adultéresse, then in that case shee needed not a bill of divorce; but for their remissenesse the husbands were oftentimes forced to give the bill of divorce to their adulterous vvives, and especially vvhen the Ievves came under the subjection of the Romans, then most usually they gave the bill of divorce for adultery, because the Romans had no respect to the lavv of God, putting the adultéresse to death; therefore their husbands vvere glad to be rid of them, by giving them the bill of divorce.

The cause of giving the bill of divorce amongst the Iewes.

The cause of many divorces amongst the Ievves was the multitudes of their wives which they had. They who travell amongst the *Turkes* at this day, testifie, that there is no cause so much pleaded in their judicatories as divorces; and the reason they give to be this, because of the multitude of their wives.

How the bill of divorce was written.

When the man gave the bill of divorce to the woman, the cause of the divorce was written in the bill, and the woman did shew the bill of divorce before the Iudges

Iudges, and the children did also keepe the bill of divorce, to be a testimony that their mother was not an harlot, and the Lord alludeth to this forme, *Esay* 50. 1. *Where is the bill of your mothers divorcement, whom I have put away?* as if the Lord would say, I put not away your mother, but she went away willingly from mee. *Allusion.*

When they wrote this bill of divorce the Iewes wrote it in a long letter, but the Romans wrote it in few words, *res tuas tibi habeto.*

The bill of divorce was given by the man to the woman at the first, to be a signe of her innocencie, and of his wrong dealing with her; and as *Tamar*, when shee shewed to *Iuda* his ring, and his signet, *Iuda* said, she is more righteous then I am: so the man putting away his wife for no just cause, and the woman shewing the bill of divorce to her husband, hee might justly say, surely she is more righteous then I. The man gave the bill of divorce to the woman at the first.

The man had the power to give the bill of divorce to the woman at the first, but afterwards the woman gave the bill of divorce to the man also, *Marc.* 10. 12. and if a woman put away her husband, and be married to another, shee committeth adultery. *Salome* the sister of *Herod* was the first woman who gave the bill of divorce to her husband *Chrystoberus*; and *Iosephus* addeth, that the law onely permitteth the man to give the bill of divorce to the woman, and that it was not lawfull for the wife who was repudiat to marry, but by the commandement of her former husband; the first part, that the husband should give the bill of divorce, is set down in the law: but this latter part, that they might not marry againe but by their husbands consent, is not in the law, for that came in by custome and not by the law, for the woman might leave the husband when shee had a just cause, and marry againe without his consent. *Iosephus, lib. 15. cap. 11.*

When the wife was repudiat from her husband for no *Quest.*

no lawfull cause, and married another, & bare children to him, whether were these children bastards or not?

Forum { *Poli.* / *Fori.*

They were bastards in *foro poli*, before God; but not in *foro fori*, in the courts of men.

The conclusion of this is; Let no man separate that which God hath conjoyned; and let no man conjoyne that which God hath separated.

EXERCITAT. VIII.

How man and woman may live chastly in holy wedlocke together.

Commandement VII.

Prov. 5. 19. *Let thy wife be unto thee as the loving hinde, &c.*

Salomon saith, *Prov.* 5. 15. *Drinke waters out of thine owne cesterne*, here by a modest kinde of speech, hee willeth a man to content himselfe with his owne wife.

Lust called burning and thirst.

Concupiscence or lust in the Scriptures is compared to burning, 1. *Cor.* 7. 2. and the Prophet alludeth to this sort of thirst, *Ier.* 2. 25. *Withhold thy foote from being unshod, and thy throat from thirst:* the remedy against this burning and thirst is holy marriage, which quencheth it, but whoredome rather increaseth it: I have forbidden thee, would *Salomon* say, the company of those beastly whores, and now I shew thee the way how thou mayst live chastly in holy wedlocke, then he subjoyneth, *Let thy fountaines be dispersed abroad, and rivers of waters in the streete, vers.* 26. or divide thy waters in the streete; here hee giveth a reason wherefore marriage should be preferred to adultery, because seldome children are begotten

begotten of adulterers, and if they beget any, they are aſhamed of them, that they ſhould be called their children: firſt, ſeldome they beget any, they ſhall commit whoredome and ſhall not encreaſe, *Iipparidu*; *pered* is called a Mule, which is a beaſt which is much given to luſt, and yet begetteth nothing; and if they beget any children, they are aſhamed of them, and the children likewiſe are aſhamed of their fathers; and therefore the Hebrewes call them *Shatuki*, from *ſhatak*, *tacere*, the father will not profeſſe ſuch a child to be his, nor the child profeſſe the father to be his father.

Adulterers often times aſhamed of their children.

שתוקי *ſpurius a* שתק *tacere.*

And rivers of waters in the ſtreets, that is, when thou knoweſt them to bee thine owne children, then thou haſt power to direct them and guide them, and ſee that they marry by thy direction, for even as men draw water conduits which way they will, ſo ſhould the parents lead the children in their marriages.

Let them be onely thine owne, that is, they ſhall onely be thine owne, and thou mayſt bee aſſured when thou doſt marry a chaſt woman, that thy children are thine owne, and *not a ſtrangers with thee*, to inherite and poſſeſſe that which thou haſt purchaſed. *Pſal.* 127. 4. *Children are the heritage of the Lord, and the fruite of the wombe is his reward*, and thy children ſhall bee like arrowes in the hand of a mighty man. Then *Salomon* returneth to his firſt advice, let thy fountaine be bleſſed, and rejoyce with the wife of thy youth.

Imperativum pro futuro.

The firſt preſervative to keepe man and wife in purity, is to live chaſtly before they bee married; ſo did *Iacob*, *Gen.* 49. 3. *Ruben thou art my might, and the beginning of my ſtrength*; *Iacob* knew not a woman before he was married, but *Eſau was a prophane man and a fornicator. Heb.* 12. 16.

The ſecond remedie is, for a man to delight himſelfe with his wife; *Let her bee like a loving Hinde unto thee,*

The wife compared to the Hind.

and as a pleasant Roe, and let her breasts satisfie thee at all times. Prov. 5. 19: the Hinde is a loving creature, and followeth the male; the Hinde is ardent in her love, and they are ready one of them to helpe another, so should the man and his wife; let her breasts satisfie thee at all times, in the Hebrew it is, [*Ieravucha*] *inebrient te*: see how the Holy ghost willeth a man to delight himselfe with his owne wife, therefore he addeth, *Cur erres cum extranea* [*Tishge*] to wander as beasts doe, who make not choise of one mate. And contrary to this chast love is, when a man thinketh that *stollen waters are sweet. Prov.* 9. 17. and is not content to *drinke out of his owne cisterne. Prov.* 5. 15. he should call his wife the *delight of his eyes. Ezek.* 24. 16. So should the wife content her selfe with the love of her husband; *Let him kisse me with the kisses of his mouth. Cant.* 2.

יְרַוְּךָ *inebriant te.*

תִּשְׁגֶּה *a* שָׁגָה *erravit, proprie bestiarum est.*

This chaste love the longer that it continue, the stronger and sweeter it is; and the longer that it is kept, it is the more fragrant; the love betwixt the whore and the harlot, is not a permanent love. *Prov.* 7. 18. *Come let us be drunke with love untill the morning*, yet it is the same word that is used to expresse that chaste love betwixt the husband and the wife: *Prov.* 5. 17. but it differeth very much from that love; this word *Rabha* to bee drunke, is *verbum mediæ significationis*, as the Hebrews marke, that is, it may be taken either in a good part, or in an evill; but *vergit sæpius in extremum*, it declineth to the extremity if it be not taken heed unto. So *Psal.* 90. 10. *Dies annorum nostrorum & superbia eorum, labor, & dolor*; the dayes of our yeares and their strength is labour and sorrow; in the originall it is [*Rohebam*] *superbia*: why is the strength of our eares called pride? because often times it enclineth to pride. So [*Rabha*] to bee drunke, signifieth first, to be merrie *ad hilaritatem* onely, as *Gen.* 43. 34. and *Iob.* 2. 10. and *Psal.* 23. *Calix meus ebrius*

INEBRIARI in re amorum, quid.

VERBVM mediæ significationis, quid.

רֻהֲבָם

Why the strength of our yeares is called pride.

ebrius eſt, *my cup runneth over*, and this the Holy ghoſt alloweth; but there is another ſort of drunkenneſſe which *vergit in extremum*, and this the Lord condemneth. So in the matter of marriage, for the man and the wife to bee moderatelie drunke with this love, the Lord alloweth this; but this exceſſe of love which is betwixt the whore and the harlot, this the Lord condemneth.

Secondly, the pure love betwixt the man and the wife continueth and endureth, but the love betwixt the whore and the harlot is but for a ſhort time, therefore ſhe ſaith, *Prov.* 7. 18. *Let us take our fill of love untill the morning*; it laſteth but for one night, and then degenerateth into hatred, as *Amnon hated Tamar more then ever he loved her.* 2. *Sam.* 13. 15.

The love betwixt the whore and the harlot is not permanent,

The third way how to keepe and intertaine this love, is for the man to reſpect his wife, and the woman to honour her husband. *Prov.* 7. 19. when the whore enticed the young man unto her houſe, marke how diſdainefully ſhe ſpeaketh of her husband; *The man is not at home*, in contempt ſhe calleth him *the man*, ſhe calleth him not [*Bagnale*] my lord, or [*Iſshi*] my man; when once they turne their hearts and affections from their husbands, then there is an open way made for adultery; when the Scripture ſpeaketh of the husband *Deut.* 28. 56. it calleth him *vir ſinus*, becauſe hee ſleepeth in his wives boſome; and thoſe which we keep in our boſome we love them dearely, ſo the wife is called *uxor ſinus*, *Micah.* 7. 5. who ſleepeth in her husbands boſome. So 2. *Sam.* 12. 3. ſo ſhe is called *uxor adoleſcentiæ ejus. Prov.* 1. 18. to remember what love hee bare to her in her youth, and therefore hee ſhould not deſpiſe her in her age.

The whore ſpeaketh diſdainfully of her husband.

בַּעֲלִי
אִישִׁי

The wife called the wife of the boſome,

The fourth way to live chaſtly, is to beare every one with the infirmity of others, this was the fault of *Iobs*

Married perſons are to beare with others infirmities.

wife. *Iob.*19.17. *My breath is ſtrange to my wife.*

The firſt way is, to remember the children gotten betwixt them, which ſhould bee the pledges of their love. *Iob.* 19.17. *Although I entreated her for the childrens ſake of mine owne bowels.*

And as it is the way to keep them in holy wedlock when they are married, to keepe their veſſels in purity before they be married; ſo to teſtifie their love, the widow after her husband is dead, ſhe ſhould live as *a widow indeed and not in pleaſure.* 1. *Tim.* 5. 6. *For then ſhe is dead while ſhe is alive*; and ſo the man ſhould live chaſtly, untill he be called to a new marriage, to teſtifie his love to his former wife; the women amongſt the Iewes when they ſpake of their husbands that were dead, they ſaid, *memoria ejus ſicut vinum Lebani.*

They deſired to be buried together.

Laſtly, to teſtifie their mutuall love; of old, they deſired to be buried together; ſo was *Abraham* and *Sarah*, *Iſaac* and *Rebecka*, *Iacob* and *Rachel.*

Of the puniſhment of adultery.

NExt unto ſpirituall adultery the Lord hath puniſhed this bodily whoredome; the firſt world was drowned for this ſinne. *Gen.* 6. 2, 3, 4. and for this ſinne the Lord deſtroyed with the plague *twenty foure thouſand. Num.* 25. 9. For this ſinne the tribe of *Benjamin* was almoſt rooted out. *Iudg.* 19. 28. for this ſin *Davids* houſe was puniſhed both with inceſt and with bloud.

As the Lord puniſhed this ſinne himſelfe, ſo he will have it puniſhed by the Magiſtrate; in the dayes of *Iob* it was capitall. *Iob.* 31. 11. *For this is an heynous crime*, yea, [*Gnavon pelilim*] *eſt iniquitas judicum*, that is, that which the Iudges ſhould puniſh; and not the iniquitie which the Iudges commit. So *Gen.* 16. 5. [*Hhamaſi*] *injuria mea*, is not the injurie which I doe, but the injurie

עָוֹן פְּלִילִים *Iniquitas Iudicum, id eſt, quærenda, cognoſcenda & punienda a Iudicibus.*

חֲמָסִי *injuria quæ fit mihi.*

jurie which is done to me, so in the dayes of *Abimelech*. *Gen.* 26. 11. *Hee that toucheth this man or his wife, shall surely be put to death.* So amongst the heathen it was capitall, as amongst the *Egyptians*, *Ioseph* for suspected adultery, was put in the prison with those who were executed; and in *Babylon*, *Nebuchadnezzer* rosted the adulterous Priests in the fire. *Ier.* 29. 22. and if wee shall observe how the jealous husband *will not spare in the day of vengeance*. *Prov.* 6. 34. we shall see what a just judgement befalleth the adulterer, when the jealous husband killeth him in sudden passion, and *Salomon* alludeth to this, *Hee goeth after her straight way till a dart strike through his liver*. *Prov.* 7. 23. and why thorow his liver? his liver was the part of the body in which his uncleane lust lodged, therefore the dart pierceth this part especially, and the part by which a man offendeth most, in that he is most commonly punished. *Allusion.*

The *Egyptians* used to cut off the nose and the eares of the Adultereresse, and the Prophet alludeth to this sort of punishment, *Ezek.* 23 25. *They shall deale furiously with thee; they shall take away thy nose and thine eares.*

Commandement. VIII.

EXERCITAT. I.

Of theft in generall.

Exod. 20. 15. *Thou shalt not steale.*

David saith, *The heaven, even the heavens are the Lords: but the earth hath he given to the children of men. Psal.* 115. 16. He hath given the earth to the children of men, he hath not given them the absolute dominion of the earth, for that hee hath reserved to himselfe, hee hath given them but a subordinate dominion, they hold all *in capite* of him, for the earth is the Lords, and the fulnesse thereof, therefore every man must seeke his dayly bread of him, and not be his owne carver, but be content with that measure which the Lord allotted to him.

The Lord gives men the use of the earth, but not the absolute dominion of it.

Theeves will not bee contented with that portion which the Lord allotteth unto them, but they come like the servants of *Elies* sonnes with their flesh hooke in their hand, and say, give me this; and if thou wilt not, I will take it by force. 1. *Sam.* 2.

Man hath a double right to the creatures; First, hee hath a spirituall right, and then he hath a civill right; a wicked

Ius { *Spirituale.* *Civile.*

wicked and unregenerate man may have a civill right to the creatures, becauſe the ſentence and the curſe of the law is not yet executed upon them. *Luc.* 6. 35. *God is kind unto the unthankefull and to the evill*, and God granteth to them the uſe of theſe temporall things, for the maintenance of their civill life; but the thiefe hath neither a ſpirituall nor civill right to that which he ſtealeth, and therefore he is twice a thiefe.

The wicked may have a civill right, but not a ſpirituall right.

The thiefe ſinneth both againſt iuſtice, and againſt charity; Firſt, hee ſinneth againſt iuſtice, both commutative and diſtributive, he ſinneth againſt commutative iuſtice and giveth not this for this, but taketh it either by violence, or by craft.

The thiefe ſinneth againſt juſtice, diſtributative & commutative.

So hee ſinneth againſt diſtributive iuſtice; ſee how *David* deſcribeth the righteous man. *Pſal.* 112. 9. *He hath diſperſed, hee hath given to the poore, his righteouſneſſe endureth for ever*; the righteous man diſperſeth to the poore, and his righteouſneſſe endureth for ever; that is, his almes and his good deeds ſhall bee had in remembrance here, and afterwards *ſhall receive him into eternall tabernacles. Luc.* 16. 9. that is, they ſhall teſtifie that hee is to be received into eternall tabernacles; the righteous ſcattereth and the thiefe gathereth, his almes teſtifie that hee ſhall bee received into eternall tabernacles, but his theft deſerveth that hee ſhould be ſecluded from eternall tabernacles.

Againe, he ſinneth againſt charity; and he runneth into the breach of the ſixt Commandement, as hee doth into the eight; for when he taketh away his neighbours goods, hee taketh away his life; and therefore their goods are called their life. *Luc.* 8. 43. *She ſpent upon the Phyſitians all her goods*, in the Greeke it is, ὅλον τὸν βίον, her whole life; becauſe her goods were the meanes to maintaine her life; therefore they are called her life.

The thiefe ſinneth againſt charity.

The

Sinne sweet in the beginning, but bitter in the end.

This sinne at the first is very sweet to a man, but in the end it is very bitter. *Proverb.* 20. 17. *The bread of deceit is sweet to a man, but afterward his mouth shall bee filled with gravell*: it is sweet to him for the present, but the end of it is bitter. The devils alchymie is to change stones into bread; *Mat.* 4. 3. but the theeves alchymie is to turne bread into stones and gravell; as *Achans* theft was sweet to him at the first, but afterward it proved gravell to him. *Iosh.* 7. *Caput viperæ fuget. Iob.* 20. 16. When the female viper engendereth with the male, the female sucketh the head of the male, and biteth it off with great delight; then shee conceiveth her young ones, which eate out her belly. So when the thiefe stealeth the righteous mans goods, they seeme very sweet unto him, but in the end hee smarteth for it; hee sucketh the vipers head at the first, but the brood gnaweth out his belly.

ראש { *Caput.* *Venenum.*

SVGERE caput vipera quod.

The conclusion of this is, as the Lord hath a care that a mans first and naturall life be preserved: so he hath a care that his second life be preserved, that is, the meanes which should maintaine his life.

EXERCITAT. II.

What theft is.

Commandement VIII.

Exod. 20. 15. *Thou shalt not steale.*

THeft is defined, The taking away of another mans goods against his will; and it is committed either *in ablato*, or *in deposito*.

In

In ablato, when one taketh away that which belongeth to another against his will, then it is theft. If the absolute and supreme lord himselfe give his consent, although the owner or inferiour lord give not his consent, yet it is not theft: as when the *Israelites* tooke away the *Egyptians* earerings, and jewels, although they had not the consent of the *Egyptians* to take them away, yet it was not theft; because God himselfe, who was the supreme Lord commanded them; therefore, *Exod.* 12. 36. [*vainatzelu eth mizraïm*,] they spoyled the *Egyptians*: they had as good right to these jewels as the souldiers had to the spoile.

When it is theft to take a thing without the consent of the owner.

וינצלו את־מצרים *Spoliaverunt Ægyptios.* נצל *Est eripere prædam.*

Secondly, a man may take another mans goods in in his necessity to supply his meere wants; in this case the law maketh things common; and although he have not the consent of the owner, when he taketh his goods; yet this is not theft. Before the fall all things were common among men, and ordained for mans sustentation, and this division of goods was brought in but after the fall; and therefore ought to give place to the first institution in a mans necessity to save his life: for in the first estate every man might take as much would suffice him, not doing wrong to another: so in this estate, a man may take as much of another mans goods as to supply his necessity, without the owners consent. A man might go into his neighbours vineyard, and eate as many grapes as he pleased, *jure charitatis*, by the right of charity: but he might carry none away with him, because he had not *jus proprietatis*; so *David* in his necessity eate the shew bread, 1. *Sam.* 21. and the Disciples pulled the eares of corne, *Matt.* 12. hence it is that the poore are called [*bagnale toôh*] Lords of other mens goods, *Prov.* 3. 26. because in their necessity, they have the right of charity to their goods: hee hath not here an absolute dominion or *dominium rectum* as the law-

In necessity a man may take another mans goods without his consent.

Ius { *Charitatis.* / *Proprietatis.*

The poore are lords of our goods in necessitie.

yers call it, for they say, *dominium unius rei penes plures in solidum jura non patiuntur*, that is, the law will not suffer that moe shall have the absolute dominion of one thing.

Quest. How can that which is a mans owne be taken from him without his consent, can necessity make it another mans?

Answ. Hee is not *Dominus in solidum* of it, for when hee taketh so much to satisfie his necessitie, hee is bound to restore as much againe if hee be able; and therefore some say, that things in such a case are rather *communicanda, quam communia*, to be communicated, then common.

A man may have the tacite consent although not the expresse consent of the owner.

Thirdly, when a man hath the tacite consent of the owner to a thing, although he have not his expresse consent, this is not theft; and this he doth, when he enjoyeth a thing by prescription.

Prescription what.

Modestinus the lawyer describeth prescription after this manner, *Est adjectio dominij per continuationem possessionis à lege definiti*.

First, it is called *adjectio dominij*, because the dominion is not gotten by the direct consent of the former possessor, but by the law which presumeth that the former possessor had given his consent by his long secrecie in not claming his owne againe. And as a custome differeth from the law, so doth the right by prescription, from the right which a man getteth directly with the possessors consent; for custome is a secret consent for the most part, but the law is an open and a cleare consent.

Lands prescribe not when the owner doth challenge it within such time.

And it is added *per continuationem*, for the law presumeth, if hee had enjoyed it for a long space, and the possessour had not claimed his right, all this time, in that case the law saith, that the possessor is willing to quit his possession. Example of this wee have, *Iudg.* 11.

12.

12.13. where *Iephthe* pleaded, that the *Israelites* poſſeſſed that land by preſcription three hundreth yeares. So we have an example that the law preſcribeth not, when the poſſeſſor challengeth it within ſuch a time, 2. *King.* 8. 3. The widow that was abſent from her poſſeſſion ſeven yeares amongſt the *Philiſtins*, for famine, in this time her land preſcribed not, and the king commanded to reſtore it to her againe.

Men muſt have a good title in preſcription.

Againe, they muſt have a juſt title to this poſſeſſion, or elſe it will neuer preſcribe.

Ob.

But it is againſt the law to take any thing from the right owner againſt his will.

Anſ.

That which is taken from the owner by preſcription, is not taken from him againſt his will; for it is preſumed that hee giveth his tacite conſent to it. There is the ſupreme end of the law, and there is the inferiour end of of the law; the ſupreme end of the law is this, that every man may have his owne, and that men may be certaine of their poſſeſſions: now becauſe the ſupreme end of the law cannot be kept without the breach of the inferiour end of the law; the inferiour end is neglected that the ſupreme end may be kept.

A twofold end of the Law.

When a man then hath the Commandement of God for his warrant, although hee take ſomething from the owner againſt his will, that is no theft: ſo when he taketh by the law of nature in his neceſſity to ſupply his want, although the owner conſent not, yet it is not theft. So when he hath the tacite conſent of the owner, and the approbation of the law by preſcription, this is not theft. But when he taketh a thing directly againſt the owners will, this is theft. It is taken againſt the owners will, firſt by ignorance, as in ſecret theft; ſecondly, by violence; thirdly, when it is partly taken againſt his will, and partly with his will, as in uſury.

Involuntarium. { *Per ignorantiam.* *Per Violentiam.* *Secundum quid.*

Secondly, theft is committed *in Depoſito*, in a thing

פִּקָּדוֹן *Depositum.*
παραθήκη.

committed to ones trust and this is called [*Pikkadon*] or παραθήκη, *Tim.* 6. 20. *Levit.* 6. 2. *If a soule sinne, and commit a trespasse against the Lord, and lie unto his neighbour, in that which was delivered to him to keepe, or in fellowship;* in the Hebrew it is, *in positione manus,* for *ponere manum significat societatem inire, apud Hebræos, Exod.* 22. 11. First, the case is set downe, when hee shall not make it good which is concredited to him, if it be wanting; and then the case is set downe, when hee shall make it good: if through his negligence the thing be stolne or lost, then hee is to make it good; if it be taken away secretly, hee shall not make it good, but an oath of the Lord shall be betwixt them. And *Paul* alludeth to this forme. 2. *Tim.* 1. 12. *I am perswaded that he is able to keepe that which I have committed unto him against that day.* God is that faithfull *depositarius,* who will keepe our *depositum* faithfully, and wee concredit the keeping of our salvation unto him; that is called *depositum,* which is a matter of great weight, and it is *arrhabo,* which is a part of the price that cannot be taken backe againe, and to expresse the suerty of this keeping, *David* saith, *Psal.* 119. 122. [*gnarobh gnabhdecha*] *subarrha servum tuum, be suerty for thy servant.*

Positto manus est societas, vel contractus apud Hebræos.

Allusion,

Depositum quid.
עַרְבוֹן *Arrhabo.*
עָרַב *Respondere.*

עָרֹב עַבְדֶּךָ *Subarrha servum tuum.*

The conclusion of this is, that which is taken from the owner against his will is theft: it is theft to take a thing craftily from a man, but the greatest theft of all, is to take a thing violently from him against his will, for here the owner is altogether unwilling to give his goods, but when a man is craftily over reached, it is not fully against his will that he giveth his goods.

EXERCIT.

EXERCITAT. III.

Of Oppreſsion.

Commandement. VIII.

1. *Theſſ.* 4. 6. *Let no man goe beyond or oppreſſe his neighbour in any matter.*

THeft is divided according to the time, according to the object, and according to the manner.

Theft divided according to the time.

According to the time, there is the night theft, and the day theft: if the theefe came to ſteale in the night, then hee might be killed ſafely; but if he came to ſteale in the day time, they might not kill him, *Exod.* 22. 2. 3.

Secondly, according to the object. If hee ſteale holy things, that is called ſacriledge: as the theft of *Ananias* and *Saphira*, *Act.* 5. 2. If hee rob the Common-wealth, that is called *peculatus*; if he ſteale cattell, that is called *abigeatus*; ſuch were the *Chaldeans*, who robbed *Iob* of his goods; and ſuch were the *Saracens*, becauſe they lived by robberies and excurſions, they were called *Saracens* from [*Sarak*] *excurrere* which cometh from [*rik*] *vacuum eſſe*; and the *Seventy* tranſlate them λῃστικοὶ, ſuch were the *Iſhmaelites*, *Gen.* 37. which *Targum Ionathan* tranſlateth *Arabians*, and ſuch were the *Chaldeans*, *Hab.* 1. 7. If hee had ſtolne a man, that was called *plagium*, and ſuch a one was to die the death, *Exod.* 21. 16.

פשט *irruere prædonum more.* 1. *Sam.* 27.
סרק *Excurrere.*
רק *vacuum eſſe.*

Againe, theft is divided according to the manner, it was either publicke theft or ſecret theft: if it was publicke, either by land or by ſea, by land when it was committed with an open & a high hand, the higheſt ſort of thoſe are murthering theeves, who kill that they may

Theft divided according to the manner.

robbe, such were these who lay betwixt *Ierusalem*, and *Iericho*. *Luc.* 10.30. those resemble most the divell *Asmodeus*, who hath his name *à* [*shadad*] *vastare*, who spoyleth and spareth none.

אשמודי *Diabolus a* שדד *vastavit.*

Robbery by sea is called piracie, *Revelat.* 12. 12. *Woe be unto the earth, and to the sea, because the devill is come downe to you, having great wrath:* these spirits are the divels factors who trouble the sea: such were the barkes of the Iles *Pharos* amongst the *Egean* islands called μυοπάρους, that is, little swift barkes, or pinnages which came out secretly like mice of the Ile *Pharos* to robbe, and *Lemnunculi*, little barkes that came out of the Ile *Lemnos* to robbe like the barkes of *Dunkirk*; and *Iob* alludeth to these sorts of barkes, *My dayes passe as ships of desire, Iob.* 9.26. that is, like the pyrats pinnage which is very swift to catch the prey.

Piracie what.

SHIPS of desire what.

Theft againe is divided according to the manner, either to oppresse by violence, or by fraud, *Levit.* 19. 13. by violence, that is called *gazal*, to plucke a thing by violence out of ones hand, so it is said of *Benajah*, that *He plucked the speare out of the Egyptians hand.* 2. *Sam.* 23. 24. The second sort of theft is to oppresse by fraud; this is called [*gnashak*,] and *Iohn* the baptist forbiddeth both those, *Luk.* 3.14. *Doe violence to no man, neither accuse any falsely, and be content with your wages*: this sort of theft cometh of covetousnesse, *Micah.* 2. 2. *They covet fields and take them by violence, and houses and take them away, so they oppresse a man and his house, even a man and his heritage.*

גזל *Vi abripuit.*

עשק *Fraude vel oppressione detinuit, oppressit.*

Oppressors called hunters.

These violent oppressors are called hunters in the Scripture; *Nimrod was a mighty hunter, Gen.* 10.8. that is, a mighty oppressor. So *Prov.* 12.27. *He shall not roste that which hee tooke in hunting*: that is, which he hath taken by oppression.

They are compared to the lion, to the wolfe, to the wild

wild aſſe, and to the Gryphon, *avis digitata*, that hath tallons, *Ier.* 12. 9. Firſt, they are compared to the lion, *Pſal.* 10. 10. *Hee croucheth and humbleth himſelfe, that the poore may fall by his ſtrong ones*, that is, hee croucheth and humbleth himſelfe, as if his ſtrong parts were weake and feeble, to make the poore fall, and as the lion couch:th to catch the beaſt, and then leapeth upon it & divoureth it; ſo doth the mighty hunter oppreſſeth the poore, *Micah.* 3. 2. *Who hate the good and love the evill, and pluck off their skinne from of them, and their fleſh from their bones, who alſo eate the fleſh of my peop'e, and flay their skinne from off them, and they breake their bones, and chop them in pieces as for the pot, and as fleſh within the caldron.* So they are compared to wolves, *Zeph.* 3. 3. *Her princes within her are roaring lions, her Iudges are evening wolves, they gnaw not the bones till the morrow.* Thirdly, they are compared to the wild aſſe, *Iob.* 24. 5. to ſhow their ſpeedineſſe and readineſſe to oppreſſe and their readineſſe to flie away when they have done, that they may eſcape the hand of the Magiſtrate. Fourthly, they are compared to the Gryphon. *Levit.* 11. 16. who liveth by rapine and therefore hee is called *tahhmas* from *hhamas* violence, and the *Seventy* tranſlate it ἁρπύια, ravenous kites. Then the holy Ghoſt diſcribeth the perſons whom they oppreſſe, the poore, the widdow, and the fatherleſſe, and theſe the Lord eſpecially calleth his people. *Exod* 22. 25. *If thou lend mony to any of my people, that is, to the poore of my people,* So *Pſal.* 14. 4. *They eate my people as bread*, that is, the poore of my people, they are ἀνθρωποφάγοι, and worſe, for they eate men when they are dead, but thoſe oppreſſors eate them while they are alive. When they robbe the poore they robbe the Lord himſelfe. So *Iob.* 24. 3. *They drive away the aſſe of the fatherleſſe, and they take the widdowes oxe for a pledge*; God promiſeth to be *a father to*

Oppreſſors compared to the lion, wolfe, wilde aſſe and gryphon.

Oppreſſors in the Scriptures are called ravenous beaſts.

תחמס *Vultur.*
a חמס *violentia.*
ἁρπύια

The poore are called Gods people.

to the fatherleſſe, and a Iudge of the widowes. Pſal. 68. 5. they take the Aſſe of the fatherleſſe, that is, of him whom I have taken to bee a father to, yet they ſpare him not; and they take his Aſſe from him, that is, the beaſt which ſerveth him for greateſt uſe. So they take the widowes oxe, the widow in the Hebrew is called [*Almonah*] from [*Alam*] *mutum eſſe*; ſhe hath no body to ſpeake for her, and they take her oxe from her, the moſt neceſſary beaſt for worke, and therefore under the law hee who tooke away a mans oxe, hee was bound to reſtore five for him. *Exod.* 22. 1. Then they take her onely oxe, which aggravateth their ſin much, as *Nathan* telleth *David* when he tooke the mans onely ſheepe. 1. *Sam.* 12. then under pretext of juſtice, as if the poore widow were debtfull to them. *Iob.* 22. 9. *They ſend away the widow empty.* Theſe oppreſſors are the worſt Phyſitians that can bee, letting too much blood, and not taking away the ſuperfluous humours, but the thing neceſſary for their life; and theſe are called *viri ſanguinum*, *Pſal.* 54. 24. becauſe they ſuck the ſubſtance from the poore, as it were their blood. And *Iob.* 24. 10. *They take away the gleanings from the hungry.* The Lord forbiddeth expreſſely, *Deut.* 24. 19. when they reape their fields to take away their gleanings, but to leave them to the poore, the fatherleſſe, and the widow; but they miſregarded the Lords ordinance, and tooke all away: So the Lord commanded when they gathered the grapes of their vineyards, they ſhould not gleane afterward; but the oppreſſors tooke in all. *Iob.* 24. 6. *The wicked gather the vintage*, & leave nothing to the poore, others expound *Serotinare vineam*, thus they gather the grapes before they bee ripe, to ſerve for the uſe of man in the end of the corne harveſt; & this aggravateth their ſinne more. *Plutarch* ſaith, that we condemne more the hornets and the waſpes which ſting men to death, then we

אלמנה *vidua ab* אלם *ſilere.*

Simile.

The mercileſſe dealing of the oppreſſor.

Serotinare Vineam quid.

we doe wolves and lyons; becauſe theſe when they kill men, doe not feed upon their bodies, but the lyons and the wolves feed upon them when they kill them: To cut the vines before they bee ripe and can ſerve for no uſe, that doubleth the iniquity.

The concluſion of this is: *Eſay.* 31. 13. *He that deſpiſeth the gaine of oppreſſion, hee ſhall dwell on the height of high places, his place of defence ſhall bee the munition of rocks, bread ſhall bee given him, and his water ſhall bee ſure*: but oppreſſors, *Ier.* 17. 11. *are like the Partridge that ſitteth on egges, and hatcheth them not; So he that getteth riches and not by right, ſhall leave them in the midſt of his dayes, and in the end ſhall be a foole.* *Concluſion.*

EXERCITAT. IV.

De furto palliato, *or covered theft.*

Commandement. VIII.

Ier. 22. 14. *Woe bee to him that cutteth out my windowes, and it is ſeeled with Cedar and painted with Vermilion.*

Furtum palliatum, or coloured theft is, when men caſt a cloak or ſome pretence upon their theft, *Timgnol magnal*, when a man is blinded, as if a cloak were caſt about his eyes.

תמעל מעל

Palliare pallium. Lev. 5. 15. So the Latines ſay, *gaudere gaudium.*

This coloured theft is coloured ſundry wayes; Firſt, under the colour of religion, as thoſe who brought cattell and doves to the temple to bee ſold, and changed their money there; they pretended that all this was done for the ſervice of God, that the people might

Theft coloured under pretence of religion.

have their ſacrifices more ready at hand; but Chriſt called this theft, *Yee have made my houſe a den of theeves. Mat.* 21. 13.

Theft coloured under pretence of charity.

Secondly, this ſort of theft is coloured under pretence of charity; as *Iudas* theft was; when he ſaw *Mary* powring a boxe of oyntment upon Chriſts head, hee ſaid, *What needed this waſte, might not this have beene ſold for ſo much, and have beene given to the poore?* this *he ſpake* (ſaith the Evangeliſt) *Not becauſe hee cared for the poore, but becauſe hee was a thiefe and had the bagge, and bare what was put therein. Mar.* 12. 5, 6.

Theft coloured under pretence of merchandice.

Thirdly, this theft is coloured under pretence of merchandice. *Hoſ.* 12. 7. *He is a merchant, and the ballance of deceit is in his hand*, in the Hebrew it is, *He is a Cananite, and the ballance of deceit is in his hand.* He deceiveth the buyer not openly, but under the pretence of equity, and he is called a *Cananite*, becauſe the *Cananites* were given much to deceive in buying and ſelling. So *Ezek.* 17. 4. *He cropt off the top of his young twigs, and carried it* [*El eretz cenagnan*] *to the land of Canaan*, that is, he carried *Zedekias* to *Babylon, to the land of traffique*, or to the land which uſed deceit in their traffique.

A *Canaanite* for a deceiver.

אֶל אֶרֶץ כְּנַעַן

Vnder pretence of law.

Fourthly, this ſort of theft is coloured under pretence of law; ſuch was the coloured theft of *Zacheus* the Publican. *Luc.* 19. 9. When hee had taken mens goods *per* συκοφαντίαν, by forged caviſilations; if any man had ſpoken any thing againſt him, he accuſed them as wrongers of the law, and that he did nothing to them contrary to the law.

Theft coloured with faire pretences.

Fiftly, when men colour their theft under faire pretences, ſuch were theſe who tooke out the ſeeling out of the houſe of God, and ſeeled their owne houſes with it. *Ier.* 22. 14. and that it might not appeare to be the ſeeling of the houſe of God, they painted it over with Vermilion; yee ſhould have ſeene there a faire and neat houſe.

houſe, but the wood was ſtollen out of the houſe of God, and handſomely painted over, that no man might know it.

Sixtly, theft is coloured, when mens ſenſes are deluded by ſleight, and when coggers with the dice win mens money from them, and the Apoſtle alludeth to this, *Epheſ* 4. 14. *Bee not carried about with every wind of doctrine by the ſleight of men*; ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, that is, with ſuch ſleights as they uſe at dice, and this is called *Stellionatus*, couzenage; ſo when the ſimpler are overreached by the more crafty, this is called πανουργία, and he who is eaſily deceived this way is called *Pothe*, and therefore it is good to have the craft of the ſerpent with the ſimplicity of the dove.

Theft coloured by deluding the ſenſes.

Alluſion.

κυβεία Luſus aleæ, ipſe actus ludendi alea ſeu teſſeris.
πανουργία calliditas, vafrities,
פֹּתֶה Simplex.

In all ſort of bargaining, the will ſhould have the full conſent; now when the underſtanding is blinded which determineth the will, then the will cannot give the cleare and expreſſe conſent: as in violent and open theft, the ſtronger overmatcheth the weaker; So in covered theft, the crafty overreacheth the ſimpler.

In bargaining the will muſt have the conſent.

Obſerve how God hath alwayes met this coloured theft; *Iacob* by coloured theft took the birth right from *Eſau*, but ſee how *Laban* payed him home againe, giving him *Leah* in ſtead of *Rachel*. So the *Gibeonites* by craft deceived *Joſhua*, but *David* and *Salomon* made their poſterity ſervants and drudges in the houſe of God. So *Iehoiachim* brought his kingdome to ruine, *quia commiſcuit ſe cum iſta cedro*; becauſe he medled with the cedars of the houſe of God, to ſeele his owne houſe with them, *Ier.* 22. 15. And thus the Lord, *Pſal.* 18. 26. *ſheweth himſelfe froward with the froward, and craftie with the craftie*: but 2. *Sam.* 22. 27. the letters are tranſpoſed when the ſame matter is handled, to note ſome ſingular thing in this, how the Lord changeth himſelfe to theſe ſubtill and crafty deceivers, and taketh them

God hath puniſhed coloured theft.

2 *Sam.* 22 27. *eſt* תִּתְפַּל *ſed Pſal.* 18. 26. תִּתְפַּתָּל *cum perverſo perverteris, ſic, cretizat cum Cretenſibus.*

in their owne craft; the greateſt victory, that is, to kill a man with his owne ſword. *David* ſaid of *Goliahs* ſword, *There is no ſword like to that.* 1. *Sam.* 21.9.

The concluſion of this is: The Lord who abhorreth hypocriſie in our religion, lying in our ſpeech, and that a man ſhould not weare a womans apparrell; ſo doth he likewiſe abhorre and deteſt covered theft.

EXERCITAT. V.

Of Vſury.

Commandement. VIII.

Pſal. 15.5. *He that putteth not out his money to uſury, ſhall never be mooved.*

VSury is a coloured ſort of theft, and it is expreſſed by diverſe names in the Scriptures. Firſt, it is called [*Neſhek*] biting, and by alluſion and change of letters, it may bee called [*Nahhaſh*] a ſerpent.: For as *Chryſoſtome* marketh well upon the fift of *Matthew*, the money of the uſurer is the biting of the ſerpent *Aſpis*; for hee that is ſtung with this ſerpent, feeleth no paine for the preſent, but a certaine tickling and delight; then hee falleth in a ſleepe, and in the meane time, the venome of the ſerpent ſpreadeth it ſelfe through his body, commeth to his heart, and ſo killeth him. So hee who borroweth money from the uſurer, thinketh it ſweet, but it conſumeth the whole ſubſtance, and bringeth a man to poverty, it is called alſo [*Tarbith*] and [*Marbith*] multiplication, becauſe it multiplieth, and the Chaldee calleth it [*Hhabbalah*] *perditio*, becauſe it deſtroyeth a mans ſubſtance, and the Greekes call it

נישך *Morſus.*
נחש *Serpens.*

Simile.

תרבית
מרבית
חבולה

it τίκος a τίκτω *pario. Ier.* 5. 27. *As a cage is full of birds, so are their houses full of deceit; therefore they are waxen rich.* Marke the comparison; as the fowler setteth a trap to catch the birds, (which is called *decipula à decipiendo*) he scattereth a little corne to ensnare the birds, and then catcheth them in a trap: So the house of the usurer draweth the poore man as to a snare, he seeth some hope of gaine at the first, like a little handfull of corne scattered before the birds; but in the end it proveth but a snare to him.

τίκος a τίκτω pario.

Now that we may finde out what usury is, wee must doe as they who carve out Images, they cut off this and this to make it that; so must we proceed in finding out what usury is, it is not this nor that, but it is this, and then we come to the definition of it.

First, we cannot finde it out by the persons to whom we are forbidden to lend on usury, as thou shalt not lend on usurie to the poore of my people, or, thou shalt not lend upon usury to thy brother a Iew.

Vsury cannot be found out by the persons who borrow, nor by things lent, nor by the law.

Secondly, wee cannot finde it out by things lent, as thou shalt not lend upon usury, money, corne or wine. *Deut.* 23. 19. for there is usury also in other bargains.

Thirdly, neither can it be found out well by the restraint of the law, as that is usury which is forbidden by the law; wherefore to come by the nature of it, is to define it, and so we shall know what it is.

Ob.

It may be said, that the morall law bindeth all equally alike; but this law against usury bindeth not all equally alike. *Deut.* 23. 19, 20. *Thou shalt not lend upon usury to thy brother, unto a stranger thou mayst lend*; therefore it may seeme not to be a morall law.

By stranger here is meant onely the *Canaanite*, thou mayst lend usury to that stranger; that is, to the *Canaanite* whom thou art to destroy, [*Lanechre pro leanochre*] *Contra quem jus belli est, contra eum jus usuræ*; and that it

לנכרי *excluso* ה *pro* להנכרי *extraneo isti, id est, reliquis istis Cebanæ corum.*

is not meant of every ſtranger it is cleare. *Pſal.*15.5. *He that putteth not out his money to uſury*, the beſt interpreters of the Iewes adde, *etiam Gentili.*

The Iewes hard dealing with the Chriſtians, condemned.

Wherefore the practiſe of the Iewes at this day, who take uſury of us Chriſtians counting us ſtrangers, is condemned by their fathers who lived long ſince; the Iewes call us Chriſtians, *Edomites: Eſau* was *Iacobs* brother, and if wee be *Edomites*, then they ſhould take no uſury of us, becauſe we are their brethren.

Ob.

If thou lend money to any of my people, that is poore by thee, thou ſhalt not be to him as an uſurer. Exod 22.25. here it may ſeeme that they might lend unto the rich upon uſury, but not to the poore.

Anſw.

The poore are called Gods people in a ſpeciall manner.

The meaning of the place is, *Thou ſhalt not lend upon uſury to my people*, but eſpecially to the poore of my people, for God calleth the poore his people after a ſpeciall manner. *Pſal.* 14.4. *They eate up my people as they eate bread*, that is, the poore; they are his people, both becauſe they are within the covenant, as alſo in reſpect of their eſtate and condition, becauſe they are poore, the Lord taketh the protection of them.

Secondly, *Thou ſhalt not lend to the poore of my people upon uſury*, therefore yee may lend to the rich, this will not follow. *Ye ſhall not curſe the deafe, nor put a ſtumbling block before the blinde. Levit.* 10.14. therefore yee may curſe him who heareth, or yee may put a ſtumbling block before the ſeeing, this will not follow.

Againe, we cannot find out this uſury by things lent upon uſury, as money, victuals, &c. *Deut.* 23.19.

Ob.

Firſt, they ſay, *pecunia non eſt lucrativa*, money of it ſelfe cannot make gaine, therefore no gaine ſhould be taken for it.

Anſw.

Although money be not fertile in it ſelfe, yet by uſe & interchange it may be made fertile. *Mat.* 25.20. *Behold I have gained five talents moe*; and therefore money is called

called ἐργαζόμενη *vel* ἔνεργος, which is put out to use; but when it is hid in the ground and put to no use; then it is *pecunia ἄργος & otiosa*, money that maketh no gaine.

Some say that husbandry is *secundum naturam*, merchandise is *præter naturam*, but usury is *contra naturam*. *Obj.*

Biting usury is *contra naturam*; but all sort of gaine gotten by industrie and travell, is not *contra naturam*, against nature. *Answ.*

No gaine should be taken for that which perisheth in the use, as money, corne, wine, &c. *Object.*

Money, corne and wine perish in the use, but this is not through the default of the lender, but the defect is in the thing which is lent, which cannot be used unlesse it perish; *Non vi contractus perit, sed ratione rei*, and it perisheth in the use altogether to the lender: therefore the borrower is bound to the lender to make it good. *Ans.*

As this were great wrong to seeke fruit of that bread, or that wine which a man consumeth in the use, so it is great injustice to seeke profit for that money which perisheth in the use. *Obj.*

But this cleareth not the doubt, for they seek no profit, *pro hoc individuo quod perit*, but for the same in kind. *Answ.*

Thirdly, wee cannot find it out by the limitation of municipiall lawes, for they vary very much, and they rather restraine the abuse of it, than they allow it; they tolerate it for the necessity of the people, but they restraine it, lest they should too farre exceed in taking usury, and this law cannot be a fit rule to permit alike to bee taken in every place; for as a Physitian cannot let blood of all his patients alike, but taketh of some more, and some lesse; So Princes deale with their subjects, according to their riches or poverty. Vsury cannot be found out by the restriction of municipiall lawes. *Simile.*

They who limitate it to the summe; first, they condemne simply *decimam usuram*, which in the space of an hundred moneths equalleth the summe, that is ten of the

What usury condemned,

Allusion.

What usury the Romans allowed.

the hundred; such was the usury of the Iewes. Secondly, they condemned *usuras usurarum*; It is observed that the beasts which are most imperfect, *superfætant*, and they will be breeding young ones, they will have young ones in their belly, and they will have young ones sucking them, all at once. So these usurers multiply gaine upon gaine, and *superfætant*, which is a most unperfect kind of birth. So they condemne monethly usury, *Hosea* alludeth to this, *A moneth shall devoure them with their portion. cap.* 5.7. *Aristophanes* reporteth how the people of *Greece* were much troubled with this monethly usury, and they desired that the witch *Medea* might cause the moone to stand still with her inchantments, that so shee might not come so often about in her revolutions, and they be forced to pay their monethly usury.

The Romans allowed *unciarium fænus*, or *centesimam usuram*, twelve in the hundred, and this was called *hæreditas ex asse, vel centesima*, because their *Libra* was divided in twelve parts, they might not take then *Sextans*, two of the whole summe; or *Triens*, three of the whole summe; or *quadrans*, foure of the whole summe; or *quincunx*, five of the whole, as *Ioseph* did. *Gen.* 41.34. or *semis*, the halfe of the whole; or *septunx*, the seaventh part of the whole; or *bes*, the eighth part of the whole; or *dodrans*, the ninth part of the whole, *dempto triente*; or *dextans dempto sextante*, taking away two frō twelve, or *deunx*, *dempta uncia*, to take all except one part.

The law of the twelve tables forbad all usury except *unciarium fænus*, one of twelve; and according to our reckoning is 8. and $\frac{1}{3}$. Then *rogatione tribunitia ad semiuncialem redacta est*, it was restrained to the sixt part of the whole; and according to the English to foure of the hundred and $\frac{1}{16}$. and at last, they forbad it altogether, *& posuerunt furem condemnari duplo*, *fœneratorem quadruplo*; they ordained that a thiefe should pay

pay two fold, but an usurer should pay foure fold.

Some Emperors have abolished usury altogether, and some have permitted it; *Leo* the Emperor discharged it altogether, but *Anastasius* was glad to permit it againe, at the earnest sute of the people of *Constantinople.*

Some Emperors have abolished usury altogether.

We have not found out as yet what this usury is; usury is a lending for gaine, onely *vi mutui*, this sort of lending is not lending at all; for lending must be free for a time, as a gift is simply free: to lend, and not freely to lend, is not to lend. A thing is attributed three manner of wayes, as they say in the schooles; *univocè*, *analogicè*, and *æquivocè*; either properly, by way of analogie, or improperly. Example, this word God is attributed to God properly; to the Magistrate, by way of analogie. *Psal.* 82. 6. *I said ye were Gods*, and to the devill improperly. 2 *Cor.* 4. 4. *In whom the God of this word hath blinded the mindes of them.*

O nething is attributed three wayes.

Example 2. this word *Satan* is properly attributed to the devil, and by way of analogie to *Iudas. Ioh.* 6. 70. and to *Peter* improperly. *Mark.* 8. 33. *Get thee behind me Satan.*

Aliquid attribuitur. { *Vniuocè.* *Equivocè.* *Analogicè.*

Example 3. This word father is spoken properly of the naturall father, who begetteth his child; by way of analogie it is given to Preachers. 1. *Cor.* 4. 15. and improperly it is given to Idols: *Ier.* 2. 27. *They say to the stock thou art my father.* So this word *to lend*, is taken properly, when a man *lendeth freely, looking for no gaine. Luc.* 6. 35. *So thou shalt lend unto many nations and thou shalt not borrow. Deut.* 28. 12. Secondly, by way of *Analogie*, as when we say, lend me your helping hand; and thirdly, *æquivocè* or improperly, to lend for gaine.

Againe; to lend for gaine is to sell their charity. *gratis accepistis, gratis date; Mat.* 10. 8. that which men freely receive, they should freely give; as when *Gehazi* sold that gift which was given freely.

Vsury what.

Vsury is, to make simply a bargain or contract of gaine, whether the borrower have made gaine of it or not; this is exacting usury; see *Psal.* 109. 11. *Nehem.* 5. 7. *Deut.* 15. 2. 3.

To make a contract this way, I will have gaine simply for my losse, that is not a lawfull bargain, and that is usury: but if it be made this wayes, I will have gaine if you make any gaine, this is no usury, for this is lawfull in *societate contractus*; so if yee lose I will lose, this is no usury; but simply to make the contract thus, I will have gaine whether ye have losse or gaine, this is biting usury, 2. *Cor.* 8. 13. *I meane not that other men be eased and ye be burdened, but that there be an equality*: and the Iewes marke that there be foure sorts of men; the first are they who say, thine is thine, and mine is mine; such are they who live onely by themselves, having no society with others.

1 שלי שלי ושלך שלך
meum est meum & tuum est tuum.

2 שלי שלי ושלך שלי
meum est meum & tuum est meum.

3 שלי שלך ושלך שלי
meum est tuum & tuum est meum.

4 שלי שלך ושלך שלי
meum est tuum & tuum est tuum.

Ob.

The second are they, who say, mine is mine, and thine is mine; those are robbers and oppressors.

The third sort be they who say, mine is thine, and thine is mine, as those who lend and borrow for gaine.

The fourth sort are those, who say, mine is thine, and thine is thine; and such are true *Israelites*, who lend to their brother *Looking for nothing againe*, *Luc.* 6. 35.

Exod. 21. 19. *If hee rise againe and walke upon his staffe, then shall hee that smote him be quit, onely hee shall pay for his time*; that is, the losse of his time, because hee might have gained so much in this time. Why then may not a man take gaine for laying out of his money.

Answ.

The fault was in the striker, therefore he was to pay so much to him whom he hurt; but if there be no fault in the borrower, and hee have done his endeavour, if there be no gaine, the lender ought to seeke none from him, but if through his default there be losse, then hee is bound to pay to the lender.

Gregory

Gregory Nisſen ſpeaking againſt the uſurers, ſaith, *Vſurarius neſcit laborem agrorum colendorum, mercaturam non exercet, ſed uno loco conſidens immanes domi ſuæ feras nutrit; vult omnia ſibi inarata, & ſine ſatu gigni, cujus aratrum eſt calamus, ager charta; ſemen atramentum; pluvia, tempus quod illi pecuniæ fructum auget occultis incrementis, falx eſt illa rei repetitio, & area eſt domus, in qua miſerorum fortunas ventilat*, that is, the uſurer hath no skill to labour the ground, hee knoweth not how to play the merchant, but ſitting ſtill in one place, he nouriſheth a company of wild beaſts in his houſe, hee will have all things to grow, and to bring forth without plowing or ſowing, his plough is his pen, his inke is his ſeede, the paper is his field, and time is the latter raine which maketh his cornes to grow, and the ſicle is the exaction of his uſury, and his houſe is the barne in which he winnoweth the poore mans goods.

Gregorius Niſſen.

The husbandry of the unſurer.

The *Ammonites* and *Moabites* might not enter into the congregation of the Lord, even to their tenth generation, becauſe they met not the people of God with bread and water, in the way when they came out of *Egypt*, *Deut.* 23. 4. how ſhall theſe miſerable wretches the uſurers enter into the Lords Tabernacle, who not onely withholds bread and water from the poore, the Lords people, but alſo do take from them that which ſhould ſuſtaine their life.

Vſurers are more injurious to the poore then the *Ammonites* were to the *Iſraelites*.

Theſe biting uſurers were ſo abhorred in the primitive Church, that as they condemned the uſurer himſelfe; ſo they made the Scribes who wrote the bonds, and alſo the witneſſes, uncapable of any benefit; and that no teſtament or latter will, written by ſuch ſhould be valide. The houſe of the uſurer was called *Domus Satanæ*; & they ordained that no man ſhould eate or drink with ſuch uſurers, nor fetch fire from them, and after that they were dead, that they ſhould not be buried in Chriſtian buriall.

Conclusion. 1.

The conclusion of this is, *Ezek.* 18. 13. this sinne is matched with theft: and *Vers.* 10. with adultery, and *Vers.* 11. with violence, it is the daughter of oppression, and sister to Idolatry, and he that doth these things shall not *dwell in Gods holy hill*, *Psal.* 15. Albeit those worldlings thinke themselves more honest then theeves and adulterers, yet the Lord maketh their case all alike.

Conclusion. 2.

Secondly, although the usurer by his usury get wealth, yet it shall not continue with him, hee *that by usury and unjust gaine encreaseth his substance, hee shall gather it for him that will pitie the poore*, *Prov.* 28. 8. and *Iob* saith, that though he (that is, the oppressor or usurer) heape up silver as the dust, and prepare raiment as the clay; hee may prepare it, but the just shall put it on, and the innocent shall divide the silver.

And they applyed that place, *Prover.* 15. 27. *Hee that hateth gifts shall live*: that is, hee that taketh usury for his money, for to take gifts is to take usury. *Psalm.* 15. 5. *He that putteth not out his money to usury, nor taketh reward upon the innocent*: in the Hebrew it is, that taketh not gifts freely for his money: but hee that is greedy of gaine troubleth his owne house; that is, brings both his house and posterity to ruine, for usury is like a canker or moth that consumes all that a man can gaine.

EXERCIT.

EXERCITAT. VIII.

Of Sacriledge.

Commandement VI.

SAcriledge is coloured theft for the moſt part, under ſome pretence of law.

Sacriledge what.

It is defined thus; Sacriledge is an inverting and turning of thoſe things to other uſes, which were dedicated to God and his ſervice; as when they bought and ſold in the Temple, they made it a den of theeves: ſuch was the ſacriledge of *Ananias*, *quando intervertit aliquid*, when he changed ſomething which was dedicated to a holy uſe, to his owne private uſe, *Act.* 5. 2.

What it is to rob God.

The Prophet *Malachi* ſpeaketh much againſt this ſinne of ſacriledge, *Will a man rob God? yet ye have robbed mee, Malac.* 3. 8. the very terme ſeemed ſo odious to the Iewes, that they ſtraight way denied, and they tell the Prophet, that they had committed no ſuch ſinne, *Wherein have wee robbed thee?* the Prophet anſwered them, *In tithes and offerings*, as if hee ſhould ſay, doth it not content you, to withold from man his right; but ye will rob God alſo? what a ſinne is it for children to rob their parents? God is your father, and the Church is your mother, will yee be ſo unnaturall children as to rob them, God hateth wrongs againſt whomſoever they be committed. *Salomon* ſaith, *The righteous man regardeth the life of his beaſt, Prover.* 12. 10. How great a wrong is it then, to offer wrong to a man, who is like to our ſelves? And if the Lord commanded us to helpe our enemies beaſt; much more to helpe our brother. 1. *Cor.* 6. 6. *A brother goeth to law with brother*, if no injury may be offered to a brother, much leſſe to a ſuperiour, and that to a high ſuperiour: When *Shimei* railed againſt *David*, what ſaid *Abiſhai*: *What doth this*

Great injury to rob God.

The sinne of sacriledge exaggerated.

dead dogge raile against the King? let mee goe I pray thee, and cut of his neck, 2. *Sam.* 16. 9. The injury is yet aggravated, if there come *respectus beneficij*, in respect of the great favour and kindenesse showne by him to those who offer him injury: but when contempt is joyned with the injury, that exaggerateth the sinne most of all: when *Ioseph had* feasted his brethren, *Gen.* 37. and then to steale his cup, what great injury is this? *How can wee open our mouthes in this behalfe*.

But when men leave off to sinne against men, and begin to wrong God himselfe, to sinne against the heavens; this is a great sinne. *Esay.* 7. 13. *Is it a small thing that ye will weary men, but ye will weary my God also?* he is not our inferiour, he is not our equall, but he is our superiour and that in the highest degree; what great sinne is it then to rob him? the Saints of God have beene of another minde, *Psalm.* 116. 12. *What shall I render to God for all his benefits*, and not onely the Godly, but also the hypocrites. *Mic.* 66.

Quest.

But how cometh it that the Lord requireth such a duty of man.

Answ.

Why the Lord required the tith of them who dwelt in *Canaan*.

The earth is the Lords and all that is therein, *Deut.* 10. 14. *Psalm.* 24. 1. And God the father gave his sonne *the ends of it for a possession*, *Psalm.* 2. 8. God the sonne again substituted under the law, the Priests, the Levites and the poore for his deputies, and hee would have the Iewes, as his tenants and farmars, to pay a dutie in homage to him. When God gave the earth to *Abraham* and to his seede, hee received a tith of him *in signum universalis dominij*, in token of his absolute dominion. *Pharaoh*, when hee had gotten the whole land of *Egypt* in his hand, *Ioseph* tooke a fifth part of the increase for him: *Gen.* 41. 34. but God dealt more liberally with the Iewes, hee sought but the tenth part from them, although all was his owne. So God now under

under the Gospell will have men to honour him with their substance, and to give of their riches for the maintenance of his worship.

Quest. What was the difference betwixt things dedicated, and sanctified under the law; and things which now are bestowed upon holy uses under the Gospell?

Answ. For the better understanding of this, we must marke that there was a twofold dedication under the law: First when they dedicate the propertie to God, but not the use, as their new houses, *Deut.* 20. 5. So *Psal.* 30. *in the inscription.* They did this as in dwellers in *Emmanuels land*, and it was a curse to them if they dwelt not in their new houses, they were *loci ut sic* to them, (as the Schoolemen speake) but our houses are *loci ut loci* onely. When wee dwell in our new houses, wee pray to God, that hee would blesse us in them, but this is *invocativa sanctificatio* onely, and not *constitutiva*. Wee hold our houses of him who is Lord of the whole earth; but wee hold them not of him in type, as they who dwelt in *Canaan*, it is not a curse now if a man build a new house and dwell not in it.

Difference betwixt things dedicated under the law, and things given for holy uses under the gospell.

Sanctificatio { *Invocativa.* / *Constitutiva.*

The second sort of dedication was, when the Iewes resigned to the Lord both the property and the use of those things which they consecrated and dedicated. As when *Arauna* the *Iebusite* dedicated the ground for building of the Temple, when *Arauna* did separate that part of the ground for that holy use, it was both dedicated and designed. But a man under the Gospell; when hee giveth a plot of ground for a religious use, it is not for the dedication of the ground that the Church accepteth of it, but onely because it is a fit peece of ground for such an use, and the man is willing to give it.

The dedication againe under the law was such, that the thing dedicated might not be transferred to another use; the ground upon which the Temple stood was so dedicated

A great differenc betwixt the dedication of our Temples, and the Temple of Ierusalem.

dedicated that they might not build a temple in another place, neither for commmodity or eaſe of the people, as *Ieroboam* did, 1. *King.* 12. 26. but under the Goſpell, where a place is deſigned for the worſhip of God, it may be changed to a more commodious place; it is not the dedication then that maketh it a permanent place, but a commodity onely.

Ob. But it may be ſaid, that things dedicated to the Temple under the law, were changed to a civill uſe, as *Goliahs* ſword was given to *David*, and the ſhew bread to relieve his neceſſity.

Anſ. The ceremoniall dedications gave place to the ſafety of the life of man, but things deſigned now under the Goſpell; yeeld further, even to the eaſe and commodity of man, the Temple it ſelfe might not be changed to any other place, neither for the commodity, nor eaſe of the people, becauſe it was the maine type and wardrobe of all the ceremonies, therefore it was ſacrilege to turne it to any other uſe.

Things dedicated under the Law differed from things dedicated under the Goſpell.

It was unlawfull to change things dedicated under the law to the ſervice of God, to any other uſe, *Prov.* 20. 25. it is a ſnare for a man to devour that which is holy, and after vowes to enquire. *Athalia* tooke the pole money that was appointed for the ſervice of God, and did dedicate it to *Baal*.

Queſt. Whether was it a greater ſinne to robbe God under the law, or to rob him now under the Goſpell?

Anſw. If yee will reſpect the thing conſecrate, it was a greater ſinne to rob God under the Law, then now; but if yee will reſpect them who commit the ſinne, it is a greater ſin now, becauſe men now, have greater knowledge under the Goſpell, than they had under the Law. Example, if a rich man ſhould ſteale but one ſheepe from a poore man, it were a greater ſinne in reſpect of the perſon, then if a poore man ſhould ſteale ten ſheepe from

In what reſpect ſacriledge is greater now then under the Law.

from a rich man; but comparing one sheepe and ten sheepe together; it is a greater sinne to steale ten sheepe then one.

Things given to idolatrous uses should be turned to good uses: Exaample, our forefathers bestowed tithes to idolatrous uses for the most part, and there were two causes moved them to doe this, the *impulsive* cause, and the *finall* cause; the *impulsive* cause, which moved them in time of ignorance and blindenesse, to give some thing to the Church, was to pray for the dead, and other superstitious uses; yet the finall cause was still to serve God, as may be seene in their evidences and donations, which ever beare this clause, *Deo & Ecclesiæ*, before they make any mention of Saint, or other superstitious uses. The *finall* cause ceaseth not, neither the effect, although the *impulsive* cause cease, therefore those things which have beene Idolatrous may be turned to holy uses.

Things dedicated to Idolatrous uses may be changed into holy uses.

Causa { *Impulsiva.* *Finalis.*

The temple was the house of prayer, not onely because they prayed in it, but also because the Lord promised to heare them for the Temples sake, therefore it was sacriledge in them to make this house a den of theeves.

How the Temple was a house of prayer.

The conclusion of this is, let us learne to *honour God with our substance. Prov.* 3. 9. there are many now who fall downe before the Lord, but they fall not downe as the three wise men did, who offered *gold, myrrhe, and incense to him, Matt.* 2. 11. but they are farre worse who rob him; See the judgements that lighted upon *Shishak* king of *Egypt*, *Athalia* and *Nebuchadnezzer*, *Antiochus*, and *Crassus*, for robbing the Temple of God.

Conclusion.

EXERCITAT. VII.

That every man should have a lawfull calling.

Commandement. VIII.

Ephes. 4. 28. Let him that stole steale no more, but rather let him worke with his hands the things that are good.

The affirmative part of this Commandement.

TO preserve men from theft and unjust dealing, first hee must have a calling; secondly, a lawfull calling; Thirdly, hee must be diligent in his calling; and lastly, he must continue in his calling.

A man must get his bread with the sweat of his brow, or with the griefe of his minde.

First, hee must have a calling; he must get his bread with the sweate of his browes, or with the griefe of his minde; with the sweat of his browes, as those who labour with their hands; and with the griefe of his minde, as those who rule and governe others: hee must either doe as the eye doth, which directeth the body; or as the hand doth, which worketh for the body. The Doctors of the Iewes had some callings, as *Paul* was a tent maker, and some of them were tanners, and bakers, and Christ himselfe was a carpenter untill hee was thirty yeares of age, *Mark. 6. 3. Is not this the carpenter, the sonne of Mary.* The Iewes have a proverbe in the *Talmud, Bona est doctrina legis, & via terræ*; they call *via terræ*, some trade, it is good to be a Doctor of the Law, and likewise to have some trade with it.

The Doctors of the Iewes had some trades.

Beggers have no calling, it was in the decaying estate of the commonwealth of *Israel* when they were suffered to begge; the Hebrewes call this, *quærere panem*, that is, to begge, *Iob.* 15. 23. *Psalm.* 37. 25. bread here, doth not signifie all things comfortable for the life

Quærere panem quid apud Hebræos.
πτώχος the impotent begger, πένης the sturdy begger.

life of man, but the baſeſt things for the entertainment of his life. 1 *Sam.* 2. 5. *They that were full, have hired out themſelves for bread*, that is, for the meaneſt things to ſuſtaine their life, and ſuch are called [*Machaſir gnal hepatachim*] *oſtiatim petentes, Marc.* 10. 46. when men willingly profeſſe poverty, this is not a lawfull calling; ſuch were [*ebjonim*] the *Ebionites*, and ſuch are the begging friers.

מחסיר על הפתחים *Oſtiatim petentes.*

אביונים *ab* אבה *deſiderare, petere.*

Secondly, hee muſt have a lawfull calling. *Epheſ.* 4. 28. *Let him worke with his hands the things which are good.*

Some callings are honorable in themſelves, as the miniſtrie, 1. *Tim.* 5. 17. Secondly, ſome are praiſe-worthy in themſelves, but honourable onely in reſpect of the end, *Eccleſ.* 38. 1. *Honora medicum propter neceſſitatem*; hee is to be praiſed for the skill which hee hath, but when he cureth the body, that it may be a fit inſtrument for the ſoule, this maketh him honourable.

Some callings are honourable in themſelves, and ſome praiſe worthy.

Thirdly, ſome are only praiſe-worthy, as χειροβιοντες, thoſe who live by handy trades; when the virtuous woman ſpinneth, and maketh cloathes to her husband; then ſhe is praiſed in the the gates of the city, *Prov.* 30. but no calling is to be termed ſordide, or baſe, as the Morahſts terme them.

Some callings praiſe worthy.

Such callings are lawfull, which the holy men of God have uſed, as *Alphæus* in the ſyriacke is called *hhalphus*, from [*hhalaph*] *permutare*, to change; hee was κολλυβιστης, *numularius*, a changer of money; and *Iohn* calleth thoſe κερματιστας, changers of ſmall money, *Ioh* 2. 14. So *Debora* was *the wife of Lapidoth*, a lampe maker, ſo *Lydia* was a ſeller of purple; *Ioſeph* a carpenter; *Simon* a tanner, and *Paul* a tentmaker.

callings uſed by the holy men of God are lawfull.

חלף *permutare.*

לפיד *Lampas, fax tæda*

To deteſt any lawfull calling is a great ſinne, as the ſuperſtitious *Egyptians*, deteſted all ſheepeheards, becauſe they both kept ſheepe, and killed them, which the

No lawfull calling to be deteſted.

Why *Pharaoh* would not suffer *Ioseph* to touch his meat.

Egygtians honoured as their gods: and I take this to be the reason why it is said, *Gen.* 39. 6. *That Potipher left all that hee had in Iosephs hands, and hee knew nought that hee had, save the bread which hee did eate,* that is, hee would not suffer him to touch his meat, for he held him to be an uncleane Hebrew, because hee eate the flesh of sheepe and oxen. So the Iewes detest all Physitians, they have a proverbe in the Talmud, *Optimus inter medicos ad gehennam*. To gather tribute is a thing lawfull, and yet the Iewes hated all the Publicans who gathered it: so they would not suffer a painter to dwell amongst them: and this is the fault of most of our gentry, when they speake of handie trades, they speake basely of them, they cannot suffer their children to be brought up in any such trade, therefore their children when they come to age, say with him in the Gospell, *Digge I cannot, and to begge I am ashamed. Luc.* 16. 3. therefore I will falsifie my masters account.

Callings against the first Commandement.

Callings which are not lawfull to be used, are such as are breaches of the commandements, as the man who kept the damosell, that had the spirit of divination, because of the gaine which she made to him by her divination, *Act.* 16. 16. So those in *Ephesus*, who professed curious arts, *Act.* 19. 19. So the mourning women who mourned, *Ier.* 9. 17. having no hope of the resurrection, these callings were against the first Commandement.

Callings against the second Commandement.

Against the second Commandement, to *make silver shrines to Diana*, *Act.* 19. 24. So those superstitious callings which the Iewes have found out, and which they sell for money in their synagogues at this day, as the office of *Gelilah*, to open the roll of the law, and to wrap it up againe: So the office of *Hagbaach*, to carry about and elevate the booke of the Law: so the office of *Etzchaijm*,

Buxtorfius in Synagoga Iudaica, Cap. 22.

to

to touch the pieces of the wood unto which the volume of the Law is fastened. So the superstitious callings in the Church of Rome, all those are against the second Commandement.

Callings against the sixt Commandement.

Against the sixt Commandement, to use a trade to hurt, or put out the life of man, such were those *Sicarij*, *Act.* 21. 38. who wore *Cutlisshes*, onely to stab men, and not as we doe, to defend our selves.

Callings against the seventh Commandement.

Against the seventh Commandement, to keepe a baudy house, *Num.* 25. 8. So to live by prostituting of their body, *Thou shalt not bring the hire of a whore*, *Deut.* 23. 18. The *Seventy* translate it πελέτφορος, that is, she who continueth in prostituting her body for gaine. So the calling that hath affinity with this sinne, or can hardly be discharged without this sinne, should not be used; as for a woman to be a taverner; see the affinity betwixt the whore and the taverner; first, [*zun*] in the Hebrew is called one that selleth victuals, and [*zanah*] is called *Scortari*: Secondly, πόρνημι, signifieth to sell victuals, and *scortari*, so among the Latines, *mereor* signifieth to sell, and *meretrix*, a whore, and *meritoria*, were the places where they sold victuals. *Rachab* was called πανδοκεύτρια, a taverner, but *Iames* calleth her an harlot, *Iam.* 2. 25. *Heb.* 11. 31.

קבר. *Prostibulum, Lupanar.*

זון *alere.*

זנה *Scortatus est.*

πόρνημι.

Callings against the eight Commandement.

So against the eight Commandement, the biting usurer, a trade against this Commandement, and the alchymists, who make men beleeve that they can change brasse or any other mettall into gold: one said well of this trade, *ejus initium est scire, medium mentiri, & finis mendicare*: that the beginning of it was a desire of knowledge, the midst of it a lie, and the end of it is begging. *Et chymia est casta meretrix, & multos invitat, neminem admittit*, that *Chymia* is a chast whore, alluring many to come to her, but suffereth none to touch her. So προπώλης, or *proxineta*, that goeth betwixt the buyer,

and the seller; and maketh the buyer to buy the dearer; he was called so, because he hung out a signe to draw men to buy: from πίλος, the signe of the Vintner, So μονοπώλης, was hee who ingrossed all to his owne use, and carried it out of the country. For this *Nahum* calleth the merchants of *Ninive bruchos, the kankerworme, bruchus* is a kinde of locust which consumeth all, and then flyeth away. *Nahum.* 3. 16. Thirdly, παντοπῶλαι, which are called *Dardanarij* by the Latines, who keepe up the corne untill it be scarce, that they may sell it at a dearer rate, hence came *Dardanariæ artes, Prov.* 11. 26. *He that withholdeth corne, the people shall curse him, but blessing shall be upon the head of him that selleth it.*

Callings against the nineth Commandement.

Against the ninth Commandement, are jesters which the Greekes call γελωτοποιὸς, or παντομίμους, *Hos.* 7. 3. *They made the kings heart merry with their lies*; they were called παντομίμοι, because they used all the members of their body to make sport.

קָצִין
שֹׁטֵר
מֹשֵׁל

Thirdly, men must be diligent in their calling, *Prov.* 6. 6. *Salomon* willeth sluggards to goe to the ant, that *Provideth her meat in the summer, and gathereth her food in the harvest*, and moreover hee saith, that *shee hath no guide, overseer, or ruler. Salomon* setteth downe here all sorts of government: First, *Katzin* in aristocracie, and then *shoterim* in democracie, and *moshel* in monarchie; the ant hath none of those rulers, and yet she provideth well in summer for the winter; the sluggard that hath all these commanders, or at the least liveth under some of them, should learne to be diligent in his calling: *Salomon* goeth not farre off to seeke a master to teach him, but one that is ready at hand, and the basest of all the creatures. *Prov.* 10. 4. *Hee becometh poore that dealeth with a slacke hand, but* [*jad hharzttim*] *the hand of the diligent maketh rich.* [*hhazatz*] is to digge in the ground for gold: hee that is as diligent in his calling, as a man who diggeth

יד חרוצים
a חרץ *effodere.*

diggeth for gold in the earth, that man shall become rich, *Prov.* 22.29. *Seest thou a man diligent in his calling, he shall stand before kings; non stabit* [*liphne hhashim,*] *coram obscuris,* that is, before the meaner and baser sort who were cloathed in soyled blacke.

לִפְנֵי חֲשׁוּכִים
Coram obscuris.

Lastly, men must continue in their calling, and not change from one calling to another. 1. *Cor.* 7.20. *Let every man abide in the same calling wherein hee was called,* the Iewes give an example of one *Meyr* who changed his calling often: First, hee was [*hanechtom*] a baker: againe, hee changed that calling, and hee became [*sandalat*] a shoe-maker: Thirdly, hee left that calling, and hee became [*sopher*] a scribe: and lastly, hee became [*megnabbed gnoorth*] a skinner; and they said of this *Meyir, hhalaph Meyir eth melachoth velo gnorocushi, Mutat Meyir artem suam, sed non pellem mutat Ethiops,* they meant that *Meyir* continued still a knave although he changed from one trade to another.

Men should continue in their callings.

הַנְתָּתוֹם *Pistor.*
סַנְדְּלָט *Calcearius.*
hence cometh sandals.
סוֹפֵר *Scriba.*
מְעַבֵּר עוֹרוֹת
Pellio vel qui concinnat pelles.

A man may change his calling, first if the Lord call him to another calling, as when hee called *Elisha* from the plough, to be a Prophet. So hee called the Apostles from fishers, to be fishers of men. So if they be called by the commonwealth, and have gifts for their calling, they may change their calling; but they must not change their calling onely for gaine, as the posterity of *Eli* did, who said, *Put me into the Priests office that I may eate bread,* 1. *Sam.* 2.36. they desired to be Priests onely for gaine, for a peece of silver, and a morsell of bread.

When a man may change his calling.

As a man is bound to use a lawfull calling, and to be diligent in his calling: so hee must have a care to keepe that which hee hath gained in his lawfull calling: therefore, *Prov.* 6.1. *Salomon* saith, *If thou be suerty for thy friend, if thou hast stricken hands with the stranger, thou art snared with the words of thy mouth, deliver thy selfe as a roe*

תקעתי

roe from the hand of the hunter [*im takagnta*] *si defixisti manum tuam*; *If thou hast striken hand with the stranger*, *Iob.* 17. 3. *Who is hee that will strike hands for mee*; that is, who will give his word for me, giving his hand for my hand; this the Greekes of old called χαρπισμὸς, χάρπω, is that part which joyneth the hand to the arme, which wee call the wrest; and they used when they gave their word for another, to give them their wrest to be bound, whereby they signified, that they were bound now for him, for whom they had given their word. There is a difference betwixt *vas* and *præs*: hee was properly called *vas*, who gave his word for him who was ready to be carried to judgement; and *præs* was he who gave his word for the debt; all sort of suretiship is not condemned, but rash suretiship; be thou not amongst those that strike the hand, that is, be not thou one of those who usually strike the hand. *Ruben* gave his word for *Benjamin*; and *Paul* gave his word for *Onesimus*; Christ was both our *præs* and our *vas*; hee was *vas* presenting himselfe before the judge for us, there he gave his word for us. *Psalm.* 119. 122. *Subarrha servum tuum*; *be suerty for thy servant*: and so he was *præs* for us, paying our debt.

The formes which they used when they became suerty.

The difference betwixt *vas* and *præs*.

All sorts of suertiship not forbidden.

The conclusion of this is, *He that will not worke, neither should he eate*, 1. *Thess.* 3. 10.

EXERCIT.

EXERCITAT. VIII.

Of commutative justice.

Commandement VIII.

Levit. 19. 30. *Iust ballances, just weight, a just Epha, a just hin shall ye have; I am the Lord.*

THe Lord craveth in this commandement that men exercise justice, both commutative and distributive.

God who made all things, *pondere, numero & mensura. Wisd.* 11. hath commanded just dealing in weight, number, and measure, and hee addeth; *I am the Lord*, putting his subscription to it. There are two sorts of Magistrates, the one is *magistratus loquens*, the other is *magistratus mutus*; the one a dumbe magistrate, the other a speaking magistrate; the one, *in foro litigioso*, the other *in foro venali*; that is, the one in pleading of causes, the other in buying and selling; and the commonwealth suffereth dammage, as well by the one as by the other. To subborne the Iudge and make him give out a false sentence is a fearefull sinne; so to falsifie measures. *Hos.* 12. 7. *He is a merchant, and the ballance of deceit is in his hand.* The Lord who sitteth amongst the Iudges, to see whether they doe justice or not, he sitteth also in this judicatorie, to see to matters whether they goe right or wrong.

Magistratus { *Loquens.* / *Mutus.*

Theſe weights and measures are called *the Lords worke. Prov.* 16. 11. they are called *the Lords worke*, because they please him. *Prov.* 11. 1. *For a just weight is his delight.* So *Iob.* 6. 29. *This is the worke of God, to be-*

Measures called the Lords worke.

lieve in him, that is, *it is the worke of God which pleaseth him.* And marke what great care the Lord had to preserve these measures and weights; the shekell was called *the shekell of the sanctuary. Levit.* 27. 25. *Exod.* 30. 13. and after the captivity, he renued this precept concerning the shekell. *Ezek.* 45. 12. that all corruption in measures might be taken away, because it was kept in the Sanctuary; and the common shekell was rectified by it. So the measures of the foot were kept in the Capitoll amongst the Romans, and among us; one towne hath the keeping of the stone, another of the peck, and another of the elne.

Measures naturall by institution.

These measures of commutative justice were, first, naturall; secondly, by institution; naturall were these, when men interchanged wares with wares, as neat for sheepe; hence it seemeth when they began to sell for money, and had found it out by institution, they put the print of the beast first upon the money, as *Iacob* bought it for so much money. *Gen.* 33. 19. but *Act.* 7. 16. hee bought it for so many peeces of silver: and this peece of money was called *Keshitah, agnus. Iob.* 42. 16. and the Chaldee translateth it *Hhurephah*, or *Hhurphan*, as they of *Peloponesus* set a snaile upon their money; hence was their proverbe, *testudo superabit virtutem ac sapientiam.*

קְשִׁיטָה
חוּרְפָּה
חֻרְפָּן

By institution were first, their measures, and then their money; their measures, their finger, the palme and the cubit: man is a compend of things both seene and not seene, and therefore whatsoever perfection is in any of them, the summe of it is found in him; the measures are taken from him as it is called *cubitus viri, Revelat.* 21. 17. *He measured the wall an hundred and forty and foure cubits, according to the measure of a man, that is, of an Angell*, who appeared in the likenesse of a man, it is not called the Kings cubit, or the common cubit, or the cubit of the Sanctuary, but a mans cubit;

Measures taken from the body of man.

because

becauſe it was borrowed from man firſt, and the Lord alludeth to this forme. *Eſay.* 40. 12. *Who hath meaſured the waters with the hollow of his hand, and the heavens with his ſpanne:* theſe were firſt meaſures of liquid and dry things, taken from the body of man.

A finger broad the firſt meaſure taken from man.

The firſt meaſure taken from the body of man, was *digitus, a finger. Ier.* 52. 21. *The thickneſſe thereof was foure fingers.* When the Prieſt meaſured the incenſe which was to be offered, he meaſured it *digito annulari*, with his ring finger.

קמיצה *digitus annularis.*

The ſecond meaſure taken from the body of man was *Lepach, palmus. 1. Sam.* 17. 4. *There came out a champion out of the campe of the Philiſtims named Goliah: whoſe height was ſixe cubits and a ſpanne*, that is, *he was a ſpan more then ſixe cubits*: So *Eſay.* 48. 13. *My right hand hath ſpanned the heavens.*

Palmus.

The third meaſure taken from man was the cubite, and it was of two ſorts, either *cubitus communis*, or *cubitus decurtatus; cubitus decurtatus*, or the ſhort cubit, was the halfe of the common cubite. *Iudg.* 3. 16. *Ehud made him a dagger of a cubite length*, that is, halfe a cubite. *Cubitus communis ſeu moſaicus*, the common cubite was twenty foure fingers from the elbow to the top of the finger; the flying booke of Gods curſe was twenty cubits in length, and ten in bredth; which meaſured thoſe that were to be cut off. *Zach.* 5. 2, 3. this is the juſt cubite. *Ezek.* 41. 8. *The reed is called a full reed of ſixe cubites*, that is, a juſt reed. So *Gen.* 23. 16. *Abraham gave to Ephron full weight*, that is, juſt weight, and of the cubites the reed was made up.

Cubitus { *Communis.* / *Decurtatus.*

They builded by the line and by the reed; the line ſerved to make the wall ſtreight, if any ſtone ſtood out, the line brought them to put it in; & the reed ſerved to meaſure the length, the height, and the bredth; and *Revelat.* 21. 15. this is called *a golden reed*, in reſpect of

The line and reed ſerved for building of the walls.

the new *Ierusalem* which was from above: this reed consisted of sixe cubits, and *Ezekiel* addeth a palme. *Ezek.* 40.5. *And in the mans hand was a measuring reed of sixe cubits and an hand bredth*; the hand bredth is added here, because the Angell came from *Babel*, and brought a reed with him from *Babel* which was shorter by a palme then the Iewes reed; therefore hee addeth a hand bredth, to teach them that the second temple should bee equall in length and bredth with the first temple.

Why a palme was added to the reed in *Babylon*.

The line was a measure also, whereby they measured their ground, and their buildings. *David* alludeth to this: *Psal.* 16.6. *The lines are fallen to me in pleasant places.* So *Psal.* 19.4. *Their line is gone out through all the earth.* The line, the preaching of the gospell came from *Ierusalem*, which was the center, to the circumference, which was the whole earth.

Allusion.

So when they demolished houses, they measured them with a line; this line is called the line of desolation, and *Ieremiah* alludeth to this. *Lament.* 2.8. *The Lord hath purposed to destroy the wall of the daughter of Sion, hee hath stretched a line.* So 2. *King.* 21.13. *I will stretch over Ierusalem the line of Samaria, and the plummet of the house of Achab.*

The line of desolation what.

Allusion.

The stones wherewith they weighed things, were called *lapides sacculi. Prov.* 16.11. *All the weights of the bagge are his worke*, they are called *the weights of the bag*, because they are kept in the bagge, and *David* alludeth to this *Ps.* 56.8. *Thou putteſt all my teares in the bottle*, that is, thou weigheſt them.

Weights why called the weights of the bagge.

Allusion.

Their measures for their corne, was the *Epha*, and Christ requireth three properties in this measure. *Luc.* 6.38. *Pressed downe, shaken together, and running over. Zachariah* alludeth to this measure of the *Epha*. *Zach.* 5. Contrary to these properties of the *Epha* are the measures

πεπιεσμένον, σεσαλευμένον, ὑπερεκχυνόμενον.

sures of the churle. *Esay.* 32. 7. *The instruments of the churle are evill.*

The second measure by institution is money, this money is called *numus*, from *Numa Pompilius* who coyned it first amongst the Romans; or it was so called rather ἀπὸ τῦ νόμε, from the law, because it is commanded to be coyned by the law. The benefit of this money, is first, to supply our wants, for men are not able to carry their wares still about with them, therefore they contract them more compendiously into money, and they buy things necessary for themselves with it, and this money is ἐγγυητὴς, or *fidejussor*, it giveth the word for us, and it is ὑπάλλαγμα τῆς χρείας, *subsidium indigentiæ nostræ*, the aide and succour of our wants, and it keepeth contracts and societies amongst men; therefore *Salomon* saith, that *money answereth to all things. Eccles.* 10. 19.

Money a measure by institution.

God will have cleare dealing betwixt man and man, in buying and selling. *Gen.* 25. 33. *Iacob said, sweare to me this day*, in the originall it is [*Cajom*] *As truly as this day is a day, that thou wilt sell to me thy birth right.*

God will have men to deale clearely and truly in buying and selling.

כיום *tam vere ut hic dies.*

He will have the buyer to give the just price for the thing he buyeth, and hee will have him that selleth, to sell sufficient wares; this the Hebrewes call [*Midda bamidda*] *mensura pro mensura*, and the Greeks call ἴσον ἴσῳ, the money must be sufficient mony, [*Gnobber lassohher*] *currens inter mercatores*, he will have it to be good and current money. Contrary to this is *argentum adulterinum, carens publica approbatione*, *Your money is become drosse. Esay.* 1. 22.

מדה במדה *mensura pro mensura.*

עבר לסחר *transiens inter Mercatores.*

Hee will not have the buyer to overreach the seller: *Prov.* 20. 14. *It is nought, it is nought, saith the buyer: but when he is gone his way, then he boasteth*; neither will he have the seller to deceive the buyer. *Amos.* 8. 5. The Lord objected to the Iewes that they made the epha small, and the shekell great; they made the shekell great,

The buyer must not deceive the seller, nor the seller the buyer.

How the Iewes made the Epha leſſe.

they had a falſe ſhekell which weighed more then the common ſhekell did, and they weighed the ſhekell of the buyer by this ſhekell; and becauſe it was not equall in weight with their falſe ſhekell, therefore they cauſed them to adde ſo much more to their ſhekell, and ſo deceived the people: Likewiſe they diminiſhed the Epha when they had corne to ſell, and ſo the people were cozened both in the ſhekell and Epha.

So theſe who ſold water and wine. καπηλεύειν is κακεύειν τὸν οἶνον, *vitiare vinum.*

As they failed in the quantity in buying and ſelling, ſo in the quality; ſometimes they ſold *quiſquilias frumenti*, and the refuſe of the wheat, they ſold enough in the quantity but not in the quality; the Hebrewes call wheat [*Bar*] from [*Shabbar*] *frangere*, becauſe it is pure and cleane ſtuffe, which is able to breake our faſt, and kill our hunger. So the Pſalmiſt ſaith, *Onagri in deſerto non fregerunt ſitim. Pſal.* 104. 11. that is, they got no water to quench their thirſt.

בר *frumentum a* שבר *frangere.*

Frangere ſitim quid apud Hebraeos.

Thoſe who interchange things, ſhould make the equality to be ſuch after the interchange is done, that every one of them have as much as they had before they interchanged; ſo that neither of the parties muſt bragge of their gaine, nor complaine for their loſſe. *It is nought, it is nought, ſaith the buyer: but when he is gone away, then he boaſteth. Prov.* 20. 14.

Ariſt. Cap. 4. lib. 5. Eth. ſub finem.

Ob. Then it may bee ſaid, that all ſort of merchandize is contrary to all commutative iuſtice: for the end of their merchandize is, that they may gaine ſomething.

Anſw. The Philoſopher onely reſpecteth the proportion & the quality betwixt the things which men contract for; but he doth not reſpect the meaſure or midſt of that interchange, out of which gaine may ariſe according to commutative iuſtice.

Queſt. Whether may a man ſell a thing at a higher rate than it is worth.

Anſw. There muſt be an equality betwixt the thing ſold and the

the price, and here the common estimation of the Magistrate, and the custome of the countrey should rule this equality of things. This equality is either naturall or usuall: in matters of contract we respect not the value naturall, but we esteeme the worth of them by the conveniencie for use. In nature the meanest living creature is more excellent than pearles or diamonds (for things living are more excellent then things without life) yet to our use, bread is better than a thousand of such little creatures. Secondly, the value of things is esteemed according to the rarenesse. 2. *King* 6. 25. *An Asse head was worth eighty peeces of silver, and the fourth part of the cab of doves guts, worth five peeces of silver,* but when the siege was dissolved. 2. *King.* 7. 8. *Two measures of barley were sold for a shekell, and the measure of fine flower for a shekell.* So when there is a great mortality, then the corne is sold for little or nothing, because there is no body to eate it. *Revelat.* 6. 6. *A measure of wheat for a penny, and three measures of barley for a penny*: but when the corne is scant, then it is sold at a higher rate; therefore the Hebrewes put *Rarum pro caro*, *Let thy feet be precious in thy neighbours house*, that is, let them seldome come there. *Prov* 25. 7. So 1. *Sam.* 3. 1. *And the word of the Lord was pretious in those dayes*, that is, rare.

Whether things may be sold at a higher rate than they are worth.

Equality { Naturall. Vsuall.

Rarum & pretiosum permutantur apud Hebraeos.

Whether, for selling for time may wee exceed the worth of the thing sold or not?

Quest.

There is *pretium justificatum & limitatum*, which consisteth within some reasonable limits of justice, and it hath three degrees: the first is called *rigidum & supremum*, the second is called, *pium & mite*, or *infimum*, which is the lowest price; and the third is, *mediocre vel discretum*; and men in their common speech expresse these three thus. The highest price, they say, a thing is worth so much if it were to bee sold to a Turke; the lowest price, I can sell it no cheaper to my brother; and

Answ.

Whether things may be sold at a higher rate in respect of time.

Pretium { *Rigidum.* *Mite.* *Mediocre.*

and the middle price, I sell it usually thus to any man.

Quest. Whether may a man selling to a day, take *pretium rigidum*, or not?

Answ. The Casuists answer, that he sinneth not in so doing; because there is an equality betwixt the worth and the price, at least in extremity, and at the out-most: but if the seller for his forbearance take *pretium augmentativum*, or *multiplicativum*, that is augmented above the worth of the thing in extremity, this is a breach of commutative justice. A man may sell for a time at a dearer rate, when he receiveth not present money, and *David* alludeth to this. *Psal.* 44. 12. *Thou sellest thy people, & non multiplicasti pretium nostrum*, that is, thou dealest not with us as other merchants doe, when they sell their wares, they sell at a higher rate; because they get not present money; but wee seeme to be base in thine eyes, that thou sellest us away for nothing.

Wretches wish dearth.

These are wretched people which wish a dearth when it is cheape: *Amos.* 8. 5. *When will the new moone bee gone that we may sell corne? and the Sabbath, that we may set forth wheate?* By Sabbath here is meant the Sabbath of the seaventh yeare, called *Shemittah*, for when the land rested the seaventh yere, the poore got that which the earth brought foorth of its owne accord without any labour; and then they needed not to buy corne from the rich: Therefore they wished that this Sabbath were past, that they might sell at a dearer rate.

שמיטה *Annus septimus.*

שברים *Ædiles cerriales.*

Those who ruled the market amongst the Hebrewes, and moderated the price of the corne, were called *Shabharim*; because they brake the hunger of the people, and they were called by the Greekes ἀγορανόμοι, they who ruled the market, and σιτομετραὶ, who measured out the corne, ἐπίσκοποι, over-seers, and ἔποπται, *inspectores*, and the Latines called them, *Ædiles Ceriales*, the over-seers of the corne.

The

The Lord ſaith, *Deut.* 15.9. *Beware that there be not a thought in thy wicked heart, ſaying, the ſeventh yeare the yeare of reſt is at hand, and thine eye be evill againſt thy poore brother, and thou give him nothing*: obſerve how the rich wretches hated the ſeventh yeare, if it were preſent, they ſaid, would to God it were gone that wee might ſell at a high rate, and if it were neere at hand, then they would give their poore brother nothing to relieve him, for they knew that in this ſeventh yeare, the land would fall to the owner againe, and ſo they ſhould have made little gaine: and if it was long to the ſeventh yeare, then they would have given him money for his land, having no reſpect to their poore brother, but to themſelves.

Now let us ſee what things cannot be ſold or bought. Things that cannot be ſold.

Firſt, it was not lawfull to ſell men, *Ioel.* 3.3. *They gave a boy for a harlot, and a girle for wine*; *Deut.* 21.14. *Thou ſhalt not ſell her at all, for money; thou ſhalt not make merchandiſe of her*. And *Amos* 2. 6. *They bought the poore for ſilver, and the needy for a paire of ſhoes.* ἀνδρονάπηλία, *Hominum venditor.* Not lawfull to ſell men.

Secondly, it is not lawfull to ſell blood, *Num.* 35. 32. *Ye ſhall take no ſatisfaction for the life of a murtherer, which is guilty of death, but hee ſhall be ſurely put to death.* Not to ſell blood.

Thirdly, to ſell chaſtity, *Deut.* 23.18. *Thou ſhalt not bring the hire of a whore, nor the price of a dogge into the houſe of the Lord thy God.* Not to ſell chaſtity.

Fourthly, it is not lawfull to ſell juſtice, this was *Felix* fault who *hoped that money ſhould have beene given him of Paul, that hee mighe looſe him*, *Act.* 24. 26. Not to ſell juſtice.

Whether is it lawfull to buy and ſell the right of buriall or not? *Queſt.*

Whether the right of buriall may be ſold.

The Canoniſts anſwer, that buriall is made a holy place by conſecration and benediction, and therefore they hold it ſimonie to ſell buriall; but no place of it ſelfe can be made holy under the Goſpell; the bodies of the ſaints lying there make the place more to be reſpected, but not for the place it ſelfe; when wee meete in our Churches, the places of themſelves are not holy, but the people of God who meete in the thoſe Churches; ſo the buriall places are not holy in themſelves, but the bodies of the ſaints buried there; *Abraham bought a buriall place, Gen.* 23. 4.

The ſoules of men cannot be ſold.

Fiftly, the ſoules of men fall not under this commutative juſtice, for there is no ἀντάλλαγμα, or *Compenſatio animæ, Matt.* 16. 26. *What ſhall a man give in exchange for his ſoule. Revelat.* 18. 13. Rome is ſaid to ſell men, as heatheniſh Rome of old ſold ſlaves: ſo doth popiſh Rome ſell the ſoules of men. 2. *Pet.* 2. 3. *Through covetouſneſſe they with fained words make marchandiſe of you.*

Things that were types of Chriſt might not be ſold.

Sixtly, it was not lawfull to ſell thoſe things which were types of Chriſt and his grace: *Eſau* ſold his birth right, *Gen.* 25. 34. and the Priehhood which belonged to the firſt borne; and his ſmelling cloathes, as *Iſiodore* ſaith, were *veſtes ſacerdotales*, his prieſtly garments

Ob.

It may be ſaid, that *Iacob* ſinned becauſe he would not give the red pottage to his brother *Eſau* when hee was hungry, but onely under this condition, that he ſhould ſell him the birth right. Secondly, that for ſuch a ſmall thing he fought ſo rich an inheritance.

Anſw.

Whether Iacob ſinned in reſolving to give *Eſau* the pottage.

If *Iacob* had ſeen his brother *Eſau* in extreme neceſſity & then to have refuſed to give him this pottage, this had beene a great ſin in him: but it was rather intemperance that moved him to ſeeke this pottage then neceſſity, what neceſſity could urge him, was there not plenty enough in his fathers houſe? and he urged it upon his

his brother *Iacob*, faining that hee would die if hee got not that pottage.

And where it was alledged, that this was too ſmall a price for a thing of ſuch great worth; it may be anſwered, that the right partained to *Iacob* already, and hee needed not to have given him any thing for it.

Queſt. How could *Iacob* buy it ſafely, ſeing *Eſau* could not ſell it.

Anſw. A man may buy that ſafely, which another cannot ſell, *Prov.* 13. 23. *Buy the truth, but ſell it not*: and ſervants may give their goods juſtly to rigid maſters, which they cannot juſtly exact.

A man may lawfully buy that which another cannot ſell.

So to ſell that ointment which was poured upon Chriſts head, *Matt.* 26. 12. *Theſe cannot be given for gold, neither ſhall ſilver be weighed for the price of them, Ioh.* 28. 15, 16.

Seventhly, it is not lawfull to ſell the gifts of the holy Ghoſt, as *Gehezi* would have ſold them; 1. *King.* 5: and *Simon Magus* would have bought them, *Act.* 8. 19. 20.

Not to ſell the gifts of the holy Ghoſt.

But the greateſt ſinne of all is, to ſell Chriſt himſelfe, as *Iudas* ſold him for thirtie pieces of ſilver, *Matt.* 26. 15. this was bad merchandiſe, ſaith Saint *Auſtin*, *Iudas* ſold his ſalvation, and the Scribes and Phariſes bought their damnation. The price which *Iudas* got, he threw it backe to the Scribes; and Chriſt whom they bought, and encloſed in the grave roſe againe, and they loſt him, ſo neither of the two gained in this bargan.

A great ſinne, and bad merchandiſe to ſell Chriſt.

Concluſion. The concluſion of this is, the Lord curſed the *Cananite* who had *the balance of deceit in his hand*; *Hoſ.* 12. 7. and the flying booke of Gods curſe lighted upon the theefe, *Zach.* 5. 3. therefore let men learne to deale uprightly and juſtly in their bargains, or elſe the curſe of God will light upon them.

EXERCITAT. IX.

Of distributive justice.

Commandement. VIII.

Psalm. 41. 1. *Blessed is hee that considereth wisely of the poore.*

HE that would consider wisely of the poore, must consider first what right hee hath to that which he giveth to the poore: Secondly, that hee must give of his owne to the poore, and not of other mens: thirdly, the manner how hee must give, from his heart, in what order, and with what wisedome: Fourthly, to whom? to the poore.

Ius { *Civile.* / *Spirituale.*

First, hee must consider what right hee hath to that which hee giveth: a man hath a double right to a thing, a civill right, and a spirituall right, God the father gave Iesus Christ his sonne the *uttermost parts of the earth for a possession*, *Psalm.* 2. 8. yet hee would not have the Temple dedicated unto him, untill *David* bought it from *Arauna the Iebusite for fiftie shekels of silver*, 2. *Sam.*24.24. that he might have the civill right also. So hee bought these things which hee had need of against the feast, that he might have a civill right. The Apostle toucheth both those rights, 1. *Cor.* 10. 25. *Whatsoever is sold in the shambles, that eate, asking no question for conscience sake. Eate whatsoever is sold in the shambles*; that is, eate it when yee buy it with your money, this is civill right. *For conscience sake*; here is the spirituall right. *Tit.* 1. 15. *To the cleane all things are cleane*, this is the spirituall right.

Christ bought the civill right of things.

Some

Some hold that a wicked and unregenerate man can have no right to a thing, because man was made to the image of God, and having lost that image, hee hath lost that dominion, and right which he had to the creatures. And as traitors when they commit treason their lands are forefeited; so wicked man by their fall have lost their right to the creatures, and *Esay.* 60. 12. *The nations and kings that will not serve thee, shall perish,* and that the children of God have all the right to things temporall which the wicked have.

Iohannes Gerson de potestate Ecclesiastica, consideratione, 31.

But these places show onely, that the wicked have lost all spirituall right to the creatures, but they have not lost their civill dominion and right: *Nabuchadnezzer* was an idolatrous and a wicked king, yet the Lord saith, *I have given all these lands into the hands of Nebuchadnezzer the king of Babylon, my servant, and the beasts of the fields have I given him also, to serve him, Ierem.* 27. 6. He permitted him not onely to take them, but hee gave them to him. So *Ezek.* 29. 20. *I have given him the land of Egypt for his labour,* So *Dan.* 2. 37. *Thou o king art a king of kings: for the God of heaven hath given thee a kingdome, power, strength and glory.* So to *Cyrus* an infidell, *the Lord gave the treasures of darkenesse, and hidden riches of secret places, Esay,* 45. 3. And Christ himselfe confirmeth this, when hee biddeth give tribute to *Cesar,* although he was an infidell, *Matt.* 22. 21. and he said to *Pilate, Iohn.* 19. 11. *Thou couldest have no power at all against me, except it were given thee from above:* wherefore sin depriveth not wicked men of their civill right to the creatures; the ground of the civill right is reason which is in man, because hee is a reasonable creature to command and rule: the ground of the spirituall right is, because he is a holy creature, and as sin taketh not away the life of man, so it taketh not away his civill possessions, and as the Lord *Matt.* 5. 45. *Maketh his Sun*

The wicked have not a spirituall right to the creatures, but they have a civill right.

The ground of the civill right is reason.

The ground of the spirituall right is holinesse.

to

to rise upon the evill and on the good: so hee bestoweth this civill right, as well on the evill as on the good, the wicked have this civill right to the creatures, therefore they may distribute them to others.

A man must give that which is his owne.

Secondly, hee must give that which is his owne to the poore, and not that which pertaineth to others; *Breake thy bread to the poore*, *Esay*, 58. 7. So *Iob*. 31. 20. *If he were not warmed with the fleece of my sheepe*; a man may not rob and steale, and give that to the poore, for that were an abomination to the Lord. The Lord that will not have the price of a whore offered unto him, *Deut*. 23. 18. Farre lesse will hee have that which is gotten by rapine given to the poore, and therefore almes in the Hebrew, and Syriack tongue is called [*tzedecah*] *justitia*, *Matt*. 6. 1. *when thou doest thine almes*, in the Syriack it is, *when thou doest thy justice*: to teach us, that almes should not be of things gotten by deceit, rapine, or wrong.

צדקה *justitia Eleemosyna.*

Ob.

Make to your selves friends of the mammon of unrighteousnesse, *Luc*. 16. 9. then it may seeme that wee may give almes of that which was unjustly gotten.

Answ.

Why called mammon of unrighteousnesse,

It is called *mammon of unrighteousnesse*, not because it is unjustly gotten, but because it is oftentimes the cause of injustice, for when men are rich they take occasion to do wrong. Secondly, it may be called *mammon of unrighteousnesse*, not because it is unjustly gotten, but because it is unjustly withholden from the poore in their necessity.

The manner of giving to the poore.

The third thing to be considered in giving to the poore is the manner, and here foure things must concurre; first the pitty of the heart; secondly, the understanding of the heart; thirdly, discretion or wisedome in giving; and fourthly, in singlenesse of the heart. First, it must be given with hearty affection; *Esay*, 58. 10. *Draw out thy soule to the hungry*. 1. *Ioh*. 3. 17. *But whosoever*

Almes must be given with compassion.

ver hath this worlds goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Wee should give our almes with such an affection and compassion as the mother carrieth to her young child, therefore ἐλεημοσύνη, cometh from ἐλεέω *misereor*; if the compassion of the heart goe not first, the Lord counteth nothing of the almes. *Prov.* 22. 9. *Hee that hath a bountifull eye shall be blessed: for hee giveth of his bread to the poore:* here the pity of his heart is expressed by his eye: as a covetous heart is expressed by an evill eye, *Prov.* 23. 6. So 30. 25. *Did I not weepe for him that was in trouble, and was not my soule grieved for the poore:* it is a more easie matter to to give the almes to the poore, than to be affected in heart for their wants. It is an heathenish sentence of some who say, *miseratio est aliena sapienti, ut imbecilli malique oculi nota est lippire, ad conspectum lippientis: sic animi, dolore viso, dolere*, as it is a note of a weake eye, to water when it beholdeth a sore eye, so it is a note of a weake minde to be affect and grieved with other mens miseries; *Who is weake* (saith *Paul*) *and I am not weake*, 2. *Cor.* 11. 25. I am as much touched with other mens wants as if I wanted my selfe. *Amos.* 6. 6. *Woe to them that drinke wine in bowles, and annoint themselves with the chiefe ointment, but they are not grieved for the affliction of Ioseph.* He is called ἀνάλγητος, who is not moved with other mens griefe, he is called ὁμοιοπαθὴς and συμπαθὴς, who hath a fellow feeling of his brethrens want, and he is called δυσπαθὴς, who is not moved with their wants: but ἐπιχαιρεκακία, is worst of all, to delite and reioice at other mens miseries, as *Iosephs* brethren when they had cast him into the pit, *They sat downe to eate bread*, and to be mirry, *Gen.* 37. 25. the Lord denounced a great Iudgement against the *Ammonites*, when they rejoyced at the Iewes, and the sanctuary when

Lipsius.

Men should be affected with the griefe of others.

ἀνάλγητος *Doloris expers.*

A great sinne to reioice at the calamitie of Gods children.

when it was, prophained, *Ier.* 25. 6. *Thus saith the Lord, because thou hast clapped thine hands, and stamped with the feete, and rejoyced in heart with all despite against the land of Israel, behold therefore I will stretch out mine hand upon thee, and I will deliver thee for a spoile to the Heathen, and will cut thee off from the people, and I will cause the to perish out of the country.*

No man exempted from giving the almes of the heart.

The speciall almes is the almes of the heart, therefore none are exempted from giving of almes, no not the poorest that is, because they may have a pittifull heart, *Charitas de sacculo non erogatur*; the widowes mite was more acceptable then all the rich offerings of the Pharisees.

Secondly, hee must give it with the understanding of the heart.

Things which men enjoy are of three sorts.

Things which men enjoy, are either necessary, profitable, delightfull or superfluous; In things necessary, wee must first serve our selves, and then our brethren: there is a twofold necessity, the first is an absolute necessity; this is called *necessitas vitæ*, there is another necessity *ad statum & conditionem*; for our condition and estate, wee are not bound to give that which is necessary for the entertainment of our life, to helpe our neighbour; but onely that which is necessary for us to live decently in that condition of life wherein we are placed. It was an extraordinary case then, when the widdow of *Sarepta* having but a little meale and oyle to helpe her necessity and her child, yet served the Prophet first.

Things profitable for us should be given to helpe our neighbours nececessity.

Secondly, that which is profitable to mee should serve for my neighbours necessity: *Hee that hath two coats, let him impart to him that hath none*, *Luc.* 3. 11. hee saith not, hee that hath one coat let him give it to him that hath none, for that serveth for his necessity.

Ob. 2. *Cor.* 8. 14. *That your abundance may be a supply for their*

their want; here it may seeme that we are onely to supply our neighbours necessity with our abundance, and not with those things which are necessary for our condition and estate.

Answ.

By abundance here is not meant superfluity, but such things as the *Corinthians* might spare well; and it is called abundance in respect of the poore estate of the saints, who were in *Ierusalem* at that time.

What meant by abundance.

Thirdly, that which is delectable for mee, should serve for my neighbours utility, and they give this example of it; In *Israel* they used to anoynt their faces with oyle to make them shine; & they used to annoynt their feet to make them the more fit for their journey; and they say, that a man was bound to spare the oyle wherewith he was to annoynt his face, for his neighbour to annoynt his feet for profitable journey; and if wee are to part with things delectable for our neighbours utilitie, much more are we bound to part with them for our neighbours necessity. Example, *Luc.* 10. the oyle and the wine which the *Samaritan* had to serve him in his journey; yet hee tooke them and poured them into the wounds of his poore neighbour; hee tooke that which was profitable to him in his journey, and supplied his neighbours necessity.

Things delectable for us should serve our neighbours utility.

Lastly, superfluity should give place to our neighbours delight, but this is the misery, that the rich glutton out of his superfluitie will not bestow his crummes to supply *Lazarus* necessity. *Luc.* 16.

Our superfluitie should give place to our neighbours delight.

Thirdly, it must bee given with the wisedome of the heart, the modest receiver is ashamed often times to take, therefore there is wisedome required to fasten any thing and urge it upon him. And as we should not *shame these who have not.* 1. *Cor.* 11. 22. So wisedome will teach a man so to give to the children of God, that they be not ashamed in receiving it. An example of this we

Men should give to the poore with wisedome.

Boaz judged wisely of *Ruth*.

have in *Boaz*, who considered wisely of the estate of *Ruth*, knowing that her religion had taught her shamefastnes, and that shee was loath to bee chargeable to others, although she was poore; therefore hee willed his servants to *suffer her to gleane in the field*: next he biddeth her *come and eat* with him; and thirdly, hee commanded his servants *to let some more fall of purpose* to her, then they used to doe, *Ruth.* 2. See how wisely hee judged of the poore. *Esay.* 58. 7. *Bring the poore which are cast out of thine house.* and 2. *King.* 4. 8 *The widow constrained him to eate bread,* [*Hhazak*] *vim attulit*, the *Seventy* translate it, ἐσυγε, it signifieth not a bare invitation, but an enquiring, enviting, and compelling. So did the Disciples to Christ, *Luc.* 24. 29. and it is great wisedome to doe so, for there is such modestie in the children of God, that they excuse themselves being loath to bee troublesome; therefore the inviter should bee more earnest with them. *Arcesilaus* visiting *Apelles Chius*, and knowing his poverty, and how unwilling he would have bene to have taken any thing from him; sitting by him as he was lying in his bed, said unto him, *incommode cubas*, and lifting up his pillow secretly, hee conveyed a purse of money under his head, which money when the old woman who attended him did find, he said *Arcesilai hoc furtum est*, this is *Arcesilaus* theft; there is great dexterity required in giving to some.

חזק *vim attulit.* ἐσυγε.

Simile.

Almes to be given in simplicity.

Fourthly, hee must give it in the simplicity of his heart: *Rom.* 4. 8. *He that giveth, let him doe it with simplicity.* It must not bee given with ostentation, as the Pharisees gave their almes with the sound of a trumpet. *Mat.* 6. 2. The Iewes write that the *Corban* which was in the temple of *Ierusalem*, had this proverbe written about it, *The gift given in secret pacifieth wrath. Prov.* 21. 14. to teach them to give that which they gave, secretly, and to make no vain shew when they put it in the treasury.

sury, & not to let their left hand know what their right hand doth.

The fourth thing to bee considered is, to whom it should be given? to the poore; *Blessed is he that considereth wisely of the poore.* A man must have a double use of his goods, not onely to entertaine himselfe and his family, but also to give to the poore; when a man provideth onely for himselfe and his, this is but a *sowing to the flesh. Galat. 6.* 8. hee is worse then an infidell that will not doe this. 1. *Tim.* 5. 8. but hee must give unto the poore, and this is a sowing to the spirit. The Iewes were to leave the corners of the fields to the poore. *Levit.* 19. 19. and the gleanings of their fields; the corner was that which they left growing in the field, and the gleaning was that which fell away in the reaping; and so of their olives. *Deut.* 24. 19. and as the master of the family was to give the first fruits to the Priests, and the tithe to the Levits; and to carry the second tithe to *Ierusalem* to be eaten before the Lord; So he was to leave these gleanings, and the corners of the field to the poore as an almes; if there were many poore they added the more, and if they did sow little and reap much according to the blessings of God, they added the more; and the measure of their corner, was the sixth part, as the Iewes say. When men make themselves friends of the mammon of unrighteousnesse, that they may receive them into eternall tabernacles, this was called by the fathers *traiectitia pecunia*: for the merchants when they goe beyond sea take not their money with them for feare of robbing, but take their bill of exchange with them, and their money meeteth them in a strange countrey: So the children of God give out their money here unto the poore, and *cast their bread upon the water. Eccles.* 7. 1. and they take Gods bill of exchange for it, and *after many dayes they find it*, when it meeteth them in the life to come.

A twofold use of our goods.

The corners of the fields and the gleanings left to the poore.

How men make them friends of riches.

Simile.

It ſhould bee given to the poore, *Breake thy bread to the hungry. Eſay.* 48. 7. A man in his neceſſity is Lord of thy goods. *Prov.* 3, 27. therefore thou canſt not withhold them from him.

To what poore wee muſt give.

The poore to whom we muſt give, are firſt, the weak poore, [*Vmatah jado*] *if his hand faile* or tremble. *Levit.* 25. 35.

וּמָטָה יָדוֹ *a tremuit, defecit.*

Secondly, if he be one of our owne poore: *Deut.* 15. 7. *If there be among you a poore man of one of thy brethren, within any of thy gates in the land which the Lord thy God giveth thee; Thou ſhalt not harden thy heart, nor ſhut thine hand upon thy poore brother.*

Thoſe things which are giuen to the poore are called in the ſcriptures, ſomtimes *Eleemoſyna & iuſtitia Mat.* 6. 1. & λογία, 1. *Cor.* 16. 1 & χάρις, 1. *Cor.* 16. 3. & διακονία, 1. *Cor.* 16 15. & εὐλογία *benedictio*, 2. *Cor.* 9. 5. & σπόρος *ſemen*, 2. *Cor.* 9. 10. & λειτουργία *miniſterium vel ſacrificium.* 2. *Cor.* 9. 12.

Laſtly, if he bee one of the poore Saints, and one of the houſhold of faith, and thou give him in that reſpect, *thou judgeſt wiſely of the poore*, then thou ſhalt be partaker of their prayers, and thou ſhalt loſe nothing. The Apoſtle to perſwade the Corinthians to helpe the Saints at *Ieruſalem* in their neceſſity; ſaith; 2. *Cor.* 8. 15. that *hee that had gathered much had nothing over, and hee that had gathered little had no lacke.* God brought things to ſuch an equality amongſt the Iewes, that although they gathered more Manna, yet they had nothing over the Homer, and they that gathered leſſe, yet their Homer was full; there were many miracles in this Manna, and this was one. So the Apoſtle to bring an equality in the Church, when the *Corinthians* in their abundance did helpe thoſe in *Ieruſalem*, they ſhall have their homer full, and ſufficient to content them; and the poore ſaints in *Ieruſalem*, although they gathered little, yet they ſhall have no lacke; for that which the *Corinthians* beſtow upon them will fill their homer; and they againe with their prayers will ſupply that to the *Corinthians* which they beſtowed upon them; and ſo both they and the *Corinthians* ſhall bee brought to an equality, that none of them ſhall want.

So

So they consider wisely of the poore who make ὀρφανοτροφεῖα, places to bring up poore infants, and πτωχοδοκεῖα, hospitals for the poore, these the Hebrewes call [*Beth Hhesdah*] *domus misericordiæ*, the house of mercy.

בֵּית חֶסֶד
Domus misericordiæ.

They of *Crete* are commended most for their hospitalitie; they had two sorts of hospitalitie, first, ξενεῶν, where the strangers dined; and καταγώγιον, the house where they slept, and hee who entertained those, was called πάροχος, he gave them salt and bread *in signum amicitiæ*; and from this, the Greeke fathers in the Primitive Church called the Preacher πάροχος, because he giveth the bread of life to men here, as strangers and Pilgrims upon the earth.

The hospitality of the *Cretians*.

Preachers why called πάροχοι.

Contrary to this is inhumanitie, not to receive strangers; such were the *Samaritans*, who would not receive the Apostles; but the greatest barbaritie of all is to kill strangers, as the *Carthaginians* did; so *Busiris*, this is called ξενοκτονία, the killing of guests.

Miserable niggards who give nothing to the poore have not the right use of their owne bread. *Achab* cast himselfe upon his bed, and could not eat his bread because he could not get *Naboths* vineyard; these wretches have neither the right use of their goods for themselves nor for others. The Prophet *Zacharie* calleth great men *the oakes of Basan. Cap.* 11. 2. Why are they called the *oakes of Basan?* because the oake tree bringeth forth no fruit, but that which feedeth hogges; so great men doe nothing for the most part with their riches, but feed horses and dogges; but poore *Lazarus* sterveth at the gate. *Luc.* 15. *Ambrose* said, *Panem postulat pauper & equus mordet aurum*, that is, the poore beggeth a peece of bread onely, but the horse as it were eateth gold.

Niggardly wretches have not the use of their owne goods.

Why great men called oakes.

The conclusion of this is: 1. *Ioh.* 3. 17. *Whosoever hath this worlds good, and seeth that his brother hath need, and shutteth up the bowels of compassion upon him,*

Conclusion. 1.

how dwelleth the love of God in him?

Conclusion. 2. They who give their almes to be seene of men, lose their reward with God; and they lay up their treasure in the tongues and eyes of men, which is a cheſt, having neither locke nor key to keepe it.

EXERCITAT. X.

Of Restitution.

Commandement. VIII.

Luc. 19. 8. *And Zachews stood up and said unto the Lord; behold, the halfe of my goods I give to the poore, &c. and I restore him foure fold.*

REstitution is a part of distributive justice. The chiefe intention of the law-giver is, that no man should defraud his neighbour, but if he hath taken any thing from him by fraud or oppression, then hee setteth downe the way how hee may be recompensed by making restitution.

In restitution consider these points: First, what it is; Secondly, what is to be restored; Thirdly, how much is to bee restored; Fourthly, to whom it is made; Lastly, when it is to be restored.

Restitution what. Restitution is defined after this manner, it is a speciall act of distributive justice, by the which a man is bound to restore to another that which is his, by the law of equity, formally, or vertually.

Who is bound to make restitution. He is bound to make restitution, who withholds another mans goods: The law of God bindeth him to make restitution, although hee be bound by no humane contract;

tract; *Zacheus* was obliged here to make restitution, although there was no humane law nor contract that did bind him; the law of God bindeth the deceiver to make restitution to the party whom he hath hurt, before ever the law of the Iudge bind him; and the punishment instituted by the Iudge freeth him not, from that which he oweth to the party, unlesse the thing adjudged be given to the party; and as he who satisfieth & defrayeth one debt, doth not satisfie for another: So when he hath satisfied the Iudge, he remaineth still debtor to the party.

A difference betwixt restitution and satisfaction.

Secondly, what is to be restored: Here we must put a difference betwixt *restitution* & *satisfaction*; in wrongs and injuries done to our neighbour, properly we make *satisfaction*, but not *restitution*; but in things stollen and taken away, we make *restitution*.

In damnifying our neighbour, wee must make confession, restitution, and satisfaction.

First, if a man hath damnified his neighbour in his soule, hee must make satisfaction to him after this manner; First, hee must confesse his errour to him; againe, he must set downe his retractation; Thirdly, he should pray earnestly to the Lord for him, that hee would reclaime him from his errour; confession, retractation, and intercession is all that is required of him, to repaire the hurt that is done to his neighbours soule.

What restitution was to be made in damnifying a man or womans name.

Secondly, for defamation; If a man had slandered a woman in *Israel*, and raised an evill report upon her after he had married her, and had not found her a maid; and if the signes of her virginity proved otherwayes, then the elders of the citie were bound to take the man, and to whip him, and besides he was to pay an hundred shekels to her father, because hee had defamed her. *Deut.* 22. 16. If a man againe had layen with a maide that was not betrothed, then he was bound to pay fifty shekells to her father, and likewise hee was bound to marry her, and not put her away. If a man slander his neighbour

neighbour and raiſe an evill report upon him; hee is to confeſſe publickly the wrong that he had done to him, and make a recantation of all that he hath ſpoken, for the wrong which he hath done to his neighbour.

Obj.

If it be ſaid that a man is more bound to have a regard to his owne good name, then to his neighbours; and when hee maketh a recantation this wayes publickly, he ſtaineth his owne good name to free his neighbour.

Anſw.
A man is to reſpect his owne good name before his neighbours.

He is to preferre his owne good name to the good name of his neighbour, if he and his neighbour be in an equall caſe; but in this caſe the ſlanderer hath loſt his good name, and poſſeſſeth it unjuſtly; but the good name juſtly belongeth to him who is ſlandered and defamed; and by all law *conditio poſſidentis eſt potior*, hee that is in poſſeſſion hath the beſt right.

A foure fold reſtitution, in curing, ceſſation, ſhame, and ſmart.

If hee had done wrong to his neighbours perſon and hurt him, then he was bound to give him *curationem & ceſſationem. Exod.* 21. 19. that is, to ſatisfie the *Chirurgian* for curing of him, and to give him ſo much as hee might have gained all the time; and the Iewes adde, that he was to pay beſides for his *ſhame*, and for his *ſmart*. If a man had hurt a ſlave in *Iſrael*, whom ſatisfied he for curing of him? the *Chirurgian*; whom ſatisfied hee for his *ceſſation*? his maſter, becauſe hee wrought to him; whom ſatisfied he for his *paine*? himſelfe; whom ſatisfied hee for his *credit*? no body; becauſe hee was but a ſlave and capable of no credit. If a man had hurt a free man in *Iſrael*, he ſatisfied the *Chirurgian* for this curing, and he ſatisfied himſelfe for three things; for his *ſhame*, for his *paine*, and for his *ceſſation*. If a man had hurt the wife of an *Iſraelite*, he ſatisfied the *Chirurgian* for curing of her, hee ſatisfied her husband for her *ceſſation*, he ſatisfied herſelfe for her *paine*, and for her *ſhame*: he ſatisfied a part to her husband, and a part to her ſelfe, becauſe

A difference betwixt the reſtitution to a free man in *Iſrael*, and a ſlave and a woman.

cause it tended to the discredit of them both: but the civill law said, *Homo liber nullæ pretio estimari potest*, hee that hurteth a free man, by the law he is bound *Ad cessationem & curationem*; but if hee hath made any deformity or scarre in his body, hee could make no satisfaction for that, *Corpus enim liberum nullam recipit æstimationem*, saith the Law. But if a man should make a starre or a blemish in a slave, there may be a recomtaken for that, for as there is agreat difference to hurt man in his face, and to hurt him in the foote, so there is as great a difference betwixt a free man and a slave, and therefore the Greekes call slaves ἀνθρωπόδους, their *masters feet*.

Iuxta glossam, quæ quæst. si quis ff. ad l.

As satisfaction is to be made for wrongs done, so is restitution for things stolne or taken away by fraud, and here restitution is made, when it is *idem numero, specie, vel æquivalens*.

A threefold restitution in things stolne.

First, hee is to restore *idem numero*, the selfe same thing, if it be extant, and not perished, and if it be worse he is bound to make it good, and if it be not extant, then to restore it *idem specie*, and if that will not satisfie, hee is bound to give *æquivalens*, the worth of the thing.

In restitution this rule also must be observed. Lands which prescribe not are to be restored, 2. *King*. 8. the widdow being away from her land seven yeares, in the time of famine amongst the *Philistims*, she came home at the end of seaven yeares, and the king commanded to restore to her all that were hers, and the fruit of the field since she left the land: so that if it be a thing fruitful, which is withholden, it must be restored with the fruits of it, these charges should only be deduced which were bestowed in gathering in these fruits; but if the thing be not fruitfull of it selfe, and yet it hath beene kept backe from the owner for a time, and hee who withheld it, hath made some gaine by it, hee is not bound in that

Lands within prescription, the lands are to be restored, but not the gaine.

case to make restitution of the gaine which he hath gotten by it: Example, a theefe hath a chaine, and hath made some gaine by it, hee is bound to restore the chaine backe againe, but not the gaine; So the biting usurer is bound to give backe the money, but not the gaine.

Things sinfull given by the owner, the receiver was not to render it back againe.

Things which are not to be restored, *Id quod datur propter delictum non est restituendum*: if it be a sinne both upon the part of the giver, and the receiver; the receiver is not bound to give it backe againe: when *Iuda* gave his staffe and signet to *Tamar* to lie with her, it was a sinne upon his part to give them, and a sinne upon her part to receive them, therefore she was not bound to give them backe againe to *Iudah*, but they were to be given to the poore, for it was not lawfull for her to keepe them to herselfe: when the Scribes gave thirty pieces of silver to *Iudas* to betray Christ, *Iudas* tooke the money, but hee repented and cast it backe againe, but they would not take it to put it in their treasury.

Things lawfull given by the owner, the receiver is bound to restore it backe againe.

But if it be lawfull upon the part of the giver, and not upon the part of the receiver, then the receiver is to give it backe, and to make restitution to the giver. *Salomon* saith, *Buy wisedome, and sell it not*, *Prov.* 10. It is lawfull for a man to come to a Iudge, and to offer him money to doe him justice, and to expide his cause; yet it is not lawfull for the Iudge to take it; and if hee did take it, he was bound to make restitution.

Thirdly, to whom restitution is to be made.

In what case restitution is to be made to the dead.

Zacheus saith, *Whomsoever I have dammified, to him I will make restitution*: & if he be dead, then he is bound by the law to make restitution to the next kinsman, *Num.* 5.6,7. and if he have no kinsman, to give it to the poore. *Naomi* said to *Ruth* her daughter in law, *Blessed be the the Lord, who hath not left off his kindenesse to the living and to the dead*; *Ruth.* 1. that is, to the posterity of the dead.

What

What if thoſe from whom *Zacheus* had taken by falſe accuſation, had had no children to whom they ſhould make reſtitution; might hee then have given this *fourefold* to the poore, as almes?

Queſt.

No, for in this caſe it was juſt debt to the poore, and not almes, *Iſta communicatio non eſt gratuita, ſed ex juſtitia debetur*; it was not a free gift here, but a thing that belonged juſtly to them, for the poore in this caſe ſucceed to the children, and a man may not make almes of that which is juſt debt: this was proper to the poore, therefore hee could not giue it as almes, and this was the bragge of the Phariſee, *Luc.* 18. 12. *Do decimas, I give tithes of all that I poſſeſſe*, he made a gift of that hee was to pay. *Almes* in the *Syriacke* is called *juſtice*, *Matt.* 6. 1. *When thou doeſt thy juſtice*, that is, thine *almes*: the reaſon of this is, becauſe almes is a fruit of juſtice, and not of oppreſſion; the poore would have beene here as heires, and this would have beene due to them: but if he had given any thing beſides to them, that had beene almes.

Anſw. That which is juſt debt a man is not to make almes of it.

Why almes and juſtice, hath both one name.

Fourthly, how much is to be reſtored; *Moſes* law appointed not ſo great a puniſhment for him that ſtole money, or houſehold ſtuffe; as for him who ſtole ſheepe or oxen, for there are ſome evils conſidered in themſelves, although they be leſſe, yet they doe greater hurt to the commonwealth, then theſe that are greater, and ſome ſinnes are committed with a greater facility then others; as it is eaſier to ſteale ſheepe or oxen then money, becauſe money is more cloſely kept; now neat and ſheepe are more neceſſary for the life of man then money, and ſheepe and oxen were the ſacrifices which were offered unto the Lord, and therefore no marvell although there was a greater puniſhment inflicted for ſtealing of them then for ſtealing of other things.

The meaſure of the reſtitution.

Why did the Lord command five oxen to be reſtored

Queſt.

red for one, and but foure ſheepe to be reſtored for one.

Anſw.

Becauſe it was a greater boldneſſe to ſteale oxen, then ſheepe, and leſſe neceſſity to ſteale one oxe, then a ſheepe; for a man perchance might ſteale a ſheepe in neceſſity to ſatisfie him and his family, but not an oxe to ſatisffe him and his family. Againe, the oxe was the beaſt that was moſt neceſſary for them, and therefore hee who ſtole an oxe was more ſeverely puniſhed: therefore the Greekes when they would praiſe a thing, they put βοῦς to it, as βοῦς παῖς, a faire child, and βοῦς σῦκον a faire figge.

The difference betwixt the reſtitution of oxen and ſheepe.

Queſt.

What was the reaſon when a thing was ſtolne, if it was found with the man, he was not fined in ſo much, as if it had beene killed or ſold.

According to the nature of the theft the puniſhment is to be meaſured.

The reaſon of this was, when the theefe went on in his ſinne, the puniſhment was enlarged, *Zacheus* ſtinted himſelfe to fourefold, not by vertue of *Moſes* law, for he was but a heathen, and a publican; but becauſe he knew not certainly how much was due to every one, he will rather give more then leſſe. So *David*, 2. *Sam.* 12. 5. ſaith, hee will reſtore the lambe fourefold, but in the originall, it is *Arbangtaijm, bis quatuor*, twice ſo much as is commanded in the law, *Exod.* 21. 27. for the Hebrewes double in the duall number untill they come to ſeaven.

אַרְבַּעְתַּיִם

And he will give the halfe of his goods to the poore. Let us put this caſe: *Zacheus* had in his ſtocke *an hundred thouſand pounds*, he taketh of this *ten thouſand* from the poore, and bindeth himſelfe to give backe to them whom he had defrauded fourefold, this would have amounted to fortie thouſand pound, there remaines behinde ſixtie thouſand pound in the ſtocke, the halfe of this hee giveth to the poore, and now remaineth thirtie thouſand in the ſtocke, and then he ſaith, the reſt which is behinde is mine owne.

An example of *Zacchæus* reſtitution.

Fifthly, in what order reſtitution is to be made.

Where

Where there is sufficient to satisfie all, then certaine debts are to be payed before uncertaine. If there be not sufficient to satisfie all, and the creditors be equall, then restitution *pro rato* is to be made; and if they be not equall, then the poore is first to be satisfied, and if there be nothing to satisfie, then there must be a willing minde. The Schoolemen observe very well, that there is *Necessitas præcepti, & necessitas medij*, where the precept binds, and the meanes cannot be had, then the Lord accounteth that obedience to the precept when there is a willing minde: Example, The Lord commandeth every Christian man to receive the Sacrament, the Christian is taken captive amongst the Turkes, so that he cannot come to the Sacrament, in this case the Lord doth accept his desire for the deed. So if a man be willing to pay that which he is bound to pay, *necessitate præcepti*, albeit the meanes faile, the Lord accepteth his will for the deed in this case, and reputeth him obedient to his Commandement.

To whom chiefly restitution is first to be made.

Necessitas { *Præcepti.* / *Medij.*

The meanes are sometime an accomplishment of the precept.

Lastly, when restitution is to be made.

Zacheus restored at that time when Christ spake to him, he left it not to be done by his heires, but hee payed it himselfe, hee saith not *dabo*, I shall give it, but *do*, I give it in the present time, while this *impetus spiritus* was upon him, at the same time hee will restore; for this *inflatus spiritus* is soone quenched, while Christ standeth by he payeth it. *Exod.* 22. 26. Restore thy neighbours raiment in which his skin sleepeth, before the Sun go down; so the cloathes that he weareth; in the morning before the Sun rise. *Abimelech* rose up earely in the morning to restore *Sara* to *Abraham. Gen* 20. 8. *Levit.* 6. 5. The Lord cõmanded, that when a man made restitution he should give the principal, & adde a fifth part more to it, & give it to him, to whom it appertained, & the time is set downe, in the day of his trespasse offering, hee was not

There is no delay to be made in restitution.

not then to deferre it. *Prov.* 3. 28. *Say not, come againe to morrow*; hee is bound presently to restore if hee have meanes, and if hee may doe it without the losse of his credit, if the sinne be secret, or without the overthrow of his familie, he is not to make restitution presently, unlesse he be in as great necessity to whom restitution is to be made; and last, hee who hath stolne any thing secretly, and cannot make restitution without discovery of himselfe, hee is not to give it himselfe, but by another, to save his credit.

Conclusion.

The conclusion of this is, If thou make restitution thou shalt be the child of *Abraham*, and salvation shall come to thy house; thou shalt not overthrow thine house by this meane, but build it, but otherwise, thou and thy money shall perish together, and *Thy children shall flatter the poore for bread*, as *Iob* saith, *Iob.* 27.

COMMAN-

Commandement. IX.

EXERCITAT. I.

That a Judge may be a false witnesse.

Exod. 20. 16. *Thou shalt not beare false witnesse against thy neighbour.*

THis Commandement is broken either in judgement or out of judgement.

The persons who concurre in judgement are first, the Iudge, and hee is first called by the Hebrewes; *Shophet*. Secondly, *baagal mishphat*, he that hath his cause to be tryed before the Iudge. Thirdly, *Ben Dina*, *filius judicij*, the guilty person, and hee is called also *chobhel*, *debitor*, or *creditor*. Fourthly, the witnesses. Fiftly, *melitz*, the advocate. The parties who were tryed in judgement, were called *anshe ribboth*, *viri litis*, *vel adversarij*; all these may beare false witnesse in judgement.

שׁוֹפֵט *Iudex.*
בַּעַל מִשְׁפָּט *Dominus Iudicij.*
בֶּן דִּנָה *Filius iudicij*
חוֹבֵל *Debitor.*
מֵלִיץ *Advocatus.*
אַנְשֵׁי רִבּוֹת *Viri litis vel contentionum.*
Adversarij

Five sorts of persons may beare false witnesse in judgement.

First, the Iudge may be a false witnesse; the Iudge is bound to doe two things, *Iustice*, and *Iudgement*. Hee is bound to do *Iustice*, that is, to protect the innocent, & to deliver them from oppression. *Iob.* 29. 17. *I brake the jawes of the wicked, and pluckt the spoyle out of his teeth.* A good Iudge should doe as *David* did, who smote the lion

The Iudge may pervert two things, justice, and judgement.

lion and tooke the lambe out of his mouth, 1. *Sam.* 17. 35. but *Saul* reserved *Agag* the wolfe that he might kill the lambes, 1. *Sam.* 15. 9.

An upright judge is to doe two things.

The second part of the Iudge dutie is, to doe *judgement*, that is, to punish the wicked: and that hee may performe this dutie rightly, hee must proceed two wayes, either *per scrutinium*, by searching out the matter diligently if there be no witnesses, *Iob.* 29. 16. *The cause which I knew not I searched out*, a Iudge should digge through the wall to finde out abominations, as *Ezekiel* did, *Ezek.* 8. 8. Secondly, if hee would judge rightly, hee must trye out the truth *per testes*.

A Iudge must incline to neither hand.

First, a Iudge, who is the Lords deputie must study to imitate the Lord who is the great Iudge of the world who cannot doe wrong: *Gen.* 18. 25. he must not incline more to the one part then to the other, untill hee have tryed the cause; and as the Arithmeticall midst is equally distant from both the extremes, so must the Iudge stand neutrally affected to both the parties, and encline neither to the one, nor to the other: and as the tongue of the balance standeth equally to both the scales, so must the Iudge to both the parties, and the Hebrewes observe, that *osnaijm* is both called the eares, and a paire of ballances, for even as the tongue of the balance standeth as a judge betwixt the two scales, and enclineth to neither of them, untill the weight be laid into the scales, so should the eares of the Iudge stand equally affected to both the parties untill hee heare their reasons.

אזנים { *Aures.* *Bilances.*

A Iudge must enquire before he judge.

Secondly, the great Iudge of the world enquireth before hee judgeth, he will come downe and see whether they have done altogether according to the crie of the sinne, *Gen.* 18. 21. *Licet sint Deo aperta, non tamen punivit audita, sed visa*, albeit nothing be hid from God, for all things are naked before him, *Heb.* 4. yet hee punished

punished not those things which hee heard onely, but what he saw. And the councell of *Lateran* advised Iudges to learne of God himselfe to trie and examine:

Thirdly, the great Iudge of the world judgeth not rashly; temeritie and inconsiderateneſſe are principall motives to make a Iudge erre in judgment, as we see in the case of *Davids* judging betwixt *Mephiboseth* and *Ziba*: First, *David* promised and swore that he would bee a friend to *Ionathan*. 1. *Sam*. 19. and remembring his oath, he gave his lands to his sonne *Mephiboseth*; yet by the false accusations of *Ziba*, and *Davids surmising*, that *Mephiboseth* affected the kingdome, hee will give the whole lands of *Mephiboseth* to *Ziba*; and which is more, when hee knew the truth, and saw the treachery of *Ziba*; yet hee would not recall his former sentence, but said, *Why speakest thou any more of thy matters? I have said, thou and Ziba divide the land*. 2. *Sam*. 19. 29. not unlike unto *Pilate* who said, *quod scripsi scripsi*, & which is worst of all; he admitted *Ziba* to be one of his courtiours; albeit, he was such a notable lyar and a seditious man, and deserved rather death then preferment.

A Iudge must not judge rashly.

But it may be said that *David* in such a doubtfull case did wisely, in bidding them divide the inheritance betwixt them, as *Salomon* bid them divide the children betwixt the women; for if *David* had given all to *Mephiboseth*, this might have beene thought a meanes to have puffed him up the more to affect the kingdome; but taking the halfe of the land from him, hee clippeth his wings; and *Salomon* knew by the answere of the woman when she bad give the whole child, not parted, that she was the mother of the child. So when *Mephiboseth* biddeth *Ziba* take all; by this it might have beene gathered that he was to affect the kingdome, not being content with so little a portion; and as *Salomon* suspected that *Adonijah* affected the kingdome, because

Obj.
Davids rash judgement seemes to be excused.

hee would have married *Abishag*: so might *David* have suspected *Mephibosheth* to affect the kingdome, because he was not content with the halfe of the inheritance.

Answ. *David* erred in rash judgement.

But *David* being wise according to the wisedome of an Angell of God, 2. *Sam.* 14. 20. he should not have believed the slanderous reports of *Ziba*, his charitie rather should have led him, when hee heard good *Mephibosheth* renounce all because of the Kings safe returne, and that hee would give *Ziba* the whole inheritance, to be of another judgement; that *Mephibosheth* being a lame creature and a dead dogge (as hee called himselfe) affected not the kingdome. There was great temeritie and rashnesse in *David*, giving out judgement here.

Moses was ignorant of foure causes which he was to consult with the Lord for.

There were four causes which came before *Moses*, the first of those who were uncleane by touching the dead, and might not eate the Passeover upon the fourteenth day of the first moneth. *Num.* 9. 6. in this case, because he was ignorant of it, he said, *Stand still, and I will heare what the Lord will command concerning you.*

The second cause was that concerning the daughters of *Zelophehad* who did sue for an inheritance, because *Moses* was ignorant of that cause, therefore he brought it before the Lord. *Num.* 27. 5.

The third cause was of him who blasphemed the name of God; because he was ignorant of this, he put him in ward that the minde of the Lord might be shewed them. *Levit.* 24. 12.

The fourth cause which came before him was this, what should bee done with him who gathered sticks upon the Sabbath day; because he was ignorant of this cause, therefore they put him ward, because it was not declared what should bee done to him. This should teach Iudges not to proceed rashly in judgement, but to learne of *Moses* to aske the Lord, & to know his minde before they give out sentence.

Fourthly,

προσωπολήπτειν
Iob. 3.7.
θαυμάζειν πρόσωπα.
Iud. vers. 16.
A Iudge should not bee an accepter of persons, &

Fourthly, the great Iudge of the world accepteth not persons in judgement, he judgeth not according to the judgement of the eyes, that is, he looketh not to the outward appearance of things. When *Samuel* saw *Eliab*, a man of tall stature; he said, *Surely the Lords annoynted is before me*, but the Lord said to *Samuel*, *The Lord seeth not as man seeth*, for man looketh on the outward appearance, but the Lord looketh on the heart, *He hath not eyes of flesh. Iob.* 10. 4. A Iudge should looke as neere to the cause as he can, that he bee not an accepter of persons; a Iudge is called *dctabbraja. Dan.* 3. 2. because he should administer pure justice.

רתבריא *quorum ius purum est a* רתיהם *lex eorum &* בריא *purum.*

Iudges administer not pure justice when they respect the persons of men.

The word *person* here is taken for any thing which the Iudges respect, besides the cause.

Acception of persons considered diverse wayes

First, *person* is taken for a mans riches. *Iam* 2. 3. *For if there come into your assembly a man with a gold ring, in goodly apparrell, and there come in also a poore man in vile rayment, and if ye have respect to him that weareth the gay cloathing, and say unto him sit thou here in a good place: and say to the poore, stand thou there, or sit here under my footstoole; are ye not then partiall in your selves, and become Iudges of evill thoughts?* here person is taken for riches. When a Iudge considereth a man onely, because hee is rich; then he accepteth his person.

Librare justitiam. Psal. 58. 2. The ballance should be equall, making no difference betwixt lead and gold.

There is nothing that corrupteth a Iudge sooner then bribes. *Deut.* 16. 19. *For a gift blindeth the eyes of the wise*, and *Exod.* 23. 8. it blindeth the eyes of *Pikhhim*, those who see and have their eyes open; albeit, if they saw never so well, these bribes will draw on some scales upon their eyes; there is nothing more tender than the eye, nor may be more easily hurt; a little dust blindeth it; but when once it hath drawne on a catarack, it becommeth senseless, and yee may thrust any thing into

פִּקְחִים

it, yet it will not feele. A Iudge then who is the eye of the civill body should take heed that this light bee not blemished, if hee acquaint himselfe to take bribes and become *Ish terumoth*, one that receiveth gifts, *Then he overthroweth the land. Prov.* 29. 4. *Gifts blinde the eyes. Deut.* 16. 19. *Iagnaver*, it is the same word which is used when they tooke *Zedekias*; and pulled out his eyes out of his head. 2. *King.* 25. 7. Bribes doe not onely blinde the eyes of the Iudge, but pull out the eyes out of his head; this *Iude vers.* 11. calleth *deceptio mercedis*, *Esay.* 33. 15. and hee that shaketh his hands from holding of bribes, he shall dwell on high, his place of defence shall be the munition of rocks; bread shall be given him, his water shall be sure. Wise men have not thought poor men fit to be judges, for poverty is a great tentation to corruption. *Prov.* 30. 8. *Give me not too little, lest I be poore and steale*, therefore *Esay.* 3. 7. he considered well who said, *There is neither bread nor cloathing in my house, therefore make me not a ruler of the people.* But they are more wretched that are rich, and yet cannot bee satisfied, but grinde the faces of the poore. When *Servius Sulpitius Galba*, and *Aurelius* the Consul did strive in the Senate, which of them should be sent into *Spaine* against *Viriatum*, the Senatours differing among themselves, and waiting which way *Scipio* would incline; he said, I give my voice that neither of them be sent; his reason was, *alter nihil habet, alteri nihil sat est*: So he judged that it was as dangerous to put the government in the hands of a rich wretch, as into the hands of a poore man. *Samuel* purged himselfe of this vice of avarice. 1. *Sam.* 12. 3. *Of whose hand have I received any bribe to blinde mine eyes therewith? Ioshua* was farre from this sinne of avarice, when hee had divided the whole land amongst the tribes, then the children of *Israel* gave him an inheritance amongst them. *Iosh.* 19. 49. he was so

אִישׁ תְּרוּמוֹת

Vir oblationum passive, qui recipit non qui offert oblationes.

יַעֲוֹר

עֲוֵר

Poverty and riches great enemies to iudgement.

Valerius Max. lib. 6. 14.

so farre from covetousnesse, that he tooke nothing to himselfe.

Secondly, *person* is taken for a mans stature and comlinesse. 1. *Sam.* 16. 7. When a Iudge hath regard to a man, because hee is a comelie person, then he is an excepter of persons: *Phrene* the whoore being condemned, one *Hyperides* her advocate opened the breasts of *Phrene*, which moved the Iudges to pittie her, this was an acceptation of persons.

The word *person* taken for a mans stature.

Plutarchus 1. *Rhet. in Hyperide.*

Thirdly, person is taken for the countrey. *Act.* 10. 34. *Of a truth I perceive that God is no accepter of persons, but in every nation, he that feareth him and worketh righteousnesse, is accepted with him.* When a Iudge hath respect to a man, because he is his countrey man, then he is an accepter of persons. In that judicatory of *Athens*, *Areopagus* or *mars streete*, they sate in a darke place that they might neither see nor discern who was their friend or foe, rich or poore, their countrey man or stanger, but onely looked to the cause; and there was given in before them *T. C. contra D. C.* So the Iudges in *Egypt* were painted without hands and blind, to signifie that he should judge truely. *Esay* 11. 4. and *He shall not judge according to the sight of his eyes.*

The word *person* taken for the countrey.

If a Iudge pronounce false sentence for feare, as *Pilate* did; *If thou let him goe thou art not Cæsars friend.* So for favour, as *Herod* to please the people, beheaded *Iohn. Act.* 11. So for hatred, *Achab* said, *I hate Micaiah.* 1. *King.* 22. therefore *Put this fellow in prison, and feed him with bread of affliction and water of affliction. Vers.* 27. all these are by-respects, and the Iudge is an accepter of persons when he looketh to any of these, this is to turne judgement into gall, and the fruit of righteousnesse into wormewood; that is, they turne judgement into bitternesse. See *Lament.* 3. 15. When the Scribes and Pharisees cõdemned Christ to die, see how they wrest judgement

and turne it into wormewood: The law is that the blasphemer ſhould die the death. *Levit.* 24. 16. but they adde this that *they had a law, and by their law he ſhould die the death; becauſe he had made himſelfe the ſonne of God. Ioh.* 19.7. hee was the ſonne of God, and therefore the law-giver, then hee brake not the law; they miſ apply the breach of the law to him, and they ſay that he ſhould die according to their law; this was not Gods law, it was uſuall to the Iewes to ſpeake doubtfully: therefore *Vzziel* ſaid, *Qui perplexe loqui poteſt, bene; ſi non taceat.* If a man can ſpeake doubtfully, that is well, but if hee cannot; let him hold his peace.

Concluſion.

The concluſion of this is: where the law faileth, the land muſt goe to decay. *Habak.* 1. 4. *Defluit lex,* it is a ſpeech borrowed from the pulſe of man. *Iacobs* heart failed within him, *Vajapag libbo. Gen.* 45. 26. where the motion of the heart or pulſe groweth weake or ceaſeth, in great joy or great feare, the naturall heat being then diſperſed, it hurteth the body, and as wee trie the conſtitution of a mans body by the pulſe, if the pulſe ſtirre not at all, then he is dead; if it ſtirre but ſlowly then he is weake, but if it keepe an equall ſtroke, then hee is in a good conſtitution. So the law is the pulſe of the common wealth, if it ſtirre not at all, then the common-wealth is dead: if it have but ſmall motion, then the common-wealth is weake; but if the law keepe an equall courſe, then the common-wealth is in a good conſtitution.

ויפג לבו

EXERCIT.

EXERCITAT. II.

Againſt falſe witneſſes.

Commandement IX.

Deut. 19. 18. *If the witneſſe be a falſe witneſſe that teſtifies falſely againſt his brother, then ſhall he doe unto him as he thought to have done to his brother.*

A falſe witneſſe is the ſecond perſon, who corrupteth the judgement, and maketh the Iudge to pronounce a falſe ſentence. Firſt, let us conſider the neceſſity of theſe witneſſes; Secondly, what witneſſes; Thirdly, how many witneſſes the Lord would have for the tryall of a cauſe; and fourthly, when they ſhould ſpeake and teſtifie.

A falſe witneſſe is next to the Iudge who doth corrupt judgement.

Firſt, for the neceſſity of theſe witneſſes: If God ſate in every judicatorie as hee ſate in the firſt iudicatory, when hee iudged *Adam* and *Eva*, then there needed no witneſſes, for all things are naked before him, but becauſe God hath withdrawne himſelf, and hath ſubſtitute Iudges in his place who know not all things; therefore hee hath appointed witneſſes to give evidence to the Iudges.

Secondly, what ſort of men thoſe witneſſes ſhould be; they ſhould be firſt, men of knowledge; and ſecondly faithfull witneſſes; and thirdly, they ſhould agree in their teſtimonies. Firſt, for their knowledge; they muſt heare and ſee. 1. *Ioh.* 1. 3. *That which wee have ſeene and heard, declare we unto you.* Witneſſes can have no knowledge but by hearing and ſeeing; but Chriſt ſhall not iudge after the ſight of his eyes, neither reprove

What manner of witnes ſhould be admitted.

prove after the hearing of his eares. *Esay.* 11.3. and *Salomon* saith, that *A false witnesse shall perish, but he that heareth, speaketh constantly. Prov.* 21.28. In the *Talmud* the tryall of the witnesses is set downe, how they tryed them by seaven demands: First, *qua septimana Iubilæi factum est*; in what weeke of the Iubile did this fall out? Secondly, *qua hebdomade annali*, in what weeke of the yeare? Thirdly, *quali septem inter singulos Iubilæos interfluente*, that is, in which of the *Sevenths* in the Iubile did this fall out? Fourthly, *quo die mensis*, what day of the moneth? Fiftly, what day of the weeke? Sixtly, at what houre? and Seventhly, in what place did such a thing fall out.

Secondly, the witnesses should bee faithfull. *Revel.* 3.14. *These things saith the Amen, the faithfull and true witnesse. Prov.* 14.5. *A faithfull witnesse will not flie*; If he bee a true witnesse indeed, or reputed to bee a true witnesse, he may be admitted. *Esay.*8.2. *Vrïjah* is called a faithfull witnesse, who was in effect an idolater; yet because he was reputed to be a faithfull man among the people; therefore he is called a faithfull witnesse. The nearer that men approach to the Lord, their greater care should be to speak the truth. *Rom.*9.1. *I say the truth in Christ, I lie not.* So it is the greatest sinne to lie to the Holy Ghost. *Act.* 4.3. It is a greater sinne for a Preacher to be a false witnesse, then for another witnesse in a civill court; because he draweth neare to God. 1. *Cor.* 15.14. *If Christ be not risen, then is our preaching in vaine, and wee are found false witnesses of God.* So to wrest the word στρεβλοῦσι. 2. *Pet.* 3.16. It is a speech borrowed from those, who put a man upon the rack, and make him speake that which hee never thought. So *unstable soules* when they wrest the Scriptures to draw out a sense out of them which they never meant. It is a greater sinne to witnesse a falshood in iudgement, then out of

Multa dicuntur in Scripturis juxta opinionem æstimantium illo tempore. Ioh. 8.28. *non intrare in prætorium nè ipsi contaminarentur, id est, ut ipsi existimabant. Sic Ier.*28. 1. *Hananiah dicitur propheta, cum tamen Pseudopropheta.*

of judgemeat, becauſe they draw nearer to the Lord, ſuch were thoſe falſe witneſſes, who teſtified againſt Chriſt, and wreſted his words. Chriſt ſaid not, *deſtruam*, as they alleaged; neither, *Dei templum*: neither, *poſſum illud redintegrare*, but onely this, *Deſtroy this temple, and in three dayes it ſhall be built up againe. Ioh.* 2. So that one word being changed, the ſenſe may be perverted, *Prov.* 17. 9. *Hee that repeateth a matter, ſeparateth friends*; that is, hee that repeateth a matter changing ſomthing in it, or not keeping the words, interpret them malicioufly, theſe were not admitted to be witneſſes; ſome *propter culpam*, as the infamous: ſecondly, for defect of judgement, as fooles and children: thirdly, *propter affectum*, as friends and enemies: fourthly, for their condition, and eſtate, as the poore and ſervants: fiftly, for their ſexe, as women: ſixtly, for their calling, as uſurers and publicans: and the Iewes added ſeventhly *dove-ſellers*, as infamous, becauſe they taught doves *miphriche jonin*, they taught the doves to flie, and to carry their meſſages, which was a divination which they uſed when Satan was the carrier, therefore they hated dove-ſellers, and admitted them not as wineſſes. מפריחי יונין

Thirdly, witneſſes muſt not onely be men of knowledge and faithfull, but they muſt agree in wiſneſſing, and jumpe together in their teſtimonies; otherwiſe their teſtimonies do not prove: they ſhould be *non ſolam teſtes, ſed conteſtes*, and theſe three agree in one, 1. *Ioh.* 5. 7. *Marke* ſaith, that the teſtimonies of thoſe who teſtified againſt Chriſt were not ἴσα μαρτυρίαι, they agreed not together, and thus much for the conditions required in the witneſſes.

Now followeth the third thing to be conſidered in the witneſſes, and it is the number: *At the mouth of two witneſſes, or at the mouth of three witneſſes ſhall the matter be eſtabliſhed, Dent.* 19. 16. In the great point of our

The number of witneſſes required in Iudgementment.

salvation the Lord useth three witnesses in heaven, and three *in* earth to confirme our redemption: the three in heaven,are, *The Father, the word, and the holy Ghost,* 1. *Ioh.* 5.7. And so the three in earth are, *The Spirit, the Water, and the Blood, and these three agree in one.* So in the censures and admonitions of the Church, there must be two or three witnesses. 2,*Cor.* 13.1.*This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.*

In civill judicatories some make this exception, one witnesse may suffice, if the matter questioned be to no mans hurt. A man is called in question whether hee be baptized or not: or whether hee bee married or not: one honest witnesse may serve to prove this,because it tendeth to no mans hurt.

Quest. Whether may the accuser be a witnesse or not?

Answ. God in judgement, is both the Iudge, the Accuser, and the witnesse. Secondly, when hee appointed these judicatories, the witnesses were both accusers and witnesses,*Deut.* 17.6. and *Dan.* 13. but afterward the Iudge, the accuser, and the witnesses were all distinguished; when it is said, *Ioh.* 8.10. *Woman, where are those thine accusers?* the witnesses should have accused the woman, but they being convict in their owne conscience, *went out one by one.*

What time the witnesses are to beare witnesse. עָנָה

Lastly, the witnesses are bound to testifie when they are required by the Iudge, and if the matter require they are bound to testifie, albeit the Iudge aske them not: therefore *gnana, respondere,* with the Hebrewe, signifieth as well to answer to the matter, as to the Iudge, and so Christ is said to answer when no man asked him: So 1. *Sam.* 11.17. To answer is to answer according to ones desire, *Eccles.* 10.19. *Money answereth to all things,* That is, to every mans desire: to answer then is to speake when time and cause requireth. When a cause requireth

requireth, a witneſſe is bound to anſwer to deliver the innocent, *Prov.* 24. 11. and *A true witneſſe delivereth ſoules, Prov.* 14. 25. *They knew mee from the beginning, if they would teſtifie, Act.* 26. 5.

Becauſe the chiefe part of judgement dependeth upon the witneſſes, therefore under the law the witneſſes did ſundry things in the execution of the guilty. Firſt they layd their hands upon him, to ſignifie that they devolved all the guilt upon his owne head, and that hee did die for his owne fault, hence is that phraſe, *His miſchiefe ſhall returne upon his owne head. Pſal.* 7. 16. therefore a mans condemnation is expreſſed by laying on hands upon his head, *Heb.* 10. 29. *Of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy:* in the *Syriacke* it is expreſſed by laying on the hands upon the head; hee alludeth to the cuſtome under the law, where the witneſſes laid their hands upon the head of him who was to be ſtoned, *Levit.* 24. 15. and the Greekes ſay εἰς τὴν ἀυτὸ κεφαλὴν, and the Latines ſay, *Quod illorum capiti ſit.*

The witneſſes were to do ſundry things againſt the guilty.

The ſecond thing which the witneſſes did under the law, they ſtoned the guilty man; and before they ſtoned him, they laid aſide their upper garments, that they might be the more fit to throw ſtones at him, *Act.* 7. 58. *They caſt him out of the city and ſtoned him, and the witneſſes laid downe their cloathes at a young mans feet, whoſe name was Saul,* and after the witneſſes threw ſtones at him. Laſtly the people ſtoned him, to ſignifie that the guiltineſſe of that perſon might not defile the land; and alſo for their deteſtation of the crime.

Miniſters have a ſpeciall priviledge in judgement, 1. *Tim.* 5. 19. *Againſt an Elder receive not an accuſation, but before two or three witneſſes;* that is, they muſt be *teſtes aſſiſtentes*, before any accuſation be intended againſt them: againſt another, an accuſation may be intended,

if the accuſer will binde himſelfe to follow the accuſation of him whom he accuſed: but a miniſter hath a greater priviledge, that it muſt be knowne before hand, whether there be two or three witneſſes, to prove this accuſation againſt him, before ever his name be called in queſtion. The reaſon why the Lord would have them ready to teſtifie, was this; the Lord hath a great care and reſpect to his Goſpell, and hath put this treaſure in earthly veſſels; firſt, hee will have no man to touch them, or do them any harme, *Pſalm.* 105. 15. Secondly, hee will have maintenance given to them, that they may be incouraged in the law of the Lord, 2. *Chron.* 21. 4. Thirdly, hee hath a great care of their credit and good name, for if the accuſation were not followed preſently, then the Elder all this time lay under the ſlander, and the accuſer was, the conquerer; *David* ſpeaking of God, *Pſalm.* 51. 4. ſaith, *That thou maiſt be juſtified when thou ſpeakeſt, and be cleare when thou judgeſt*, that is, when thou art judged and called in queſtion by men, but *Paul* citing the place, *Rom.* 3.4. *That thou maiſt overcome when thou art judged*; why doth hee put *overcome*, for *pure* or *cleare*? becauſe none *overcometh* in judgement but hee that is *pure* or *cleare*, now all the while that the Elder lyeth under the ſlander hee is judged *impure*, and the accuſer *overcometh*. But when the matter is put to a tryall, the Elder is found cleare and pure, and overcometh, and the accuſer is overcome and blotted. Here wee ſee the neceſſity of preſent witneſſes, that the Elders good name lie not under ſuch a blot, and that hee make not the Goſpell to be evill ſpoken of, as the ſonnes of *Eli* did; who made the ſacrifices to be abhorred.

Why the Lord would have preſent witneſſes, when the Miniſters or Elders are accuſed.

A difference betwixt theſe, to overcome in judgement, and to be cleare.

And there is great neceſſity why the Lord ſhould have ſuch a care of the miniſter, for it hath beene ſtill the policy of the devill to blot their good name. See

it

it in the example of *Narciſſus* biſhop of *Ieruſalem*, and *Athanaſius*, and ſundry others.

Conſect. 1. The conſectaries that follow upon this, are firſt, that preachers ſhould preſerve their good name as the apple of their eye.

Conſect. 2. Secondly, that Magiſtrates ſhould be more unwilling to call them in queſtion then others.

Conſect. 3. Thirdly, that God will not exempt his Elders from tryall, as the Pope would his Clergie.

Concluſion. The concluſion of this is, all evidence dependeth upon the witneſſes in judgement, therefore the witneſſes ſhould be moſt carefull to teſtifie the truth; they ſtand before the Lord, *Deut.* 19. 17. *Teſtes ſiſtent ſe coram Iehovah*, if they teſtifie an untruth, they lie in the preſence of God; ſo they teſtifie againſt the innocent parties, and they are the cauſe of their death; ſuch were the falſe witneſſes who teſtified againſt *Naboth*, 1. *King.* 21. 13. and *Doeg* againſt *David* and *Ahimelech* the Prieſt. 1. *Sam.* 22. 9. and ſuch was *Ziba* againſt *Mephiboſeth*, 2. *Sam.* 16. 3. and *Vriah* againſt *Ieremie*, *Ierem.* 27. 17. the witneſſes againſt Chriſt, *Matt.* 26. 61. and they who witneſſed againſt *Steven*, *Act.* 6. 13.

The witneſſes ſtand in the Lords preſence.

EXERCITAT. III.

Against equivocation.

Commandement. IX.

Psal. 15. 2. *Hee that speaketh the truth in his heart.*

WHen a man that is called in question answereth by *equivocation*, then it is a breach of this Commandement in judgement.

Two sorts of equivocation.

There are two sorts of *equivocation*, the first is called *Logicall*, the second is, when men equivocate by mentall reservation.

Æquivocatio { *Logica.* *Mentalis.*

What logicall equivocation is.

Logicall equivocation is this, when a speech doth carry a double sense, or may be construed two wayes: Example, *The head of the butler shall be lift up, and the head of the baker shall be lift up, Gen.* 40. to *lift up* here is a *logicall equivocation*, for sometimes it signifieth to exalt a man to honour, as the butler was; and sometimes to hang up a man, as the baker was. So, *Let the dead bury their dead, Luc.* 9. 60. this is a *logicall equivocation* in speech, that is, let them who are spiritually dead bury those who are naturally dead. So *Matt.* 7. 1. *Judge not, that yee be not judged*, this word *judging* is taken two wayes. The first is *Iudicium libertatis*, the second is *Iudicium potestatis.*

Iudicium { *Libertatis.* *Potestatis.*

When logicall equivocation is lawfull.

Logicall equivocation is lawfull, when it is used to convince senslesse sinners, who will not beleeve the truth when it is plainly told them. Example: *Ezek.* 12. 13. The Lord threatned that hee would bring *Zedekiah* king of *Iudah* into the land of *Chaldea*, and that he should die there, and yet never see it. Why doth the Lord

Lord ſet downe this ſpeech ſo myſtically unto him? becauſe this perfidious king would not beleeve the truth when it was plainly told him, hee died in *Babel* and yet hee never ſaw it, becauſe his eyes were picked out at *Riblah*.

Example 2. 2. *King*. 8. 10. *And Eliſha ſaid unto Haſael, goe and ſay unto him, thou maiſt certainly recover, howbeit the Lord hath ſhewed mee thou ſhalt certainly die*: this is a *logicall equivocation*, firſt in pointing, and then in the words. In pointing *leh emur lo chaje tohje*, here is a double reading, the marginall, and the text reading: the marginall reading thus, *Say unto him, thou maiſt certainly recover, albeit the Lord hath ſhewed mee that he ſhall ſurely die*. The new tranſlation followeth this reading: the text reading is thus, *Goe tell him hee ſhall not live, becauſe the Lord hath ſhewed me he ſhall certainly dye*. In the firſt reading it is ſet downe indefinitely, *he may live* or *not live*, becauſe the diſeaſe was not deadly: but in the ſecond reading it is ſet downe definitely, becauſe the Lord ſaid *he ſhould die*. The Hebrewes obſerve, that when a negative is ſet downe before two verbes comming from the ſame root, then commonly it denyeth doubtfully, as when the ſerpent ſaid to *Eva non moriendo morieris*; *perhaps ye may die, and perhaps ye may not die*, *Gen*. 3. but when the note of denyall is ſet betwixt the two verbes, then it certainly denyeth, as *moriendo non morieris* *Ye ſhall not dye at all*; the note was ſet before both the verbes in Satans ſpeech, and therefore it is but doubtfully denyed. The text againe may be read two wayes, becauſe of the accent, *maccaph*, which ſometimes is *euphonicus accentus*, and ſometimes *ſyntacticus*; if it be *euphonicus accentus*, then it is read this wayes without diſtinction (for *euphonia* is not a note of diſtinction) *Abi dic ei, non vivendo vives*, as though there were not an accent here, but if *maccaph* be *ſyntacticus accentus*

A twofold equivocation logicall, in pointing, and words or ſpeecies.

לְךָ אֱמוֹר לֹא
חָיֹה תִּחְיֶה
לְךָ אֱמוֹר לוֹ

Regula Hebræorum.

When the note of negation denies, and when it is indefinite.

A twofold accent, euphonick & ſyntactick.

accentus, then it is read with a distinction thus, *Abi dic, non vivendo vives*, here the rest is placed after *dic*, and *Iunius* followeth this reading.

This example is also an equivocation in speech.

This is also an example of *logicall equivocation* in speech, *Goe tell him he may live, although the Lord said hee should die*; if ye respect his sickneſſe, hee might live, for it was not deadly, yet the Lord said hee should die, respecting that which *Hazael* should doe unto him, for he did did cast a wet cloath upon him, and smothered him. Why the Lord set downe this speech so doubtfully? becauſe faithleſſe *Benhadad* would not beleeve the truth when it was plainly told him.

Another example of *logicall equivocation* is this, *I will joyne thee in affinity this day with one of the two.* 1. *Sam.* 18. 21. which carryeth a double sense, either I will give the one of them this present day, or that day, that is, when thou bringeſt mee an hundreth foreskins of the Philiſtins.

יוֹם

Logicall equivocation when it is unlawfull.

Logicall equivocation is not lawfull when it tendeth to deceive men: *Gen.* 3, 5. *Ye shall be as gods, knowing good and evill*; this caryeth a double sense, first to know evill by *contemplation*; Secondly by *wofull experience*; we know a fever in the first sense before ever wee feele it, but in the second sense wee know it when wee feele it burning us; *Act.* 1. *Now I know in verity*, this was experimentall knowledge. In the first sense, we know the *privation* by the *habite*; and in the second sense, we know the want of the *habite* by the *privation*. *Logicall equivocation* is then a sin, when it serveth either to pervert religion or justice; but when the Lord useth it againſt wicked & senseleſſe sinners who will not beleeve the truth, when it is plainly told them, then it is no sinne.

A twofold knowledge, by contemplation, and by miserable experience.

Equivocation by mentall reservation.

The second sort of *equivocation* is by *mentall reservation*, when a speech is patched up, and the one part is expreſſed, and the other part is reserved in the minde of

of the ſpeaker; and this is now called *Ieſuiticall equivocation*, and they ſay that ſuch a propoſition, *mixta ex mentali & vocali eſt legitima*; this kinde of equivocation is no wayes lawfull, for in a *theologicall truth* there muſt be an agreement betwixt the *minde*, the *matter*, and the *tongue*; but here there is no agreement betwixt theſe three, for when a Iudge demandeth of a *Prieſt*, are you a *Prieſt*? he anſwereth, I am not a *Prieſt*, when he knoweth certainely in his minde that hee is a *Prieſt*, and yet his tongue ſaith hee is not a *Prieſt*; this is the moſt formall lie that can be made.

To cleare this the better, wee muſt marke what it is *ſimulare*, and what it is *diſſimulare*.

Simulare & diſſimulare quid.

Simulare is to counterfeit that which is not in a man; *diſſimulare* is to diſſemble, that which hee is bound to profeſſe, and this is done ſundry wayes. Firſt, *ſimulare vocationem*. 1. *King*. 13. 18. as when the old Prophet fained that hee had a commiſſion from the Lord to the young Prophet to eate at *Bethel*. So when *Zidkiah* made hornes and ſaid, *So ſhalt thou puſh the Syrians untill thou have confounded them*, 1. *King*. 22. 11. So the word *Hithnabbi, impulit ſe ad prophetandum*, is uſually ſpoken of falſe Prophets, who fained that they had a calling from the Lord when they had none; So the falſe Prophet that wore a rough gowne that hee might deceive the people. *Zach*. 13. 4. So, *diſſimulare vocationem*; as *Peter* denyed that he was one of Chriſts Diſciples.

Simulare vocationem.

התנבא

Diſſimulare vocationem.

Secondly, *ſimulare profeſſionem*; as *Eſth*. 9. *Many for feare became Iewes*, the *Seventy* tranſlate it περιετέμνοντο, they were circumciſed; ſo the *Sichemites* when they circumciſed themſelves that they might obtaine *Dina*; this was a counterfeit profeſſion. So hypocrites when they make a ſhew of religion. So to diſſimulate their profeſſion as the Iewes did, who for feare of *Antiochus* perſecution drew their prepuce that they might not be

Simulare profeſſionem.

Diſſimulare profeſſionem.

knowne to bee Iewes; and the Apostle meaneth of this, *Art thou circumcised? draw not thy prepuce.* 1. *Cor.* 7. 18. *Epiphanius* calleth the instrument wherewith they drew their prepuce, σπάθιστρεις a σπάω *traho.*

Simulare conditionem.

יִתְחַלֵּל *fictam actionem notat.*

Dissimulare conditionem.

ייש מִתְעַשֵּׁר *qui fingit se divitem.*

מִתְרֹשֵׁשׁ *qui fingit se pauperem.*

Thirdly, to *simulate* or *dissimulate* their condition or estate; to *simulate*, as *David* before *Achis* did simulate and counterfeit that he was mad. 1. *Sam.* 31. So 2. *Sam.* 13. *Lie downe upon thy bed, and faine thy selfe to be sicke.* So *Prov.* 13. 7. *There is that maketh himselfe rich*, yet hath nothing; *Iesh mithgnashar*; so to dissemble their condition or estate, there is that maketh himselfe poore, yet hath great riches; *Mithroshash*, such was the dissimulation of the *Gibeonites. Iesh* 9.

Simulare sexum.

Dissimulare sexum.

Fourthly, to *simulate* or *dissimulate* their sexe; to *simulate*, as when a woman putteth upon her a mans apparrell, to make men beleive that shee is a man. So to *dissimulate* their sexe, as when *Sardanapalus* put a womans apparrell upon him, and sate spinning amongst them.

When a Priest standeth before a Iudge and is examined; First, he dissembleth his vocation, for he denyeth that hee is a Priest; Secondly, hee dissembleth his profession, for hee is bound as a Christian to tell the truth, not onely in matters of faith, but also to answere to a civill truth, when it is demanded of him; and as hee dissembleth, so doth hee *simulate*, wearing counterfeit apparrell; simulating a courtier or some other laike man.

There are three things required in a truth.

Veritas in { *Objecto.* *Subjecto.* *Signo.*

Truth is first, in the *matter*; then in the minde; and thirdly, in the *tongue*. It is first, in the *matter* as a simple truth, but as it is *completa veritas*, a full truth or falshood; it is first, in our minde; for our minde composeth & divideth first; & as health is *objective*, first, in physick, but properly and formally in the man who is healed; so although truth be first *objective*, in the simple object; yet *completa veritas*, is first in the minde, and then in the word

word or writing; verity is in the matter as in the *object*; it is in the minde as in the *subject*; and it is in the speech, as in the *signe*; and there should bee an agreement betwixt all these three, the *matter*, the *minde*, and the *tongue*; hence it is that the Scripture attributeth those things which are proper to the *heart*, to the *tongue*, because of the agreement that should bee betwixt them. *Psal.* 45. *My tongue shall meditate on thy justice.* So *Act.* 2. *My tongue was glad*, because the *tongue* expresseth the gladnesse of the *heart*. So *Iosh.* 1. 8. *This booke of the law shall not depart out of thy mouth, but thou shalt meditate in it day and night.* So *Prov.* 3. 3. *Bind them about thy neck, and write them upon the table of thine heart*; First, *verity* must be in the heart, and then the words are framed in the throat; therefore he saith, *Bind them about thy neck*, and then they come to the tongue.

The conceptions of the minde uttered two wayes.

This *verity* which is the conception of the minde is uttered two wayes; either, *per signum vocale*, by some other signe, whereby we expresse our minde, which is a kinde of speech, and therefore *Salomon* saith, *Proverb.* 6. 13. *He speaketh with his feet, he teacheth with his fingers.*

When one sent a messenger to *Periander* to aske him how hee could reigne so securely amongst his subjects, hee answered no other thing to the messengers, but brought them out to a field of ripe corne, and with his staffe beat off the eares of corne, which was as much in effect, as if hee had said, if thou would live securely amongst thy subjects, cut the heads from some of them.

When people are deceived with signes common to all nations, yet it is not a lie.

To use signes that are arbitrary and not received amongst all nations, although hee bee deceived with whom thou hast to doe, it is not thy fault, neither is this deceit; this kind of dissimulation the fathers call it οἰκονομίαν: such was that stratagem of *Iesbua* when he fled from *Hai*; So when the Romans cast bread into the

Livius lib. 5.

campe of the enemies out of the Capitoll, to make them beleive that they had plenty of victuals, although the enemies were deceived here, yet this was no fault in the Romans; *Hæc signa usurpari possunt, quia non communi instituto usurpata*, that is, those signes may be used, because they are not generally received nor agreed upon by all people, but those things which are generally received amongst all people, as their speech, and writing, Hieroglyphicks, and such; here if we speake one thing and meane another, this is a falshood.

When a man is deceived by an ambiguous word, it is not a lie.

When a word hath many significations, and if that which a man conceiveth in his minde agreeth with one of the significations, hee maketh not a lie, although the man who heareth him, conceive it otherwise; as when Christ said, *Beware of the leaven of the Pharisees*, although the Disciples tooke it for leaven indeed, yet it was not a lie; and the superior may speake otherwayes then he thinketh, for tryall of the truth. Example, we have in *Ioseph*, who being the governour in *Egypt*, said, *Ye are spies. Gen.* 43. and then accused them of theft; but the inferior may not answere so doubtfully to his superior.

The minde is expressed by answering to the question three wayes.

Respondere { *ad diversum.* *ad idem.* *ad contrarium.*

We expresse our minde when we answere to a thing, either *ad idem*, *ad diversum*, *vel ad contrarium.* Example, when *Abimelech* asked *Abraham*, *Is this woman thy wife?* If *Abraham* should have answered, she is my wife; then he had answered, *ad idem*, and hee would not have made a lie. Secondly, when hee answere shee is my sister, here he answered *ad diversum*, and this was not a lie; for this word *sister* is taken in a large sense amongst the Hebrewes; and so a wife may bee called a *sister Paul* saith, *Have wee not power to lead about a sister, a wife, as well as other Apostles. 1. Cor. 9. 5.* and so *sister* is taken for one that is neare in kindred, as *Sarah* was to *Abraham.* Thirdly, if he had answered, she is not my wife; then he had

had anſwered *per contrarium*, and had made a lie: So when a man uttereth his minde, *per ſignum reale*, ſometimes the ſigne anſwereth, *ad idem*; ſometimes *ad diverſum*; and ſometimes *ad contrarium*; it anſwereth *ad idem*; when a man may gather at the firſt by the ſigne, that the party with whom hee hath to doe thinketh ſo, as hee demonſtrateth by this ſigne. Example, when *Eſther* fell downe before *Aſhuerus* King of *Perſia*, to petition him for the Iewes her countrey-men; *Aſhuerus* held out the ſcepter to her. *Eſth.* 5. 2. here *Eſther* knew by this ſigne that the King was minded to grant her petition, and the King anſwered *ad idem*, by this ſigne, to the petition of *Eſther*.

A reall ſigne anſwereth to the minde three wayes.

Sometimes the ſigne is *diverſum*, from that which a man thinketh when he maketh ſuch a ſigne, this is not a reall lie; becauſe it is not contrary to his minde. Example, when *Ioſeph* knew his brethren, he made himſelfe ſtrange to them, *Vaÿthnakker*. *Gen.* 42. 7. this he did to trie them the better, but not for another end. So *Ioſhua* and his army fained themſelves to fly before the men of *Ai*. *Ioſh.* 8. but this they did at the commandement of the Lord, for he allowed this ſtratagem, as may be ſeene *Verſ.* 18. So Chriſt ſimulated that he would have gone farther, and not ſtay at *Emaus* all night. *Luc.* 24. 28. This ſimulation was not contrary to his minde, but *diverſum*; he ſimulated that hee would goe forward, that hee might make the Diſciples to bee the more earneſt with him to bid him ſtay; and this ſimulation hath this tacite condition annexed to it, I will not ſtay at *Emaus* unleſſe my Diſciples bee very earneſt with me to ſtay.

וַיִּתְנַכֵּר *alienum ſe finxit.*

A Phyſitian hath a patient that cannot abide ſuch phyſick as will cure him, the Phyſitian deludeth the ſenſes of the patient, to make the patient beleive that it is ſome other thing; here this ſigne is not contrary to the Phyſitians minde, for he mindeth to make this a ſigne

Simile.

to cure his patient: the ſigne is *diverſum* here, but not *contrarium*; but when the ſigne or the word is contrary to that which the minde thinketh, then it is a lie. Example, *Pſal.* 18. *Mendaciter ſe ſubȳcient mihi*, they ſhall yeeld fained obedience to me; for when they made outward ſhewes of obedience to *David*, they thought no ſuch thing in their heart. *Iacob* put the skins of goates upon his hands, and upon the ſmooth of his neck, and then hee ſaid to his father; *I am Eſau thy firſt borne. Gen.* 27. 19. here was a double lie, a lie in *words*, and a lie in *ſigne*, both contrary to his minde. So 1. *King.* 14. 5. When the wife of *Ieroboam* fained herſelfe to bee another woman, that ſhe might deceive the Prophets; this was a reall lie contrary to her minde: for if the Prophet had demanded of her, art thou the wife of *Ieroboam* or not? doubtleſſe ſhe would have anſwered I am not the wife of *Ieroboam*, but ſome other woman; and ſo ſhee ſhould have made a double lie, contrary to her minde, both in her *apparrell*, and in her *ſpeech*.

A twofold lie in *Iacob*, in words and ſignes.

When a Prieſt ſtandeth before a Iudge cloathed in Scarlet, & with long haire, the Iudge demandeth of him, art thou a Prieſt? he anſwereth, I am not a Prieſt; this is a lie in words. Again, he maketh a reall lie in wearing ſuch apparrell, that he may not be taken for a Prieſt, and ſo both the ſignes and words are contrary to his minde. And as the Lord ſaid to *Ahȳa* the Prophet. 1. *King.* 14. 5. *The wife of Ieroboam commeth to aske a thing of thee, and when ſhee commeth in ſhee ſhall faine her ſelfe to bee another woman, and the Prophet ſaid unto her, why faineſt thou thy ſelfe to be another woman.* So the Lord ſaith to the Iudge, the man who ſtandeth before thee, would faine himſelfe not to be a Prieſt; but the Iudge may ſay unto him, why faineſt thou thy ſelfe to be another man?

A difference betwixt reall and verball ſignes.

We muſt put a difference betweene *reall* and *verball ſignes*, for words doe more indefinitely determine the minde

minde of the speaker, than signes doe. Signes againe doe more confusedly and indeterminately expresse the minde, and therefore it is more lawfull to use the one rather than the other. Example, when a man upon the stage putteth on a Kings apparrell, this is not a reall lie, but if he should say upon a stage that he were the King, that were a reall lie; and because all men know that Kings play not upon the stage; therefore there is no great danger of a lie, but when the signe is hardly discerned; and made to cover a lie; then it is a lie indeed.

When the Lord threatned *Ninive* that it should bee destroyed within forty dayes, and it was not destroyed; this was not a *Iesuiticall* lie, for it is the usuall manner of the Prophets to understand the condition, and suppresse it when they threaten, which may be easily understood by the like phrases, as the Prophet said to *Ezekiah. Esay.* 38. *Set thine house in order, for thou shalt die and not live.* Here the threatning is set downe, but the condition is understood; to wit, if thou pray not; but when *Ezekiah* turned his face to the wall, and prayed unto the Lord; then God sent his Prophet backe againe to him with this commission; *Tell Hezekiah the captaine of my people, thus saith the Lord, the God of David thy father; I have heard thy prayers, I have seene thy teares, behold I will heale thee on the third day; and I will adde unto thy dayes fifteene yeares.* 2. *King.* 20. Sometimes againe, both the threatning and the condition is set downe: as *Gen.* 20. 7. *Now restore the man his wife, for he is a Prophet, and will pray for thee, and thou shalt live; and if thou restore her not, know then that thou shalt surely die; thou and all that are thine.*

God in threatning to destroy *Ninive* and not doing it, yet it was not a lie.

Sometimes God sets downe both the condition and the threatning.

So when a Iudge for examination and tryall setteth downe a thing not *thetice*, by way of assertion, but by way of interrogation and tryall; this is not a lie. So *Salomon* called for a sword to cut the child, when hee was not

A Iudge may examine *thetice* by interrogation.

not minded to cut the child, but onely to trie who was the mother of the child. 1. *King.* 3. So when Christ bad his disciples give bread to the multitude to feed them, whereas he knew that they had not bread sufficient to feed them; this was not a lie, but onely to trie the obedience of the Disciples. *Mat.* 14. 16. So wee propound *Elenches* to young schollers to trie them, which we know to be false in themselves.

A man may use an ironie and not lie.

When in *ironie* or jest we bid a man doe such a thing, but wee will him not doe it, this is not a lie; as when *Michaiah* said to *Achab*, *Goe up and prosper.* 1. *King.* 22. 15. And so Christ said to his Disciples, *Sleepe on now and take your rest. Mat.* 26. 45. these are not lies, for in such speeches wee may know by the gestures of the speakers that they doe but jest.

Ob: But this was a great sinne in *Peter* when hee dissembled.

Answ: They answere that *Peter* did not this to deceive any man, but onely for feare to save his life.

Reply. Although this was his principall and chiefe end to eschew danger, yet hee used a lie to escape danger. A Iudge doth not condemne a thiefe, because hee hath a care to provide for himselfe and his family; but because he hath a care to provide for them by deceit and theft; so to have a care to escape danger, that is commendable; but to make a lie to escape danger, that is a sinne.

Object. Againe they say that this limitation which they adde in their minde is true in the sight of God, and in the sense of him who speaketh; and so it excludeth all sort of lying.

Answ. Verity is a part of justice, and lying is a part of injustice, which two doe respect our neighbour; and these two are to bee measured by our speeches. 2. *Cor.* 4. 3. *We handled not the word of God deceitfully, but by manifestation*

ſtation of the truth, commending our ſelves to every mans conſcience in the ſight of God. Paul here manifeſteth the truth both before God and man, but the Ieſuites in their *equivocations*, manifeſt not the truth before God and man.

Reply. They anſwer, to equivocate is not lawfull in matters of contract and dayly converſation, but it is lawfull in defence of our ſelves to eſcape a great danger, in this caſe it is lawfull to equivocate, ſay they.

Anſ. Then the Martyrs were great fooles who did not learne to equivocate this way, to ſave thier lives.

Obj. *Heb. 6. 6. An oath is the end of all controverſies*, but equivocation multiplyeth controverſies.

Anſw. They anſwer, we may not equivocate before a Iudge who proceedeth formally, and is a competent Iudge: but if hee be an hereticke, who hath no power to judge, then we may equivocate.

Reply. When the *Shunamitiſh* woman ſaid to *Eliſha, Thou man of God doe not lye unto thine handmaid. 2. King. 4. 17.* hee was bound to anſwer truly to the woman, albeit ſhee was not a competent judge: and *Hierome* ſaith well, *Etiam inter hoſtes ſervanda eſt fides:* we muſt deale truly even to our enemies.

Concluſion. The concluſion of this is: That all thoſe who uſe equivocations are in a fearefull caſe, becauſe the Lord who is the God of truth, will deſtroy thoſe who ſpeake lies, *Pſalm. 5. 6. And thoſe great lyers ſhall be ſhut out of the holy city, Revel. 22. 15.*

EXERCITAT. IV.

Against lies.

Commandement. IX.

Revelat. 21. 27. And there shall in no wise enter into the holy Ierusalem, any thing that defileth, or maketh a lie.

A man may be a lier two wayes.

THe lier is a false witnesse as well out of judgement as in judgement.

In naturall things, a thing is said to lie, when it maketh a faire shew, but it performeth not that which it promiseth, *Habak. 3. 17. The labour of the olive shall faile*, but in the originall it is, *Kichas, it shall lie*: the olive is said to lie, when it blossometh pleasantly in the spring, but when it cometh to the harvest it faileth. *Esay 58. 11. Thou shalt be like a spring of water, whose waters faile not*: in the originall it is, *whose waters lie not*. So when men speake and make a shew of words in one thing, and thinke another, it is a lie, but this doth not fully expresse the nature of a lie, for if a man speake a thing thinking it to be a truth, and it be not a truth in it selfe, it is a lie; for every untruth is a lie, *Lib. 8.* When a man teacheth an untruth, thinking that it is a truth, then he is a lier, and therefore *mentiri, contra mentem ire*, expresseth not the full nature of a lie, for a man may speake a lie, and not speake contrary to his minde.

כחש מעשה זית

Mentitum est opus olivæ.

If the words and minde differ, it is a lie.

Augustin.

Three sorts of lyes.

Lies are commonly divided into three sorts. The first they call *mendacium jocosum*, when a man uttereth a lie in sport to make others merry, *Hosea. 7. 3. They make the King glad with their wickednesse, and the Princes with their lies.* If, *wee may not teach the truth to please men, Gal. 1.*

1. 10. much lesse may wee tell an untruth to please men: & if a man may not lie to helpe a man out of danger; much lesse to delight him. For as the *Schoolemen* say well, *Bonum utile prefertur bono delectabili.*

The second sort of lie, is *Officiosum mendacium*, when a man *maketh a lie to helpe others; will ye speake wickedly for God, and talke deceitfully of him. Iob.* 13.7. will any man make a lie for Gods cause; hee that *standeth not in need of our goods, Psalm.* 16. farre lesse standeth hee in need of any of our evill: *Nullum verum fundatur in falso, omne tamen falsum innititur alicui vero*: God who is truth, will not be served by a lie, and if wee may not lie for Gods cause, and for his glory; much lesse may wee lie for mans good, to make a lie in charity, is to make charity the daughter of a lie, and the devill to be the grandfather. Charity rejoyceth not in iniquity, but *rejoyceth in the truth*, 1. *Cor.* 13.6.

There are three sorts of lyers. First, the *naturall* lyer. Secondly, the *habituall* lier: And thirdly, the *subtile* lier.

There are three sorts of lyers.

The *naturall* lier, as *Psalm* 116. *All men are liers.* So *Sarah* made a lie, *Gen.* 18.

The *habitual* lier, as those of *Crete*; *Cretenses sunt mendaces, The Cretians are alwayes lyers, Tit.* 1.12. the ground of this proverbe arose from *Theseus*, when hee went against *Crete*, and overcame it, one of the *Cretians* went to *Greece*, and told his father *Ægeus*; that he was slaine, and hee for displeasure drowned himselfe, whereupon the proverbe rose, *Cretenses mendaces.* So *Psal.* 119.69. *The proud have forged lies against me*, in the originall it is *taphlu gualai sheker, They have sowed one lie to another.*

Suidas.

חפלו עלי שקר *Assuunt mendacium mendacio.*

The third sort of liers, are the *subtile* liers, *Prov.* 3.25. *Devise not evill against thy neighbour*, In the Hebrew it is, *al tacharosh, noli arare mendacium: plow not a lie:* it is a speech borrowed from husbandry, for as the husband

אל-חחרש *Septuag.* ἀρατρεοντες τὰ ἀτοπὰ *arantes absurda.* *ARARE MENDACIVM quid apud Hebræos.*

man ploweth up the ground, and searcheth into the earth with the share of the plough, so doth a wicked man turne over and over the heart of him, how to excogitate and finde out a lie: but in this sort of husbandry, as he ploweth iniquity and soweth wickednesse, so he shall reape the same.

Whether Jacob made a lye.

WHen *Iacob* said to his father *Isaac, I am your sonne Esau, your first borne*, *Gen.* 27. 19. this was not a lie, if ye will respect *Esau*, for *Esau* had sold him his birthright already: but it was a lie, if ye will respect *Iacob* himselfe, because hee deceived his father by it: a tropicall speech is not a lye; as *Herod is a fox*, so neither is a figurative speech, *Matt.* 11. 14. *John* is *Elias*, *Iacob* might have called himselfe *Esau*, if hee had not done this to deceive his father, and there concurred a number of lies besides here: *first I have done as thou hast commanded me*, *Vers.* 19. he bad bring him venison, and he brought him kids flesh. Againe he said, *The Lord my God brought it to me. Vers.* 20. here is a greater lie in abusing the name of God, and last he made a reall lie in putting on the skins of the kids of goats, that he might deceive his old father *Isaac*, but here we may lament the infirmities of the Patriarches, and admire the great mercies of God in pardoning them.

Neither a tropicall, nor a figurative speech is a lie.

Whether David made a lie.

THe first lie that *David* made was to *Abimelech* the Priest that he might get of the shew bread, 1. *Sam.* 21. 1. *David* said, that the king had commanded him a businesse, whereas hee had no such commandement from the king.

The first lye that *David* made.

Ob.

But Christ justified *David's* fact, *Matt.* 12. therefore he made not a lie.

Answ.

Christ justifieth *David* in the necessity, but not in the fact of the lye.

Christ justified him that in necessity hee went and got

got of the shew-bread, but hee justified not his lie; so God willeth that *Iacob* should get the blessing; but hee justified neither *Rebeccahs* deceit, nor *Iacobs* lie. *David* knew that the Priest might make bold to give him this bread, and therefore he made a lye.

Whether was it an *officious*, or a *pernicious* lie in *David*.

Quest.

It was but an *officious* lie to save his life.

Answ.

But it may be said that this lie of *David* was a *pernicious* lie, because this lie was the occasion of the death of the Priests. 1. *Sam.* 22. 22. *And David said unto Abiather, I knew that day, when Doeg the Edomite was there, that hee would surely tell Saul, I have occasioned the death of all these persons in thy fathers house*; here hee taketh the blame upon him, as though he were the cause of this murther.

Obj.

When *David* saw *Doeg* there, he conjectured that hee would tell *Saul*, but hee knew not of the tragicall event, that hee would kill all the priests, and by all probability hee had spoken first with the Priest, and gotten the shew bread from him before that he saw *Doeg*, for if hee had sene him before, hee would have gone more warily to worke.

Answ.

David made but an officious lye to *Ahimelech*, for he had gotten the bread before hee saw *Doeg*.

The second lie that *David* made, is alleaged, 1. *Sam.* 20. 6. *If thy father at all misse me, then say; David earnestly asked leave of me, that he might run to Bethleem his city for there is a yearely sacrifice there, for all the family*: hee was going now to the field to hide himselfe for feare, from *Saul*, how then biddeth hee *Ionathan* tell that hee was gone to *Bethleem* to keepe the feast?

Whether *David* caused *Ionathan* to make a lye to *Saul*.

Anſ.

In charity wee are rather to thinke that hee both hid himselfe, and kept the feast at *Bethleem*, then that only he hid himselfe, and so made a lie: hee that telleth one part of the truth, and hideth the other, doth not alwayes lie, as *Ieremie* 38. 24, 25, 26. was commanded by *Zedekiah*.

1. *Sam.* 27. 10. *And Achis said to David, whither have yee made a rode to day? and David said, against the south*

Whether *David* made a lye to *Achis*.

South of Iuda, and against the south of the Ierachmelites, and the South of the Kenites, and David saved neither man nor woman alive to bring tidings to Gath, saying lest they should tell on us, saying so did David, and so will his manner be all the while that hee dwelleth in the country of the Philistims: And Achis beleeved David, saying, hee hath made his people utterly to abhorre him, therefore hee shall be my servant for ever. Here it seemes *David* made a lie to *Achis*.

Answ. Either wee may see here that *David* made this rode upon the south of *Iuda* his country men, and killed them, which had beene a great cruelty and barbaritie, or rather through infirmity, that hee spake somewhat ambiguously to the king, telling him that hee had made a rode upon the South, but how farre hee made a rode upon the south, he telleth him not: he said that he had killed a number of the south, but he told him not whether they were Iewes or Philistims; for they were *Philistims* whom he killed, and not Iewes, *Vers.* 11.

Quest. Whether made *Raphael* a lie or not when hee called himselfe *Azarias* the sonne of *Ananias* of the tribe of *Nephtalim*, *Tobit.* 5.

Ans. Hee made a lie, therefore that part of the history seemes a fable, as also that of the liver of the fish to conjure *Asmodeus* the evill spirit.

Obj. But many things in the Scripture take their denomination from that which they seeme to be, as the angels which appeared to *Abraham* are called men. *Gen.* 18.

Answ. If the angels had called themselves men that had beene alie, as *Raphael* if hee had beene an angell to call himselfe a man.

Conclusion. The conclusion of this is; Let us shun all lies, for if we delight in lies, then we are the children of the devil, *Ioh.* 8. 44. and to lie is a part of the old man, which must be mortified and laid aside, *Ephes* 4. 25. *Coloss.* 3. 9.

EXERC.

EXERCITAT. V.

Againſt boaſting of our ſelves.

Commandement IX.

Prov. 27. 6. *Let another man praiſe thee, and not thine owne mouth.*

THis Commandement condemneth boaſting of any thing in our ſelves, this is called φειδιπλογία.

φειδιπλογία, Sui-ipſius laudatio.

The ground of this boaſting is ſelfe-love, and the conceit of our ſelves, hence cometh *ſwellings*, 2. *Cor.* 12. 20. and then *bragging*.

Firſt then, a man muſt not bragge of his knowledge, *They ſaid they ſaw well enough when they were blinde*, *Revelat.* 3. 17.

What things a man muſt not bragge of.

So a man muſt not bragge of his holineſſe, as the *Phariſee* did, *Luc.* 18. 11. *I thanke thee O God, that I am not as other men are*, and ſuch as ſaid, *Stand by thy ſelfe, come not neare to mee; for I am holyer then thou*, *Eſay.* 65. 5.

Thirdly, he muſt not bragge of his *workes*, *Rom.* 3. 27. So neither of his perſeverance, this was *Peters* bragge; *Matt.* 26. 33. *Though all men be offended becauſe of thee, yet will I never be offended.* It is a good thing when *Moſes* face ſhineth, and hee knoweth not.

A man ſhould neither bragge of his ſtrength nor riches.

As a man may not bragge of his ſpirituall eſtate, ſo neither may hee bragge of his bodily ſtrength, as *Goliah* did, nor of his riches, *Jer.* 9. 23. *Let not the mighty man glory in his might; Let not the rich man glory in his riches.* So *Hoſ.* 12. 8. *Ephraim* ſaid, *I am become rich, I have found mee out ſubſtance.* hee braggeth of his ſubſtance, but telleth

leth not of whom hee had them; such was the proud bragge of *Benhadad*. 1. *King*. 20. 10. *God do so, and more to me also, if the dust of Samaria shall be handfuls, for all the people that shall follow.* So *Esay* 14. *Nebuchadnezzars* bragge, *I have set my throne above the starres, and I have gathered all the earth, as one gathereth egges.*

A man must not boast of his security.

Neither must they bragge of their worldly security, such was the bragge of *Babylon*, *I sit as a queene, and am no widdow, and shall see no sorrow. Revelat.* 18. 7. *Esay.* 47. 8. *Salomon* saith, *It is not good to eat much honey, so he that searcheth his owne glory shall perish, Prov.* 25. 27. as hony taken moderately is wholesome, but to eate too much of it, maketh a way to surfet: so it is not good for a man to search his owne praise, or to bragge too much of himselfe. And whereas hee goeth about thus to get friends by bragging, he loseth his friends.

Lastly, let not a man bragge of the victory before it be gotten, *Let him not bragge who girdeth on the harnesse, but hee who layeth it aside.* 1. *King.* 20. 11.

The assuming of glorious titles is a great bragging,

Kings and great men must not arrogate too great and high titles to themselves, for this is a proud boasting. *Alexander* the great, commanded to call himselfe the sonne of *Iupiter Hammon*. So *Sapor* king of *Persia* in his letters to *Constantine*, began with these titles: *King of kings, Sapor prince of the starres, the brother of the Sunne, and the moone, wisheth all health to Constantine.* So to call themselves, *The great king*, a title which is onely proper to God. *Matt.* 5. 25. *Thou shalt not sweare by Ierusalem, for it is the city of the great king*, such is the proud title of the *Othmans*, *gnottema*, signifieth *pride* and *majesty*, hence cometh the proud name *Othman*, which wee call *Ottaman*. So the titles which the *Pope* taketh to himsefe; calling himselfe, *Christs Vicar upon earth*, and those titles which his flatterers give unto him.

עִטְמָה *Majestas, superbia.*

עִטְמָאן *Rex superbus.*

Simon Magus ascribed a little to himselfe, calling himselfe

himſelfe *ſome great one. Act.* 8. 9. and the people called him, *the great power of God.* So the proud ſtile which the Church of Rome taketh to her, calling herſelfe *the mother Church.* Whereas the Iewiſh Church called the Church of the Gentiles, *her ſiſter. Cant.* 8. 8. So the proud titles which the Phariſees and Doctors of the Iewes tooke to themſelves, they were called *Pekachim aperti*, becauſe they onely ſaw; *and leaders of the blinde. Rom.* 2. 19. and they would not be content to be called φιλόσοφοι, *lovers of wiſedome*; but οἱ σόφοι, *wiſe men*; therefore they ſaid, οἱ σόφοι δευτερῶσι; *the wiſe men will teach traditions the day*, and they were called *Merobbhetz haterah*, becauſe they made the law to reſt amongſt them; and they ſayd of the common people, *populus terræ ſcabellum pedum Phariſæorum.* One of them was called *Or hagnolum*, *the light of the world*; and the title of *Rabbi Iuda* was *Rabboni hakkodeſh*, *holy maſter. Zaddias* was called *Hagaon*, *illuſtris*; and *Aben Ezra* was called *Lapis auxilij*, the ſtone. Laſtly, the proud titles which the Schoole men take to themſelves, as *Doctor irrefragabilis*, *Doctor ſeraphicus*, *Doctor fundatiſſimus*, *Doctor illuminatus*, *Doctor ſolemnis*, *Doctor ſubtilis*, *Doctor angelicus*, and *Comeſtor*, *quod edit ſcripturam*; and *Iacobus de Voragine*, *quod devoraverat ſcripturam.*

פְּקֵחִים

מְרֻבֵּץ הַתּוֹרָה

רַבּוֹנִי הַגָּוֹן

Of the Phariſees bragge. Luc. 18.

FIrſt, the Phariſee faileth in reckoning up his vertues, but maketh no mention of his vices; for he ſaith not, I am proud or a contemner of God, or a contemner of others. Secondly, he ſaith not *through the grace of God I am that I am*, as *Paul* ſaid; but he gloried as though he had beene made of better ſtuffe then other men. Thirdly, hee ſaith, *I am not an oppreſſor or an adulterer*; but hee was one, for the greateſt ſort of robbery is to

The negative part of the Phariſees bragge.

robbe God of his honour; therefore the Apoſtle ſaith, *That Chriſt thought it not robbery to bee equall with God. Phil. 2. 6.* hee ſaith, *he is not an adulterer*; he abſtaineth perhaps from the fact, but the Phariſees underſtood not; *That to luſt after a woman was a ſinne. Mat. 5. Paul* himſelfe before his converſion knew not this. *Rom. 7.* and then hee addeth, *I am not like this Publican.* What ſeeſt thou O Phariſee in this Publican? *Who art thou that judgeſt another mans ſervant?* Seeſt thou not this poore Publican knocking on his breaſt, and caſting downe his eyes? *Are there not twelve houres in the day?* and doth not the Lord call ſome, *at the eleventh houre, and ſome at the ſunne ſetting?* And the Hebrewes ſay, *Noli quemquam contemnere, nemo enim eſt cui non eſt ſua hora*: Deſpiſe no man, for every man hath his time of calling.

The affirmative part of the Phariſees bragge.

But marke the affirmative part of this bragge, *I faſt twiſe in the weeke, and I give my tithes*; what abſtinence is this to abſtaine from meat, and not from ſinne? the devils never eate, and yet their abſtinence pleaſeth not God. Secondly, he ſaith, *I give tithes*; he maketh a gift of that which he was bound to pay. *Baſil* hath a good ſaying, *Inanis gloria eſt tinea virtutum*, vaine-glory is as a moath which eateth and conſumeth the vertue; and *Gregorie* in his morals hath a good compariſon againſt againſt this pride; hee ſaith, as *Eleazer* fighting with the Elephant, killed the Elephant, and was killed by the Elephant himſelfe when the Elephant fell upon him; So when a man hath killed many vices, and becomes proud of that, they fall under pride, and ſo are killed by it. *Is enim ſub hoſte quem proſternit moritur, qui de culpa quam ſuperat elevatur.*

Boaſting whereto compared.

Queſt. Whether may a man reckon upon his good deedes before God or not? ſeeing it was the fault of the Phariſee?

A

A man ſhould be very ſparing in doing of this, for oftentimes it proceedeth of the pride of his heart, and robbeth the Lord of his glory; God is moſt liberall to man, and will trade with him & let him have the gaine, but God himſelfe will have the praiſe; and he reſerveth this as the fat of the ſacrifice for himſelfe. *Eſay.* 42. *My glory I will not give to another.* There is in the Sun light and brightneſſe, the Sunne communicateth the beames of his light to the creatures, but reſerveth the light for himſelfe; ſo the Lord reſerveth his glory for himſelfe, but he communicateth the beames thereof to Angels and to men. If a rich man ſhould beſtow upon a poore man a ſumme of money to build ſome Church with it, this poore man after the worke is ended, putteth on his owne name and armes upon the worke; hath not the rich man juſt cauſe to finde fault with the poore man for this. So it is when man taketh the honour to himſelfe which is due to God, but when a man reckoneth up his good deedes, not truſting or glorying in them, but giving all the glory to God, then it is not a ſinne; and when he ſaith, *Dum coronat Deus opera mea, non coronat niſi dona ſua.* And the children of God have uſed this rather at their death and in the point of their diſſolution, then in their life time; *Hezekiah* ſaid when he was to die; *Remember me O Lord I beſeech, how I have walked before thee in truth, and in a perfect heart; and have done that which was good in thy ſight.* *Eſay.* 38. 3. And *Paul* ſaid when he was to be offered up, and the time of his departure was at hand; *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, and henceforth is laid up for me a crowne of righteouſneſſe.* 2. *Tim.* 4. 7. So *Hilarion* ſaid when he was at the point of death. *O my ſoule goe thy way, why art thou affraid? for thou haſt ſerved Chriſt thy Lord ſeventy yeres, why then ſhouldſt thou bee affraid to goe to him?* and it is more ſafe for a man to remember

Anſw.
When a man reckoneth up his good deedes, hee muſt firſt give the glory to God.

What time chiefly men ſhould glory of their good deedes.

remember theſe good deedes at the houre of his death than in his life time; for as *Hezekiah* in a boaſting manner did ſhew his treaſures to the King of *Babel*, he was ſpoiled and robbed of them. 2. *King.* 20. 17. So many in their life time bragging of thoſe things which they have done, are oftentimes ſpoiled by Satan of the comfort and fruit of them.

The ſaints are very ſparing to bragge of themſelves.

And yee ſhall ſee that the Saints of God have beene very loath to ſpeake that which ſounded to their owne praiſe, as *Paul* ſaith, *Ye compelled me to bragge.* 1. *Cor.* 12. and when the children of God ſpeake any thing which tendeth to their owne praiſe, either they ſpeake it in the perſon of another, or they extenuate it very much; wee have an example of this in *Paul.* 1. *Cor.* 12. 2. *I knew a man in Chriſt foureteene yeares agoe, caught up to the third heaven, of ſuch a man I will glory, but of my ſelfe I will not glory.* Firſt, marke when he commeth to ſpeake of himſelfe, he ſpeaketh in the perſon of another. Secondly, he concealed it for fourteene yeares. Hence wee ſee it to bee true which *Salomon* ſaith. *Prov.* 29. 11. *A foole uttereth all his minde, but a wiſe man will keepe it till afterward.* *Iohn* will not ſay that hee himſelfe leaned in the boſome of Chriſt, but for modeſty he ſaith, *There was leaning on Ieſus boſome one of his Diſciples whom he loved.* *Ioh.* 13. 23. So they extenuate that which ſeemeth to make for their owne praiſe. When *Abraham* had invited the Angels, although he had killed a calfe and prepared great fare for them, yet he ſaith, *I will fetch a morſell of bread.* *Gen.* 18. 5. So when *Luke* ſpeaketh of the feaſt which *Matthew*, called alſo *Levi*, made in his houſe to Chriſt, hee ſaith, that *Levi* made a great feaſt to Chriſt. *Luc.* 5. 27. 28. but when himſelfe ſpeaketh of it. *Mat.* 9. 10. he ſaith onely, that he came home and eate bread in *Levies* houſe; to teach us, that *another mans mouth ſhould praiſe us, and not our owne.* *Prov.* 27. 2.

They ſpeake for the moſt part in the perſon of another.

But

But *Moſes* writeth of himſelfe, that *he was very mecke above all the men which were upon the face of the earth. Num.* 12. 3. *Ob.*

This verſe ſeemeth to have beene added by *Ioſhua*, or by *Eſdras*, rather than ſet downe by *Moſes* himſelfe; for there are many things inſert by the men of God in *Moſes* writings, which were not inſert by *Moſes* himſelfe. As *Lachis* which is called *Dan. Gen.* 14. 14. although it got not this name untill *Ioſhua* divided the land amongſt the tribes. *Ioſh.* 19. 27. So *Num.* 21. 14, 15. 27. theſe three verſes which fell out in the dayes of *Ioſhua* are ſet downe in *Moſes* hiſtory, albeit not by *Moſes* himſelfe. *Anſw.* Many places of anticipation in the Scripture.

So when *Salomon* gave to *Hiram* ſo many cities, *Hiram* called them in the *Phanician* tongue the land of *Chabbul.* 1. *King.* 9. 13. this was the firſt impoſition of the name, and yet it is ſo called in the dayes of *Ioſhua. Cap.* 19. 27. this *Eſdras* did, or ſome other holy man; long after *Ioſhua* was dead. So this verſe might bee inſerted after *Moſes* death: So the whole laſt chapter of *Deuteronomie* was added after *Moſes* death.

The concluſion of this is: *what haſt thou that thou haſt not received? and if thou haſt received, why boaſteſt thou as if thou hadeſt not received them.* 1 *Cor.* 4. 7. *Concluſion.*

EXERCITAT. VI.

Of Hyperbolik ſpeeches in exceſſe or defect.

Commandement. IX.

1. *King.* 20. 10. *Then Benhadad ſent unto him and ſaid, the gods doe ſoe to mee and more alſo; if the duſt of Samaria ſhall bee handfuls for all the people that ſhall follow mee.*

What an hyperbole is.

Hyperbolies are ſuch kinde of ſpeeches, when the ſpeech exceedeth the thing it ſelfe; *Fabius* ſaith, *conceditur enim amplius dicere quã in re eſt, quia dici quantum eſt, non poteſt, meliuſque ultra, quam citra ſtat ratio.*

Hyperbolick ſpeeches not to be admitted raſhly in the Scriptures.

We are not raſhly to admit theſe kinde of ſpeeches in the Scripture; for as exceſſe in manners is a fault, ſo exceſſe in ſpeech.

In what ſenſe the Scriptures admit an hyperbole.

When the Scriptures make a compariſon of things which have ſome reſemblance, the compariſon is not made of things equall; but of things that have ſome ſimilitude. Example, *Gen.* 13. 16. *I will make thy ſeed as the duſt of the earth*; this is not an hyperbolick ſpeech, but a compariſon of two things; of that which more eaſily can bee numbred, with that which more hardly can be numbred: God ſaith not, *that he will make his ſeed as many as the duſt of the earth, or the ſtarres of heaven*; but hee ſaith, *That men ſhall be no more able to number them, than they were able to number the duſt of the earth or the ſtarres of the heaven*; for he ſaith, *If a man can number the duſt of the earth, then ſhall thy ſeed bee numbred.* So *Ier.* 15. 8. *Their widowes are increaſed to mee above the ſand of the ſea.* In their ſenſe and feeling they

Examples of hyperbolick ſpeeches in ſcripture in exceſſe.

thought

thought them moe then the ſands of the ſeas.

Another example, *I deſtroyed the Amorites before them, whoſe height was like the heigh of the Cedars; and hee was ſtrong as the oakes. Amos.* 2. 9. the compariſon here is not made of things equall, but of things that have ſome ſimilitude, *The Amorites were tall as the Cedars, and ſtrong like the oakes*; yet there is no equalitie here. So *Iudg.* 20. 17. *There were ſeaven hundred choſen men of Benjamin left-handed, every one could ſling ſtones at an haire breadth and not miſſe.* Here is a compariſon betwixt two ſmall things; with that which the men of *Benjamin* did aime at, and a haire.

So *Ioh.* 21. 25. ſaith, *There are alſo many other things which Ieſus did, the which if they ſhould bee written every one, I ſuppoſe that even the world it ſelfe could not containe the bookes that ſhould be written.* The Evangeliſt here compareth the leſſe with the more, the writing of Chriſts workes, with his many workes; ſo ſaith Chriſt himſelfe, *If theſe ſhould hold their peace, the ſtones would immediately cry out. Luc.* 19. 40. This is not an hyperbolick ſpeech, but he compareth here the leſſe impoſſible with the more, to ſhew the impoſſibilitie that the Diſciples ſhould hold their peace; for rather than the Diſciples ſhall hold their peace, the very ſtones ſhall ſpeak; as if one ſhould ſay, it were as impoſſible for the King of *Spaine* to overcome the *Turke*; as for an Elephant to goe through the eye of a needle: ſo it is as impoſſible to write all Chriſts miracles, as it is for the world to containe them, if they were written; and *Iohn* addeth, *I ſuppoſe*, to qualifie and modifie this ſpeech, that it might not ſeeme to be an hyperbolick ſpeech.

Examples of hyperbolick ſpeeches in defect.

There are ſpeeches in defect which ſeeme to be hyperbolick ſpeeches, and yet are not. Example, *Pſal.* 22. 6. *I am a worme and not a man*, this is ſpoken of Chriſt, which being taken as the word ſoundeth, is falſe; but this

this is onely a compariſon betwixt the worme, the vileſt creeping thing, and Chriſt in the eſtimation of wicked men; they thought him like a worme or leſſe than a worme.

When wicked men ſpeake of themſelves then it is an hyperbole.

When the Scripture bringeth in wicked men ſpeaking of themſelves, then wee are to grant hyperbolies. *Deut* 1. 28. *The cities are great, and walled up to the heaven*, this was an hyperbolick lie in the ſpies, and was uttered to diſcourage the Iewes from going to *Canaan*; but the ſelfe-ſame ſpeech uttered by God himſelfe, *Deut. 9.* 1: is not an hyperbole, but a compariſon betwixt the leſſe and the greater. So *Num.* 13. 33. *Wee were in our owne ſight as Graſhoppers*, and ſo were we in their ſight; and ſo *Gen.* 11. 3. *Let us build a tower, whoſe top may reach to heaven.* and 1. *King* 20. 10. *The duſt of Samaria ſhall not ſuffice for handfuls to the people which follow me.* All theſe were hyperbolick ſpeeches, becauſe they were uttered by wicked men; bnt when *David* ſaith, *Pſal.* 107. 26. that *the waves of the ſea mount up to heaven*, it is not an hyperbolick ſpeech, but a compariſon betwixt the leſſe and the more, as thoſe things which goe very high, ſeeme to goe to the heaven; ſo that the waves of the ſea went very high.

God himſelfe uttering the ſelfe-ſame ſpeech that the wicked doe, it is not an hyperbole.

The Scriptures bring not in apologues, but onely ſet downe the man that uſeth them.

When the Scripture ſetteth downe *apologues*, it bringeth not in the *apologue*, but ſaith onely that *Iotham* ſaid; *The trees of the field went out to chooſe a King. Iudg. 9.* 7. So the Scriptures ſhew 2. *King.* 14. how *Ehoaſh* the King of *Iſrael* ſent to *Amaziah* King of *Iudah* ſaying; *The thiſtle that was in Lebanon, ſent to the cedar that was in Lebanon, &c.* the Scriptures bring not in the *apologue* as *Æſope* doeth, becauſe they have ſome ſhew of untruth, but they tell onely what the men ſaid who uttered them.

A man cannot exceed in expreſſing his ſinnes.

A man ſpeaking of his owne ſinnes, hee cannot exceed in expreſſing them; when *Manaſſeth* ſaid, that *his ſinnes*

sinnes were more then the sand of the sea; this was not an *hyperbolick* speech. So when *Paul* said, *Of all sinners I am the chiefe*, 1. *Tim*, 1. 15. this is an exaggeration of their sinnes in their owne sense and feeling, they counted themselves the greatest sinners.

The conclusion of this is: Wee must shunne bragging and ostentative words, for then wee may fall into hyperbolicke speeches, which have some shew of lies.

Conclusion.

EXERCITAT. VII.

Against railing and backbiting.

Commandement IX.

1. *Cor.* 5. 11. *If any man that is called a brother, be a railer, with such one eat not.*

Psalm. 101. 5. *Who so privily slandereth his neighbour, him will I cut off.*

WE speake evill of our neighbour either in his presence or behinde his backe. In his presence, this is called καταγλώσσειν; behinde his backe, this is called ἀγλώσσειν: The Latines call the first *contumelia*, and the second *detractio*; and this contumelie in the presence of of one, is either σκώμμα or λοιδορία.

When a man doth backbite his neighbour.

καταγλώσσειν.
ἀγλώσσειν.

σκώμμα.
λοιδορία.

Σκώμμα is a short quipe or taunt which we give to one, as *Gen.* 37. 19. *Behold this dreamer commeth.* So *Micols* mocke to *David*, 2. *Sam.* 6. 20. and such was the mocke of *Tobiah* the *Ammonite* to the Iewes, *Nehem.* 4. 3.

What σκώμμα is properly.

What λοιδορία is.

λοιδορία, is when one raileth in a mans face with many and bitter speches, such was the railing of *Rabsacke* against the Iewes, 2. *King* 9.14. and the railing of *Shimei* against *David*, 2. *Sam.*16.7. and the railing of the heathen against the Christians, calling them murtherers, incestuous, enemies to the state, worshipers of an asse, ἀνδροποφάγους, eaters of men, worshippers of *Bacchus*, and *Ceres*, because they used bread and wine in the Sacrament; and as *Turtullian* saith of them, *Oedipodios incestus & Thyestinas canas nobis objiciebant.*

Thyestes fratri epulans dos filios proposuit.

When a man raileth in his neighbours face, it is either *Contumelia*, or *Convitium: Contumelia*, is properly when they object a sinne to him, as adultery, theft: *Convitium* is, when they object to him any infirmity of his body, as blindenesse, deafnesse, and such. When *Shimei* called *David* a bloody man, and a man of *Belial*, this was a contumelie, 2. *Sam.*16.7. and when the children said to *Elisha*, *Come up thou bald pate, goe up thou bald head*, this was *convitium*. 2. *King.*2.23.

A difference betwixt contumelia and convitium.

Whas remedies wee should use against railing

Remedies against this railing are; first, *to rejoyce*, *Matt.* 5.11. *When men revile you and persecute you, and shall say all manner of evill against you for my sake, rejoice and be exceeding glad.*

Secondly, *To blesse*, *Matt.*5. *Blesse them that curse you.*

Thirdly, *to hold our peace*, and not to answer againe, but to spread our injuries before the Lord, as *Hezekiah* did when *Rabsache* railed against him. 2. *King.* 19.14. and *David*, when his enemies spake mischievous things of him, hee saith, *I, as a deafe man heard not, and I was as a dumbe man that opened not his mouth*; *Psal.*38.15.

Lastly, to answer modestly, as *Hanna* did to *Eli*; *I am not drunke but a woman of a sorrowfull spirit*: So that of *Paul* to *Festus*, *I am not mad, most noble Festus, but speake the words of truth and sobriety*, *Act.*26.25. *A soft answer pacifieth wrath*: *Prov.*15.1. *And a soft tongue breaketh the bone*,

bone, Prov. 15. 15. Wee ſee how *Gedion* pacified the wrath of the *Ephramites*, with a calme and ſoft anſwer, *Iudg.* 8. 2. They were angry when hee went up againſt the *Madianites*, but this ſoft anſwer pacified their wrath: *Better is the gleanings of Ephraim than the vintage of Abiezer*, your gleanings in killing of the two kings *Oreb* and *Zeb* are more worth then our vintage in killing ſo many of the *Madianites*.

When a foole is to be anſwered and when not

Prov. 26. 4. 5. *Anſwer not a foole according to his folly, leſt thou be alſo like unto him. Anſwer a foole according to his folly leſt hee be wiſe in his owne conceit*: here *Salomon* ſheweth us, when wee ſhould anſwer to theſe railing ſpeeches, and when not; when it tendeth not to the good of the railer, nor to the profit of the innocent who is reproached, then it is good to hold his peace. So *Hezekiah* held his peace, when *Rabſache* railed, 2. *King.* 19. So Ieſus Chriſt held his peace when *Pilate* accuſed him, *Ioh.* 19 9. But when the anſwer is profitable to the railer or foole, then we are to anſwer him; therefore he ſaith. *Anſwer a foole according to his folly, leſt he be wiſe in his owne conceit*: if the truth be impared by our ſilence, or the enemie be imboldened to inſult the more, then wee are bound to anſwer. Chriſt when he was beaten ſaid, *Why ſmiteſt thou mee? Ioh.* 18. 23. and ſo did *Paul*, *Act.* 23. 3. *Et hæc eſt pars tutelæ.*

Let ſuch railers as theſe remember, that *With ſuch meaſure as they meete, it ſhall be meaſured to them againe*, *Matt.* 7. 2. if they ſpeake evill of others, others will ſpeake evill of them againe. if thou ſay to one, *Tolle feſtucam è medio dentium tuorum*, thou ſhalt heare it ſaid to the againe, *Tolle trabem ex oculis tuis.* And if thou ſay to thy neighbour, *argentum tuum factum eſt ſcoria*; thou ſhalt heare againe that which thou wouldſt not heare, *Vinum tuum mixtum eſt aquis*, *Eſay.* 1. 22. and hee who ſtriketh with the ſword ſhall die by the ſword, ſo hee that ſtriketh

Talmud.

A man calumniates his neighbour absent either secretly or openly.

ψιθυρίσης. καταλάλος.

with the tongue shall be scourged with the tongue.

We speake evill of our neighbour behinde his backe, either secretly or openly: hee that speakes secretly is called ψιθυρίσης, a whisperer; and the open speaker is called καταλάλος: the open backbiter studieth most to hinder friendship, or to dissolve it, therefore hee is called *incendiarius* or *ardelio, and he puffeth at his enemies*, *Psal.* 10.5. as if hee should blow a coale of fire amongst them, even as *Absolon* set *Ioabs* barlie field on fire. 2. *Sam.* 14.30. *Prov.* 17. 9. *Qui iterat verbum disjungit principem*; that is, he who carrieth tales to and fro, separateth the prince from them that love him; and these are called *Rokelim*, *Levit.* 19. 16. *Thou shalt not goe about with tales to vent them*, as the pedler goeth about with his wares to sell; *David* saith, *Adders poyson is under their lips*, *Ps* 140.5. The venome of the spitting adder is under their tongues; as the serpent spitteth the venome a farre off, so do they their malice behinde ones backe.

Iterare verbum quid.

רוֹכְלִים

These back-biters and traducers of other mens good name in the chaldie tongue are said, *Loqui lingua tertia*, *Ecclus*, 28. 16. *Lingua tertia commovit multos:* the back-biter is said, *loqui lingua tertia*; because like a serpent he stingeth three at once; as the serpent carrieth three stings, in her tongue, so hee killeth three at once, first, himselfe; secondly, him to whom hee makes the evill report; and thirdly, him of whom hee makes the evill report. As *Doeg* killed himselfe, the Priests, and *Saul*; and the backbiter is called *dophi*, *Psal.* 50. 20. which the *Rabbins* interpret *do*, *duo*, *& pi*, *os*, because he speaketh with a double tongue, *Prov.* 28. 6. he is called *perversus duarum viarum*, such as those set their mouth against the heavens; *And their tongue walketh through the earth. Psal.* 73.9. that is, they spare no man, but speake evill of him.

Loqui lingua tertia quid apud Hebraos.

דּוֹפִי *a* דּוֹ *duo &* פִּי *os.*

How backbiters are to be cured.

The onely cure contrary to this, is, to delate and give

give up ſuch ſcandalous perſons, this is no back-biting, 1. *Cor.* 1. 11. *For it had beene declared of you my brethren, of them who are of the houſe of Cloe, that there are contentions amongſt you.* So *Gen.* 37. 2. *And Ioſeph brought unto his father the evill report of his brethren.* But here wee muſt make a difference betwixt thoſe two phraſes *Iabhe dibbath*, and *motzi dibbath*: *Detulit rumorem, & protulit rumorem*: *Detulit rumorem*, hee onely relateth that which hee knoweth or heareth, but *Protulit rumorem*, who bringeth it out of his owne corrupt heart, *Prov.* 10. 18. *He that bringeth forth a ſlander is a foole.*

יָבִא דִבָּת
Detulit rumorem.
מוֹצֵא דִבָּת
Protulit rumorem

Queſt. How ſhall men behave themſelves, when thoſe reports come to their eares?

Anſw. When to give credit to evill reports.

If a bad man report evill of a good man, wee ſhould not beleeve it. If a good man report evill of a bad man wee are to beleeve it: if a good man report evill of a good man, then we are to ſuſpend our judgement: but if an evill man ſpeake evill of a bad man, then wee are to ſuſpect it.

Remedies againſt detractions.

The remedies againſt thoſe detractions are; firſt, to make good uſe of thoſe backbitings, and to remember, that they are but like the horſe leaches which are ordained, to ſuck out the bad blood out of a man, but not the good; ſtudie thou to make good uſe of their backbiting. The firſt age contented themſelves onely, to defend themſelves from wild beaſts, but the enſuing age went further, even to make benefit of their fleſh and skin. So when wee are railed upon by our enemies, wee ſhould make our benefit of their railings, & as men when they are beſieged of their enemies, they are the more circumſpect: ſo ſhould the children of God be more circumſpect when the enemies are about to marke their haltings, and thus the children of God ſhall make uſe as well of their foes as of their friends.

The second remedie against these backbitings, and railing, is to looke up to the Lord, as *David* did when *Shimei* railed against him, 2. *Sam.* 16. 10. the Lord hath said unto him, *curse David.* When the Israelites were stung with the fiery serpents in the wildernesse, they looked up to the brazen serpent, and then they were healed: When the children of God finde themselves stung with the fiery tongues of the wicked, then let them looke up to Iesus Christ, who was exalted upon the crosse, and that shall cure them.

Conclusion. The conclusion of this is: All our members should be the weapons of righteousnesse, *Rom.* 6. 13. therefore our tongues are not our owne; neither must we use them to the hurt of our neighbour.

EXERCITAT. VIII.

Against mocking.

Commandement. IX.

Prov. 17. 5. *Hee that mocketh the poore reproveth his maker.*

ἀλλοετεονομέντες, Permutantes nomina.

הַקּוֹרֵי לְמִפְרַע
הַקּוֹרֵי הַגִּפְתִּית

THe changing of a mans name, is a speciall sort of mocking, and bearing false testimony. Thus *Esau* called *Iacob*, *Jagnakobh*, as though hee had beene the supplanter of him, *Gen* 27. 36. So when the law was translated into greeke by the *Seventy*, the Iewes changed their names, and called them *hakkore lemiphrangh*, *legentes a siniſtra*; & *hakkore hagiphthit*, *legentes Ægyptiacè*: so the *Arrians* changed the name of *Athanasius*, and called him *Sathanasius*. So the Greeke Church mocked the

the Latine Church and called them *Azymitas*; and the Latines mocked the Greeke Church, and called them, *farmentarios*. So the heathen mocked the Iewes calling them *Verpi*, *Recutiti*, *apellæ*, and *Sabbatarij*.

It is lawfull to play upon the names of profane and wicked men. So *Abigail* played upon the name of *Nabal*, *For as his name is, so he is; Nabal is his name, and folly is with him*. 1. *Sam*. 25. 25

נָבָל
נָבָל

Another example, the mount of Olives is called, *mons hammishah*, the hill of olives, but the holy Ghost playeth upon the name, and calleth it *mons corruptionis*, the hill of corruption, in detestation of the Idolatrie which was set up there. 2. *King*. 23. 13.

A third example, *Ier*. 29. 24. the holy Ghost giveth a sharpe quip to *Shemaia* the *Nehelamite* alluding to his fathers name, and to his false deluding with his dreames. And wee see an excellent quip, *Psal*. 7. 1. When *David* called *Saul*, the sonne of *Cush* the *Benjamite*, for *Kish* the *Benjamite*, because *Saul* was like the moore that could not change his colour. So the Iewes in the time of *Hadrian* the Emperor called an imposter, before he had deceived them, *bar Hhokebhah*, *filius stellæ*; but after that hee had deceived them, they called him *bar hhosebhah*, *filius mendacij*. So they played upon the name *Iezabel*, *Zebhel*, *stercus est*. So the Church played upon the name *Epiphanes*, and called him *Epimanes*, or mad man. So *Sardanapalus*, because hee was effeminate they played upon his name, and called him *Sardan* φάλλος. So *Tiberius Claudius Nero*, they called him *Biberius Caldius Mero*, because he delighed to drinke strong wine and hote waters.

הַמִּשְׁחָה a
מָשַׁח *unxit*
הַמִּשְׁחִית a
שָׁחַת *corrupit*.
הַנֶּחְלָמִי a
נָחַם The father of the Kenites of whom he descended, 1. Chr. 4. 19. or from חלם *Somniare*.
כּוּשׁ *AEthiops*.
כִּישׁ *Pater Saulis*.
בַּר חוֹקְבָה
בַּר חוֹסְבָה
זֶבֶל a אִיזֶבֶל *stercus*.

Φάλλος, *est id quo Viri sumus*.

Mocks, are divided according to the object; first, to mock man is a great sin; secondly, to mocke their parents a greater sinne; but thirdly, to mocke God is the greatest sinne of all.

First,

Names are given to men according to the object, first in any quality of the body.

First, to mocke a man for any infirmity in his body, that is a fin: so they mocked *Elias*, and said, *Come up thou bald pate*; but to give names from the quality of the person, are not nicknames or mockes; so he was called *gaesabh*, *Gen.* 22.22. because hee came forth perfect like a man with haire upon him, and *shegnir*, *hirsutus*, and *Edom*, because he loved red pottage.

διαφορᾶς ἕνεκα, *distinctionis causa.*

To give a man a name from some part of his bodie, or some accident of his body, for distinctions sake, is not mocking: as *Pharaoh Neco*, *Ier.* 26. as ye would say, *Pharaoh* with the goutish feete; hee was so called to put a distinction betwixt him and others, who were called *Pharaoh*: and to distinguish him from *Abrahams Pharaoh*, called *Teutis*; from *Iosephs Pharaoh*, called *Reau*; and *Moses Pharaoh*, called *Talma*, and from *Pharaoh Hophra*, *Ier.* 44.

Secondly for any defect of the body.

So to give a name from some part of his body for distinctions sake, is not mockery. Thus *Iudas* is called *Thaddeus*, as yee would say, the man with the dugges: So *Lebbeus*, *Corculum*, or little heart. So *Simon* is called *Niger*, for distinction sake, *Act*, 13.1. So *Iames* the lesse, *Marc.* 15.40. So *Darius* is called μακροχέιρ, with the long hand. So *Anastasius* the Emperour is called Δίκορος, *a duplici pupillo oculi*: So *Edward longshanks*.

Thirdly for his estate.

Thirdly, it is not lawfull to mocke a man for his estate or condition; *For he that mocketh the poore, reproveth his maker. Prov.* 17. 5.

Fourthly for his country.

Fourthly, wee should not mocke a man for his countrey; *Can any good thing come out of Nazaret. Ioh.* 1.46. So *Iulian* in contempt called Christ a *Galilæan. Ezek.* 36. 15. *Thou shalt not beare the reproach of the people any more*; they objected to the Iewes sterilitie and famine, because it was usual amongst them, as in the time of *Abraham*, *Iacob*, *Elimelech*, and in the time of *Ioram*; when the woman fled to the *Philistims* for famine. 2. *King.* 8.

Fiftly,

Fiftly, to mock a man for his religion. *Pſal.* 137. *Let us heare your Hebrew ſongs.* So 1 *Chron.* 30. they mocked thoſe who kept the Paſſeover. So when Chriſt was praying upon the croſſe; they mocked him and ſaid, he calleth upon *Elias*. *Mat.* 27. Such was *Iſmaels* mocking of *Iſaac*. *Gen.* 21. 9. *Metzahhek* expoſing him to be mocked, not onely mocking him himſelfe, but making others to mock him alſo; which the Apoſtle calleth *perſecution*. *Galat.* 4. 29. ſuch were the mockers of *David*. *Pſal.* 69. 12. *They that ſate in the gate ſpake againſt me; and I was the ſong of the drunkards.* So when they mocked the very gifts of the Holy Ghoſt, as when the Diſciples ſpake with ſtrange tongues, they ſaid, *They were drunke with new wine. Act.* 2.

Fiftly for his religion,

מצחק

It is lawfull to jeſt at idolaters and their idolatrie, as *Elias* jeſted at the Prieſts of *Baal*; the heathen called their god *Baal ragnas*, or *Baal* βέλτιος, the God of thunder, but God in diriſion calleth him *Baal-Peor*, or *Baal-*πορδεύς; the *Ekronits* called *Baal-zebub*, the God of flies, (there were no flies ſeene in the temple of *Ieruſalem*) but God in diriſion calleth him *Baal-zebub*, ζεὺς κόπρου, the God of dung.

It is lawfull to jeſt at idolaters,

Some of the heathen have mocked their Idols, knowing them to be no gods; *Dionyſius* comming home one one night very cold; and having nothing wherewith to warme him, he pulled down *Hercules* Image, and threw it into the fire and ſaid, *This ſhall be thy thirteenth labour O Hercules.* A Proteſtant comming into a Popiſh Church, the Papiſts did ſhew to him the image of Chriſt, and *Franciſcus* upon the one hand, and *Dominicus* upon the other: hee ſaid, that *hee knew well that that was the Image of Chriſt, but he knew never that thoſe were the two theeves which were crucified with him, the one at his right hand, and the other at his left*: So *Erafmus* may jeſt at the long eares of the Popiſh ſaints, although *Bellarmine* ſnuffe at it.

The idolaters jeſt at their owne Gods.

It is lawfull to reply sometimes by way of jest to a profane and bitter foole; *Answere a foole according to his foolishnesse. Prov.* 26. 5. When *Iulian* the Apostate asked, *what was the Carpenters sonne doing*, (meaning Christ whom hee called a Carpenters sonne) the Christians replyed, *he is making a coffin for thee*; and so it fell out soone afterward, that he was killed in the warres. *Basil* saith to a profane fellow cooke to *Valens* the Emperor, when hee was prating of religion; *Tuum est de pulpamentis cogitare, sed non divina dogmata decoquere.*

Basil. tripart. hist. lib. 6. cap. 6.

Secondly, to mocke the parents is a great sin. *Prov.* 30:17. *The eye that mocketh at his father, and despiseth to obey his mother, the Ravens of the valley shall pick it out, and the young Eagles shall eate it.* So *Ham* mocked his father *Noah. Gen.* 9. 22.

Thirdly, to mocke the Lord is is the greatest sinne of all; then *they set their mouth against the heavens. Psal.* 73. 9. *Thou art a Samaritan and hast a divell.* So to mocke him in his judgements. *Esay.* 28. 22. *Now therefore be ye not mockers, lest your bonds bee made strong.* So *Luc.* 16. 14. and the Pharisees also who were covetous heard all things, and they derided him. So to mocke him in his fatherly correction; *He that mocketh the poore reproveth his maker. Prov.* 17. 5.

Diverse sorts of unlawjests.

There are sundry sorts of jests which are unlawfull; first, jests that have no profit, such are called *Taphel, unsavory. Coloss.* 4. 6. *Let your speeches be poudered with salt. Iob.* 15. 2. *Should a wise man utter vaine knowledge, and fill his belly with the east winde*; the *belly* here is put for the *stomack*, and the *stomack* is put for the heart; for even as the *stomack* digesteth meates, so doth the *heart* things transmitted to it from the sense and phantasie, and by the *wind* here, is understood that which is unprofitable or good for nothing. *Hos.* 8. 7. *Ier.* 5 17.

תפל *insulsum.*

When

When a mans heart is filled with this *wind*, then his jests are unsavory. *The spouses lippes are like Lilies dropping downe sweet smelling myrrhe. Cant.* 5. 13.

The second sort of unlawfull jests is in mirth, and it is called unchaste mirth, εὐτραπελία; such mirth as is betwixt the whore and the harlot: the Holy Ghost when hee speaketh of any uncleane thing, either naturall or morall, he expresseth it in cleane and comely termes; and as wee put honour upon the members of dishonour. So doth the holy ghost cover these unclean things with comely termes, the Iewes say *Perashtiu cehogen, explicavi illud sicut decet*; and the Greeks call this σήμνθολόγος.

פֵּירַשְׁתִּיו בְּהוֹגֶן

See Rom. 7.

The third sort of jests are biting and virolent jests, as when they mocked Christ, they said, hee calleth upon *Elias* when hee said, *Eli, Eli, my God my God. Mat.* 27. So that virolent mocke of the boyes to *Elisha*, 2 *King.* 2. *Ascend yee bald-pate*, that is, as the whirle-winde tooke away your master *Elias*, so it may make you mount up, and take you away that yee be never seene againe. The trees which growes in new *Ierusalem, Revelat.* 22. 2. *bring forth fruit monethly, and their leaves serve to heale the sores of men*: The toagues of the children of God should be like the tree of life, to heale the sores of men, and not to gall and wound them: Thou that woundest them with thy bitter scoffes and mockes will never bee able to edifie them; can a fountaine bring forth sweet water and sowre?

The highest degree of this mockery is, when they make a proverbe of the children of God; as *Psal.* 69. 11. *I became a proverbe to them.* So *Ezek.* 15. 44. *Behold every one that useth proverbs shall use this proverbe against thee saying, as is the mother, so is the daughter.* Sometimes againe this phrase is taken in a good part. *Num.* 21. 27. Wherefore they that speake in proverbe say, *Come unto Heshbon, let the citie of Sihon bee built and prepared.*

To take up a parable sometimes taken in a good sense and sometimes in a bad for mocking.

pared. So it is taken for the greateſt puniſhment, *Deut.* 28. 37. *And thou ſhalt become an aſtoniſhment, a proverbe and a by-word among all the nations whither the Lord thy God ſhall lead thee.*

Mockers in geſture are here condemned.

So mocks in geſture are here condemned, as *Lagnag, ſubſannare*, the mocke which is made both with the mouth, and with the noſe; which the Apoſtle calleth μυκτηρίζειν, to fliere with the noſe. *Gal.* 6. 7. So the nodding of the head, *Pſal.* 22. 7. *They ſhake the head.* Marke a difference betwixt theſe phraſes, *movere caput, & movere tibi caput: movere caput eſt deridentis, movere tibi caput cum habet dativum rei vel perſonæ expreſſum, ſignificat condolere:* as *Nahum.* 3. 7. *Quis movebit tibi, ſcil. caput.* Who will bemoane thee, becauſe when we have pitie upon one, we move the head. Sometimes to move the head is a ſigne of aſtoniſhment: *Ier.* 18 16. *Every one that paſſeth thereby ſhall bee aſtoniſhed, and wagge his head.* So to ſhut out the tongue: *Eſay.* 57. 4. *Againſt whom doe doe ye ſport your ſelves? againſt whom make yee a wide mouth, and draw out the tongue?* So to ſhut out the lippe: *Pſal.* 22. 7. *They ſhoote out the lippe.* So *Prov.* 16. 30. *Moving his lippes, he bringeth evill things to paſſe.* So the putting out of the finger; *Eſay.* 58. 9. *If thou take away from the midſt of thee, the yoake and putting forth of the finger and ſpeaking vanity;* They ſhoote out their middle finger, the reſt of their fingers being folded; and therefore it is called *digitus infamis.*

Movere caput, & movere tibi caput ut differunt.

מִי יָנוּד לָהּ
Quis movebit tibi caput?
נוד et נוע
Deridendentis ſunt.

So to make a man *Letopheth*, that is, to houte him out with drummes and tabrets; the Greekes called γέλασμα, *cum manuum plauſu riſus excitatur*, when they laugh clapping their hands. *Lament.* 2. 15. *All that paſſe by clap their hands.*

Concluſion.

The concluſion of this is: *Pſal.* 1. 1. *Bleſſed is the man that walketh not in the councell of the ungodly, nor ſtand in the way of ſinners; nor ſitteth in the ſeat of the ſcornefull.*

It

It is a great ſinne to walke in the councell of the ungodly, a greater ſinne to ſtand in the way of ſinners, but the greateſt ſinne of all is, to ſit in the ſeat of the ſcornefull: to ſit here, is deliberately and adviſedly to ſit as Iudge, and to mocke.

EXERCITAT. IX.

Againſt Flattery.

Commandement. IX.

1. *Theſ.* 2. 5. *For neither at any time uſed we flattering words, as yee know.*

THe ſinne of flattery is a bearing of falſe witneſſe againſt our neighbour, ſmoothing him up, and making him beleive that he hath ſuch things in him which are not in him. 1. *Tim.* 3. 8. The Apoſtle calleth theſe *bilingues*, when they ſpeake one thing and thinke another; and the Hebrewes ſay that *cor & lingua ſunt duæ lances unius ſtateræ*, the tongue is as it were another heart; and therefore hee that ſpeaketh that which hee thinketh not, hee ſpeaketh with a heart, and a heart; of all ſorts of monſters; theſe are the greateſt. There have beene men found who have had two heads, but never one found having two hearts. *He that rebuketh a man, afterwards ſhall finde more favour, than hee that flattereth with the tongue. Prov.* 28. 23. *Targum* paraphraſeth it, *prædivideto linguam ſuam. Salomon* compareth the faire ſpeeches of a flatterer to a potſhard of clay laid over with ſilver. *Prov.* 26. 23. Clay and ſilver are not ſutable; ſo neither are faire words and evill deedes.

Flaterie is a bearing of falſe witneſſe againſt our neighbour,

Two sorts of flatterers,

There are two sorts of flatterers; first, the baser flatterer, and then the cunning flatterer; the base flatterer is hee who flattereth onely for his belly. *Psal.* 35. 16. *Sanniones placentæ*, hypocriticall mockers in the feasts; for as *R. Salomon* witnesseth, they who delighted in flattery, used to give their flatterers caikes baked with honey to make them the more to flatter them, and to make them speake evill of others; therefore *Gnug* which signifieth a Pastie, it signifieth likewise a flatterer and a backbiter: hence *Daniel* useth this phrase, *comedere accusationes. Dan.* 3. 8. because when their masters threw a pastie to them, then they traduced others; and therefore the devill in the Syriack tongue is called *Akal kartza comedens accusationes. Mat.* 4. and the Greekes called these ἐγγλωττυγάστρες, *Those flatter the poore for bread. Iob.* 22.

לְעֲנֵי מְעוּג *sanniones placentæ vel cibi.*

אֲכַל קַרְצָא

Flatterers are either grosse or cunning.

Those flatterers againe are either grosse and palpable flatterers or more smooth and cunning.

The grosse flatterer, such were the flatterers of *Herod*, who cryed, *Act.* 12. *The voyce of God and not of man*; such were these, *Esay.* 32. who called darkenesse light, and light darkenesse; such were the flatterers of *Dionysius*, when hee did spit, they licked up his spittle and said, it was sweeter than *Nectar* and *Ambrosia.*

There are other sort of flatterers who are more cunning, *David* compareth the words of such flatterers to butter and oyle. *Psal.* 55. 21. When the Iewes invited any to a feast, they did two things to them; first, they powred oyntment upon their heads, and then kissed them; yee see that *Mary Magdalen* powred oyntment upon Christ and kissed his feet. *Luc.* 7. 38.

Those cunning flatterers are of two sorts; first, χρησόλογοι, and secondly, ξυλόγοι; *Rom.* 16. 18.

Cunning flatterers of two sorts.

χρησόλογοι, are those who promised great things, but performe nothing indeed; such was the offer of the devill

vill to Chriſt, if he would fall downe and worſhip him hee would give him all the world: And ſuch was the flatterie of *Rabſache* to the Iewes, if they would yeeld to *Senacherib*, they ſhould have ſuch and ſuch commodities.

Εὐλόγοι, are theſe who give faire ſpeeches, but their chiefe end is onely to deceive: ſuch was the flatterie which the *Pythonie* uſed to *Paul* and *Barnabas*, *Thoſe are the ſervants of the living God. Act.* 16. 17.

This flatterie is hardly diſcerned from friendſhip; as hypocriſie is hardly diſcerned from religion; and as hypocriſie is the ape of wiſedome, ſo is flatterie the ape of friendſhip; and as ſome grains grow up with the wheat, and are hardly ſeparated from the wheat, being of the ſame bigneſſe and quantity with the wheat, they are hardly ſeparated from it; ſo a flatterer is hardly diſcerned from a true friend.

Flatterie heardly knowne from true friendſhip.

A flatterer differeth from a true friend; firſt, the flatterer hath the perſons of men in admiration becauſe of advantage; *Iude. verſ.* 16. 2. *Pet.* 2. 3. but a true friend ſeeketh not theirs but them; the flatterer through covetouſneſſe with fained words maketh merchandize of men, but a true friend never ſelleth his friend.

Differ. 1. The difference betwixt a flatterer and a friend.

A true friend neither followeth men in all, nor prayſeth them in all, but onely in the beſt things: good men converſing with wicked men, may ſometimes drinke in ſome of their cuſtomes, as they who looke upon ſore eyes, their eyes become ſore. So *Ioſeph* learned to ſweare by the life of *Pharaoh*; but the flatterer becauſe he cannot follow the vertues of thoſe whom he flattereth, he ſtudieth to follow them in their vices; theſe are fitly compared to bad painters when they goe about to paint a beautifull face in which there is ſome blemiſh, they can cunningly expreſſe the blemiſh, but they cannot paint the beautifull face.

Differ. 2.

There

Differ. 3.

There is a double faculty in the minde of man; the brutiſh faculty, and the reaſonable; a friend helpeth alwayes the reaſonable faculty, but the flatterer the brutiſh faculty; and as there is ſome meat which nouriſheth a man and feedeth him, and there is other meat which puffeth up the fleſh onely, and breedeth unwholeſome humors: ſo the true friend ſtandeth for the reaſonable faculty to edifie it, but a flatterer ſerveth the brutiſh faculty and puffeth up the man.

Differ. 4.

A true friend will not ſpare to reprove him whom he loveth, but a flatterer dares not reprove a mans vices. Sometimes he findeth fault with ſome trifle in him, that he may flatter him the more in his predominant ſinne; as that hee hath not regard to his health, and that his haire is not well combed or ſuch; but hee never reproveth him if he be an Atheiſt, a drunkard, or a ſwearer; he is like unto a Phyſitian who having a patient troubled with the ſtone, he will paire his nayles or cut his haire; but he will never touch his ſore.

The cunning flatterer differeth much from the groſſe flatterer;

The cunning flatterer differeth much from the groſſe flatterer; the cunning flatterer marketh the predominant ſin of him whom he flattereth; but the baſe flatterer flattereth him in every thing. Secondly, the cũning flatterer differeth much from the groſſe flatterer; the cunning flatterer is like the ſubtile idolater, the ſubtile idolater changeth the names of things; ſo doth the ſubtile flatterer; he calleth his Idoll his Image, ſo doth the ſubtile flatterer, if the man bee prodigall whom he flattereth, he calleth him liberall; and if he be covetous, he calleth him a good husband. The ſubtill flatterer hath *Eſau's* hands and his voice, but the baſe flatterer hath onely his hands but not his voice.

Remedies againſt flatterie.

Now to free us from this vile flattery, it is fit that we praiſe men rather when they are dead, than when they are alive. *Eccleſ.* 4.2. *Wherefore I praiſe the dead which*

are

are already dead, more then the living which are yet alive. So *David* praiſed *Saul* and *Ionathan* after they were dead. So the widdowes ſhew the coats and garments which *Dorcas made while ſhee was with them*, *Act.* 9. 39. Secondly, rather to praiſe them behinde their backes, then in their faces, ſo the Iewes commended the *Centurion* to Chriſt behinde his backe, *Luc.* 7. 4.

Suſcipere perſonas in lege quid.

Of all flatterers a flattering preacher is worſt

Of all ſorts of flatterers the preacher is moſt dangerous when hee flattereth and humoureth the people in their ſinnes, *Malac.* 2. 9. *ſuſcepiſtis perſonas in lege*, that is, for gaine and for feare yee ſpared the rich and great men, and then ye cauſed men to ſtumble at the law, and yee corrupted the covenant of *Levi*; this ſinne *Ezekiel* called dawbing with untempered morter, *Ezek.* 13. 15. and *Gregory* expreſſeth the compariſon this wayes, when a dawber or plaſterer cometh to an old ruinous houſe, he maketh the indwellers beleeve that it is ſound worke, and that they may dwell ſafely in it: ſo thoſe dawbers promiſe ſalvation and ſecurity to the wicked, and then diſtruction and ruine cometh ſuddenly upon them; the Apoſtle calleth this καπηλεύειν, to mixe water and wine together, as the Vintner for gaine mixed water & wine; ſo the falſe teachers take the acrimonie from the word, when they reprove not becauſe of gaine. So *Eſay* 1. the city is become a harlot, as the harlot for delight abuſeth her body, but not to beget children; ſo the avaratious paſtors delight not to beget children to the Lord, but they doe all for gaine, that they may make themſelves great men. So *Ezek.* 13. 18. *Woe be to the women that ſow pillowes to all arme-holes, and make kerchiefes upon the head of every ſtature to hunt ſoules: Will ye hunt the ſoules of my people, and will ye ſave the ſoules alive that come unto you?* the women who gave themſelves out for Propheteſſes did uſe to hang Phylacteries & περιάμματα, about the necks of the people, perſwading them, that

would save them from all inconveniences, and they said, that then they might sleepe securely, as if a pillow were under their head, then they did hunt and catch the simple soules, and made a prey of them, and so they polluted the name of the Lord for a handfull of barley, and pieces of bread, *Nam Orgyorum merces erat fragmen panis hordeacei*: they would sell the people for the baseſt things, which the very priests of *Bacchus* were content with.

Conclusion. The conclusion of this is; *Prov.*27.21. *As the fyning pot for silver, and the furnace for gold; so is a man to his praise*: that is, as the fyning pot taketh away the drosse from the silver, and the furnace purifieth the gold; so a wise man taketh away the drosse of flattery from his speeches, and purgeth them from all corruption: then they are like a *Vessell for the fyner*, *Prov.*25.4.

EXERCITAT. X.

Of Rebukes.

Commandement. IX.

*Levit.*19.17. *Thou shalt rebuke thy brother, and not suffer sinne to lie upon him.*

The affirmative part of this Commandement. AS the Commandement forbiddeth us to hurt our neighbour with our tongues: so it commandeth us to rebuke him, and not to suffer sinne to lie upon him.

In rebukes consider these things: first, who must rebuke: secondly, what sinnes are to be rebuked publikly: thirdly, who are to rebuke: fourthly, the manner of

of rebuke: fifely, the time; and laſtly, the end and ſucceſſe.

To rebuke belongs to every Chriſtian.

First, who muſt rebuke; it is a duty which is laid upon every Chriſtian; *Increpando increpabis eum*, *Levit.* 19. 17. *Admoniſh one another*, 1. *Theſſ.* 3. 15. If our enemies beaſt goe aſtray, wee are bound to bring it home againe, *Exod.* 22. much more our neighbour.

To rebuke belongeth eſpecially to preachers.

This duty eſpecially concerneth preachers, it is a part of their miniſtery to rebuke and comfort: and amongſt Chriſts Diſciples, there was one who was *the ſonne of thunder*, *Mark.* 3. And looke through all the old Teſtament, and yee ſhall ſee that the moſt of their propheſies were rebukes, and threatnings: and the Iewes called *Deuteronomie* [*Sepher tocahhoth*] the booke of objurgations, and that ſection which beginneth, *Deut.* 28. 14. they call it [*Paraſhath tocahhoth*] *Sectio objurgationum.*

ספר תוכחות
Liber obiurgationum.

פרשת תוכחות
Sectio obiurgationum.

The neceſſity of this duty is ſuch, that he will require the blood of the people at the hands of their Paſtor if he reprove not: The Lord is *vindex ſanguinis*, and hee will require the blood of their ſoules eſpecially from them. The ſheepheard was bound to make good that which was ſtolne, as *Iacob* did to *Laban*, *Gen.* 31. 39. So is the Preacher if it periſh through his default; it is a neceſſary duty then of the Paſtor to reprove, that he may reclame his people from ſinne, and ſave them.

The Preacher when hee reproveth a ſinne in others, hee muſt take heed hee be free from that ſinne himſelfe, *Math.* 7. 5. *Take out the beame out of thine owne eye, before thou take out the mote out of thy neighbours eye.* *Rom.* 2. 21. *Thou therefore that teacheſt another, teacheſt not thou thy ſelfe?* A preacher when he reproveth ſinne in others, he cannot be without ſinne altogether, as was the angell who did flie in the midſt of the heaven, when hee reproved *Babylon*, *Revelat.* 14. 17. neither can hee ſtand in the Sunne as the angell did when he denounced judge-

A Preacher muſt labour to be free of that ſinne which he reproveth in others.

ment against the Princes of the earth, yet he must strive to be free of those grosse sinnes which he reproveth in others.

Secondly, what sinnes especially are to be reproved?

There are sundry sorts of sinne, *Vitium saculi, vitium gentis, vitium personæ.*

What sinnes a preacher must reprove.

That which is *vitium saculi*, the preacher may deplore it rather then reprove it, *Polygamie* was a sinne which was generally practised through the world, and yet the Prophets spake little thing against it.

Secondly, *Vitium gentis*, when a nation is generally given to such a sinne, as *Egypt* is called *Rahab*, *pride*, *Psalm.* 87. 4. So an *Arabian* is called a theefe, *Ierem.* 2. a *Canaanite* a confener, *Ezek.* 17. 4. *Zach.* 14. 21. sorcery and witchcraft was the sinne of the *Chaldeans*, *Esay.* 2. *Thou art full of the manners of the east*; that is, of the sorceries of the *Chaldeans*.

How a preacher is to rebuke a nation.

When a Preacher reproveth the sinne of a nation, first hee may reprove them from the contrary: *Righteousnesse exalteth a people, but sinne is the reproach of a nation, Prov.* 14. 34. See how famous nations are made by the Gospell, *Capernaum* was lift up to the heavens by the preaching of the Gospell, but sinne did cast them downe to hell, *Matt.* 11. 23. *Esay.* 19. 18. *In that day shall five cities speake the language of Canaan, and one of them shall be called the city of the Sunne*: What is that to speake the language of *Canaan*? that is, sincerely they shall worship the Lord, and one of them shall be the city of the Sunne; that is, *Alexandria*, it was famous because the Sunne of righteousnesse did shine upon it; so people when they want the Gospell, they sit but *in the shadow of death*, *Esay* 9. 1.

Secondly, he may reprove the nationall faults comparing them with other countries, *Hath any nation changed their gods, yet ye have changed me. Ier.* 2. 11. *Ezek.* 57.

But

But what if a Preacher cannot point particularly at the ſinne of the land, and bring it out in the owne colours of it? *Queſt.*

Then he may ſay after this manner, of old the foure Monarchies were repreſented by foure beaſts; the firſt by a *lion*, the ſecond by a *beare*, and the third by a *goat buck*, and the laſt by a terrible and *fearefull beaſt* that had no name: ſo I cannot in particular deſcribe the ſin of this nation for the ſinnes of it make up ſuch a monſter, that it hath no name. *Anſw.*

Thirdly, there is *Vitium perſonæ*, the perſonall ſinnes of men, and here regard is had to the perſons who are to be reproved, *Iude. verſ.* 22. calleth this *putting of difference*, there is ſome ſtiffer graine, and ſome weaker graine, and therefore the husband man for the one, hath the wheele, and for the other hee hath the ſtaffe, to beat out the fitches: *Eſay.* 28.27. ſo the preachers ſhould have ſundry ſorts of reproofes for ſundry ſorts of ſinners.

Diverſe ſorts of ſinners are to be reproved diverſely.

Sinners are either infirme or weake ſinners, craftie obſtinate ſinners, or malitious ſinners.

How weake ſinners are to be reproved.

The firſt ſort of ſinners who are to be reproved are weake and infirme ſinners, the Apoſtle willeth us when wee deale with ſuch, *To reſtore them with mildneſſe. Galat. 6.* καταρτίζειν, is a ſpeech taken from bone ſetters, who ſet the bones after diſlocation very warily; when a man taketh a mote out of a mans eye, hee taketh it out very warily, leſt hee put out the eye alſo, and when wee pull downe old houſes which joyne with Churches, wee pull them downe warily, leſt wee pull downe ſome of Gods houſe with them: ſo take heed that thou pull not out ſome grace of God with the ſin in the child of God, preſerve Gods worke, and deſtroy the divells, and before that thou reprove ſuch a one, it is neceſſary that thou inſinuate thy ſelfe, that thou doſt love

love him, and commend him in something, before thou reprove him: and as the smith heateth the iron first, and then beateth it: so after thou hast softened thy infirme brother, thou mayst the more freely rebuke him. And as a good physitian had rather cure his patient with good diet and sleepe, then with cutting and searing; so shouldst thou with gentle admonitions cure thy weake and infirme brother.

How crafty sinners are are to be reproved.
אוילים יליץ אשם

The second sort of sinners who are to be reproved, are crafty sinners, *Prov.* 14. 9. *Fooles make a mocke of sins,* [*Evilim jalitz asham*;] *stultorum quisque deridet reatum:* that is, with faire speches they cover their sinne, but here the Preacher should follow the example of the Lord, *Who is froward with the froward, Psal.* 18. 22. So should hee be craftie with the crafty, and discover these figge leaves, wherewith hee goeth about to hide his sinne; wee have an example of this 1. *Cor.* 5. 6. *Paul* by a figure transferred the faults of other men upon himselfe and *Apollo*, and would not expressely nominate them, that they might the more easily take up their owne faults, for wee discerne other mens faults better then our owne, and then, *per reflexam cognitionem*, wee looke backe to our owne sinnes.

μεσεσχημάτισα εἰς ἐμαυτὸν καὶ Ἀπολλῶ
Permutare nomen.

How obstinate sinners are to be reproved.

The third sort of sinners are the obstinate sinners: In reproving such to move them to repentance, it is fit to bring a long induction of the judgements of God which lighted upon other sinners round about them, for as an arrow the farther it be drawne the deeper it pierceth; so the farther that the threatning be enlarged the more it woundeth; wee have a notable exanple of this *Amos*, 1. before the Lord would threaten *Israel*, *For three transgressions and for foure*; first hee threatned *Damascus* upon the north, *vers.* 3. secondly, hee threatned *Gaza* upon the South, *vers.* 6. thirdly, hee threatned *Tyrus* upon the north-west, *vers.* 9. fourthly, he threatned *Edome*

Edome upon the south, *vers.* 11. fiftly, he threatned *Ammon* upon the east, *vers.* 13. sixtly, hee threatned *Moab* upon the south-east: seventhly, hee threatned *Iuda. cap.* 2. 4. and came nearer to them; and last of all hee threatned *Israel*, so that by fetching a compasse about them, they might the more easily be brought to confesse their sinne.

The sinnes of obstinate sinners in reproofe are to be exaggerated from the least to the greatest.

Secondly, it is fit to exaggerate the sinne of obstinate sinners, to goe from their least sinnes to their greatest, as *Amos* doth to *Israel*; *For three transgressions*, the Lord would have pardoned these nations whom he threatened, but when it cometh to the *fourth* then hee will not spare them.

What was *Damascus* fourth sinne.

First hee beginneth with *Damascus*, *vers.* 3. they had many sinnes, but their *fourth* and great sinne was this, that they threshed *Gilead* with threshing instruments of yron, here they breake the law of nations; when they had taken *Gilead* captive, to thresh them with instruments of yron, even as the husband man thresheth his corne, their punishment is set downe, *vers.* 4, 5. answerable to their sinne.

What was *Gaza's* fourth sinne.

Secondly, he cometh to *Gaza*; the sin of *Gaza* was greater then the sin of *Damascus* their fourth sinne was this, they carried away the whole captivity to deliver them to *Edome*: they were not content to destroy the cities of *Iuda* and *Israel*, but as many of the Israelites as they tooke captive they sold them to the *Idumeans* who were a fierce nation, their punishment is set downe *vers.* 7. 8.

What was *Tyrus* fourth sinne.

Thirdly, he cometh to *Tyrus*, their sinne was greater then the sinne of *Gaza*, their fourth sinne was this, they delivered up the whole captivitie to *Edom*, and remembered not the brotherly covenant: *Salomon* and *Hiram* made a covenant together which they brake, there was no covenant betwixt *Gaza*, and the *Israelites*, and therefore the sin of *Tyrus* was greater then the sinne of

Gaza

Gaza: they also sold the children of *Iuda* and the children of *Ierusalem* unto the *Grecians*, *Ioel.* 3. 6. their punishment is set downe, *vers.* 10. answerable to their sinne.

What was *Edoms* fourth sinne.

Fourthly, hee cometh to *Edom*; their sinne was greater then the sinne of *Tyrus*: his fourth sinne was this, hee did pursue his brother with the sword, and did cast off all pittie, and his anger did last perpetually, and kept his wrath for ever: this sinne of *Edom* was greater then *Tyrus* sinne, there was but onely a covenant of friendship betwixt *Tyrus* and *Iuda*, but *Edom* was his naturall brother, (for he was *Iacobs* brother) and for him to cast off the bowels of compassion, and to corrupt his affections was a most unnaturall sinne: and moreover to keepe perpetuall hatred, what a detestable sinne was this: his punishment is set downe, *vers.* 12. answerable to his sinne.

What was *Ammons* fourth sinne.

Fiftly, he cometh to *Ammon*, their sinne was greater then the sin of *Edom*, their fourth sin was this, they ript up the women with child of *Gilead*, that they might enlarge their borders; their hatred was against *Gilead*, not for any wrong which *Gilead* had done to them, but only for to satisfie their covetous heart, if they would not have spared the men, yet they should have spared the women, & if they would not spare the women they should have spared the young infants; the Lord forbideth to kill the dam sitting upon the young ones, how much more will he have the children spared who are in the mothers belly: so that this sinne was greater then the sinne of *Edom*, therefore his judgement is set downe, *vers.* 14.

What was *Moabs* fourth sinne.

Sixtly, hee cometh to *Moab*, his sinne was greater than the sinne of *Ammon*, his fourth sinne was this, he burnt the bones of the king of *Edoms* sonne into lime; hee tooke the kings sonne whom he had taken captive, and should have spared, hee tooke the kings eldest sonne

ſonne who ſhould have ſucceeded to the crowne, he did not onely kill him and then burne him, to give him the buriall of a King, but hee burnt him to lime, and as the Iewes ſay, *incraſtavit parietes*, he ſparged the walls with his lime; what could hee have done more with a dogge; here his cruelty exceeded the cruelty of *Ammon*, his puniſhment is ſet downe *cap.* 2. *verſ.* 2. anſwerable to his ſinne.

What was *Iuda's* fourth ſinne.

Seaventhly, he commeth to *Iuda*; his ſinne was greater than the ſinne of *Moab*, their fourth ſinne was this, they deſpiſed the law of the Lord, they had not kept his commandements, and their lies cauſed them to erre, after which their fathers have walked; they ſinned not onely againſt men, as *Moab* and *Ammon* did, but they ſinned againſt the mighty God, caſting off his covenant, and ſuffering themſelves to bee deceived by idols; and here by the way, wee may ſee what a great ſinne idolatrie is, the greateſt cruelty committed againſt man is not like it, and the breach of any naturall or civill covenant is not like the breach of the covenant with God: their puniſhment is ſet downe. *cap.* 2. *verſ.* 5. *I will ſend a fire upon Iuda, and it ſhall devoure the palaces of Ieruſalem*, that is, *Nebuchadnezzar* ſhall burne the citie of *Ieruſalem*, and carry them captive to *Babylon*.

Looke how the ſinnes and puniſhments *iumpe* together.

What was the fourth ſinne of *Iſrael*.

Laſtly, he commeth to *Iſrael*, that is, to the *Iſraelites* that were in Chriſts time; for this is a prophecy of their cruelty, and their ſinne was greateſt of all; their fourth ſinne was this, *They ſold the righteous one for ſilver*, that is, *Ieſus Chriſt* for thirty peeces of ſilver. By this gradation wee may ſee that this is the greateſt ſinne, and that it is meant of the ſelling of Chriſt, this is a greater ſinne to crucifie the Lord of glory, than to commit idolatry; and for this their fourth ſinne, the Lord rooted them out, that they were no more a people.

After this the Prophet beginneth at the greater ſins

and descendeth to the lesser, for after that they had sold *the righteous one*, and crucified him; then *they oppressed the people, selling them for old shooes, they pant over the heads of the poore, and cast them downe into the dust.*

Here a Preacher must admonish his hearers to beware of the fourth sinne, for if they adde that fourth transgression to the former three; then the Lord will not turne away his punishment from them.

When the plaine and open rebuke may doe more evill than good to the Church; it is more fit to give the rebuke covertly than plainely, wee have an example of this; when the Apostle speaketh of the comming of the Antichrist. 2. *Thes.* 4. hee saith, that the *Antichrist shall not bee revealed till hee that withholdeth be taken out of the way*; he would not say expressely, untill the Roman Emperor bee taken out of the way, for then he would have drawne upon the Church at that time the wrath of the Roman Emperor. So *Ier.* 25. When the Prophet had threatned all the Kings that they should drinke the cup of Gods wrath; the King of *Egypt*, the King of *Moab*, and the Kings of *Arabia*, and the *Medes*; then hee commeth to the King of *Sheshak*, that hee shall drinke after them; he saith not expressely that the King of *Babel* shall drinke of this cup, for that open and plaine rebuke would have done more harme to the Iewes at that time than good, for now they were to bee led captive to *Babylon* to live there; therefore he would not say expressely that this King should drinke the cup of Gods wrath, but yet closely hee insinuateth this, when he nameth him here *Sheshak*, where he alludeth to the drunken feast which the *Babylonian* Kings kept, called *Sheshak*; here wee must take heed that wee follow not the Iewish curiositie, who by their *Ethbhash*, or *alphabetum inversum* finde out *Sheshak* in *Babel*, taking the last letter for the first, and the penult for the second; and contrary-

אתבש

trarywiſe the firſt for the laſt, and the ſecond for the penult; as may be ſeene here:

ל									ב	
כ	י	ט	ח	ז	ו	ה	ד	ג	ב	א
ל	מ	נ	ס	ע	פ	צ	ק	ר	ש	ת
כ									ש	

Fiftly, the time of reproofe; every time is not a fit time to reprove. When *Nabal* was drunke *Abigail* ſpake nothing to him, *will yee catch the wilde aſſe but in her moneth. Ier.* 2. When ſhe is bigge with foale, then it is a fit time to catch her; ſo wilde ſinners when they are loaden with afflictions, then it is time to catch them; although they have ſnuffed up the winde like the wilde aſſe before. *Prov.* 25. 11. *Words fitly ſpoken are like apples, of gold in pictures of ſilver.* Firſt, words are like apples; an apple if ye pull it before it be ripe, then it is ſowre; and if it hang too long then it rotteth; ſo a word ſpoken out of ſeaſon, is either bitter or unſavory; and as gold put in a caſe of cut-worke of ſilver appeareth the more glorious, ſo are words kept till due time and fit occaſion; and when a word is ſpoken in ſeaſon it is *verbum datum*, [*Gnal aphnau*] *ſuper rotis ſuis*, upon the wheeles of it.

The time of reproofe.

עַל-אֲפַנְיָו

The laſt thing to bee conſidered here is the end of reproofe, if thou reclaime thy brother then thou ſaveſt both thine owne ſoule and his; if thou reclaime him not, yet thou ſaveſt thine owne ſoule, but if thou reprove him not, then thou doeſt hazard thine owne ſoule and likewiſe his ſoule; in the firſt thou giveſt a good account of good ſheepe, in the ſecond thou giveſt a good account of bad ſheepe, but in the third thou giveſt a bad account of bad ſheepe.

The end wherefore reproofes are given.

Oftentimes the ſucceſſe is not anſwerable to his

paines, for they continue ſtill in their ſinnes after he hath reproved them. *Prov.* 29. 9. *If a wiſe man will contend with a foole, whether he rage or hee laugh, there is no reſt.* that is, whatſoever way he dealeth with the fooliſh and wicked man, he is never a whit the better; if hee ſpeake mildely to him, then he laughes and ſcorneth; if hee rebuke him then he rageth, this is that which Chriſt himſelfe ſaith, *Mat.* 11. 17. when hee piped to the Iewes they would not dance, and when hee mourned to them they would not lament; and the Iewes illuſtrate it by theſe examples, I was angry with *Ahaz*, and gave him into the hand of the King of *Damaſcus*, and he ſacrificed to their gods. 2. *Chron.* 28. 23. I played againe with *Amaziah*, and gave the King of *Edom* into his hands; but what better was hee, for when he had taken the King of *Edom* and his gods, yet he fell to worſhip them. 2. *Chron.* 25. 14. So neither when I piped to them or when I lamented, was I the better.

Concluſion. The concluſion of this is: *Levit.* 19. 17. *In rebuking thou ſhalt rebuke*; in the originall it ſignifieth to convict with arguments, as *to reaſon with him. Iob.* 13. 3. *To convince him. Iob.* 32. 12. *To reprove him. Eſay.* 11. 4. oppoſite to this is, when men hold their peace & rebuke not, as *David* ſaid *neither good nor bad to Adoniiah*, ſo to flatter them in their ſinnes. *Prov.* 28. 23. *Thou ſhalt not ſuffer ſin* [*Gnalau*] *upon him*, or *Thou ſhalt not beare ſinne for him. Levit.* 22. 9. *Num.* 18. 32. or *Gnalau*, is for his ſake. *Pſal.* 49. *For thy ſake are wee killed all the day.* If thou rebuke not thy neighbour thou ſhalt beare his ſin, if thou rebuke him, *Thou ſeekeſt to ſave his ſoule from death. Iam.* 5. 20.

EXERCIT.

EXERCITAT. XI.

How a man ſhould rule his tongue, in ſpeaking of himſelfe or his neighbour.

Commandement IX.

Pſal. 39. 1. *I ſaid I will take heed to my wayes that I ſinne not with my tongue.*

FOr the obſerving of this commandement; Firſt, we muſt know both how to ſpeake of our ſelves, and of others; Secondly, when to hold our peace and not to diſcover other mens ſecrets.

Concerning the firſt, it is a good rule which the Schoole-men ſet downe concerning the judging of our neighbour, and it is this; *Vt bona ejus certa, meliora; certa mala, minora; dubia bona, certa; dubia mala, nulla judicemus.*

This rule may bee cleared after this manner in theſe foure; Firſt, there is God; Secondly, the child of God; Thirdly, the devill; and laſtly, the wicked: And looke how theſe foure behave themſelves concerning the offences of the children of God, and then ſee how the child of God behaveth himſelfe about his owne offences, and this will cleare this rule.

Firſt, for God; thoſe good things which hee ſeeth in his children, hee never extenuateth them but inlargeth them. Example, *Iob.* 1. 8. *Haſt thou not conſidered my ſervant Iob, how that there is not the like of him in all the earth, a perfect and an upright man, one that feareth God, and eſchewеth evill;* but when hee commeth to ſpeake of their ſinnes after they were pardoned; ſee how ſparing-

Certa bona meliora eſtimat Deus.

Certa mala minora.

ly he ſpeaketh of them. Example, *David was a man according to Gods owne heart, and turned not aſide from any thing that he commanded him all his dayes, ſave onely in the matter of Vrÿah the Hittite.* 1. *King.* 15. 7. hee ſpeaketh neither here directly of his adultery nor of his murther.

Certa bona majora facit. Then come to the child of God, when he ſpeaketh of other mens vertues he enlargeth them. Example. *Luc.* 7. the elders of the Iewes that came to Chriſt; ſee how they lay out the vertues of the *Centurion, He is worthy for whom thou ſhouldſt do this, for he loveth our nation and hath built us a Synagogue;* but when the child of God looketh upon other mens ſinnes, hee either paſſeth them by or

Certa mala minora facit. ſpeaketh but ſparingly of them. 2. *Sam.* 1. 23. *David* paſſed by the faults that were in *Saul*, and prayſed his vertues, but this is eſpecially to bee obſerved when they are dead.

Bona dubia in melius. Thirdly, if the good that is in his neighbour bee doubtfull then he interpreteth it to the beſt ſenſe; when Chriſt ſaid to *Iudas, that which thou doeſt doe quickly*; the Diſciples expounded this to the beſt ſenſe, thinking that he had bidden him buy ſomething for the feaſt.

Dubia mala nulla admittit. Laſtly, thoſe evils which ſeeme doubtfull, hee turneth them to nothing. *Prov.* 25. 23. *As the North wind driveth away the clouds, ſo doth an angry countenance a backbiting tongue.*

Now let us ſee how the devill behaveth himſelfe in theſe things, when hee ſpeaketh of the good which is in

Certa bona minora facit diabolus. the children of God he doth extenuate it; *Doth Iob ſerve thee for nothing, haſt thou not made an hedge about him; and about his houſe, and about all that he hath on every ſide.* *Iob.* 1. 9. as if hee ſhould ſay, *Iob* is but a mercenary, and ſerveth thee for himſelfe, and for thoſe things which thou giveſt him.

Certa mala majora facit. But when hee ſpeaketh of their ſinnes, ſee how this accuſer doth exaggerate their faults; we ſee the example of

of this in *Ioshua* the high-priest. *Zach.* 3. 1. he objected to the Lord, how *Ioshua* stood before him in soiled and torne garments, as if hee should say, is this a good high-priest to serve thee? but the Lord said unto him, *increpat te Iehova*, hee is but *titio*, or a firebrand newly drawne out of the fire, and therefore no marvell that hee is not better dressed.

Thirdly, he maketh things which are certaine to bee doubtfull; the Lord said, *That day that thou eatest of the forbidden tree, thou shalt certainely die*: but the devill turneth this in a doubtfull speech, *non moriendo morieris*, it may be ye die, and it may be ye die not. *Certa dubia facit.*

Lastly, he maketh things that are true to be false, when the Lord commanded the young Prophet that he should not eate bread at *Bethel*, yet the devill falsified this commission in the mouth of the old Prophet, and said, that he had a warrant that he might eat bread at *Bethel*. *Vera facit falsa.*

Fourthly, let us see how the wicked behave themselves here; they are full of their owne praises, the Pharisee said, *I fast twice in the weeke, and I give my tithes*: but when he speaketh of his owne sinnes, he extenuateth them and maketh them nothing; *I am not an extortioner, &c. Luc.* 18. *Iudas* said, *is it I master? Ioh.* 13. and *the whore wiped her mouth and said, she did it not. Prov.* 30. *Bona sua majora facit impius.* *Mala sua minora facit.*

Againe see how they behave themselves towards the children of God; when the Pharisee saw the Publican standing a farre off, casting downe his eyes, knocking on his breast; yet how uncharitably doth he judge of him? *Certa bona dubia facit.*

Lastly, come to the child of God; and see how hee judgeth of himselfe; when the child of God speaketh of his owne goodnesse, he extenuateth it. 1. *Cor.* 15. *I am the least of all the Apostles, and as one borne out of time.* So *Prov.* 30. 2. *Surely I am more brutish than any man, and the knowledge of man is not in me*; *Paul* saith of himselfe, *I was a blasphemer, and persecuted the Church*; & so *Gideon* said, *Bona sua minora facit.*

said, *My familie is [attenuate or] poore in Manasseh, and I am the least of my fathers house. Iudg. 6. 15.*

The second thing is to put a bridle to the tongue and not to disclose the secrets of others; to moderate our speeches, and to speake little. *Eccles. 5. 1. Psal. 141. 3. Keepe the dore of my lippes. Qui divaricat labia sua. Prov. 16. 30.* A metaphor from a whore, a man should not have a whoriſh mouth, the tongue should be restrained with a bit or bridle; a man should not bee a man of lips, that is, of much talke, *vir labiorum; Iob. 11. 2.* or ματρμολόγος, a foolish speaker; but most of all he must put a bridle to his tongue, and keepe it from ἀδυεγλωσσία, that *his tongue walke* not *through the earth*, as *David* saith. *Psal. 70. 9.* the mouthes of such *must be stopped*; ἐπιστομίζειν. *Tit. 1. 11.* and *put to silence. 1. Pet. 2. 15.*

χαλιναγώγησαι. ὅλον τὸ σῶμα.

φιμῶν.

Secondly, the tongue is to be bridled that it disclose not other mens secrets which should not bee revealed. *Prov. 11. 3.* The Iewes used to write upon the back of the letters, *nun, cheth, shin*; which signified *niddui, kherem*, and *shammatha*, which were the three sorts of excommunication amongst them; and thereby they signifie that he who openeth letters or revealed secrets concredited to him, deserveth these three sorts of excommunication. When *Alexander* the great was reading a letter, *Ephestion* lookt upon the letter, but *Alexander* tooke his signet and set upon his lips, teaching him that hee should keepe it as secret as if it were a sealed letter. If the fault bee criminall which thou knowest of another, thou art bound to reveale it; if it be judicially enquired, thou art bound to reveale it; if the fact be intended and not acted concerning the State, thou art bound to disclose it.

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Conclusion. The conclusion of this is: *The tongue is an unruly evill. Iam. 3. 8.* and therefore had need to be well lookt unto; *For death and life are in the power of the tongue. Prov. 18. 21.*

COMMAN-

Commandement. X.

EXERCITAT. I.

Against Concupiſcence.

Exod. 20. 17. *Thou ſhalt not covet thy neighbours houſe, &c.*

THe ſinne which *Adam* committed in eating of the forbidden fruit is called *originale originans*, and the puniſhment of this ſinne is called *orignale originatum*, which is that corrupt habit which ſtaneth and defileth all the actions of men; and in the firſt ſinne, *natura Corrupit perſonam*; and in the ſecond, *perſona corrumpit naturam*, that is, *Adams* actuall tranſgreſſion corrupted his perſon, and he eating of the forbidden fruit, all mankind fell in him.

Originale { *originans.* / *originatum.*

There are three ſorts of *habits*, *naturall*, *infuſed*, and *acquired habits*; *naturall habits*, as originall ſinne; *Infuſed habits* as faith hope and charity; *acquired habits*, by frequent actions either good or bad.

Habitus { *naturalis* / *infuſus* / *acquiſitus.*

The firſt ſinne which commeth from this originall ſinne, is *deſiderium informatum vagum & non determinatum*, a wandering and a light thought before it come to conſent; there is *vitioſitas*, *vitioſus motus*, and *vitioſa affectio.*

affectio. Vitiositas is the corrupt habit which is originall sinne, it is in the will but not properly from the will. Then there is *vitiosus motus*, the first motions which proceede from this corrupt habite and they are partly with the will and partly against the will; and thirdly, there is *vitiosa affectio*, the concupiscence and lust which is with full consent, and that is altogether from the will.

Motus. *primo-primi, secundo-primi secundi.*

The Church of Rome maketh three sorts of desires in soule, first, *Primo-primi motus*, then *Secundo-primi*, and thirdly, *Secundi motus.*

A threefold appetite in man.

They say that those *Primo-primi motus* are neither mortall nor veniall, because they arise before the consideration of reason, and the will cannot represse them because they proceed from our naturall disposition. The naturall appetite in man is threefold, *First* ὄρεξις, which draweth foode to it, and this is common to the plants beasts, and man. Secondly, Ἐπθυμία, in the sensitive faculty common to man and beast; thirdly, προαίρεσις, which is joyned with reason, these three sorts of appetites considered Physically are not forbidden in this Commandement, but consider them morally as they have a relation to the Law of God, they may bee sinne either in the manner, object, or end: in the manner, when a man thirsteth for things naturall excessively, *Esay.* 5. 11. *Woe be to them that are strong to carry drinke.* So when it is set upon a wrong object, it is not said, thou shalt not covet a wife, but thou shall not covet thy neighbours wife. Thirdly, when we covet a thing to a wrong end, *Iam.* 4. 3. *Ye aske that yee may consume it upon your lusts.* In this Commandement the wrong object is properly condemned, but if we exceed in the measure; then it is a breach of some other Commandement. So if it be desired for a wrong end, and the concupiscence come with full consent, then it is not within the

The wrong object condemned this command.

lists

lists of this Commandement.

Now that we may take up, that these *primo-primi, motus* are sinne, marke the degrees which *Iames* setteth downe, *Cap.*1.14. Firſt, there is *abſtraction*, the ſecond is *ineſcation*, the third is *conception*, the forth is *conſent* or action, or the full conſent of the mind; and laſt is the *perfection* of it, when *it bringeth forth death.* 1. 2.3.4. 5.

The firſt degree is *abſtraction* when the mind receiveth a thought caſt into it about the committing of evil; by theſe meanes it ſuffereth it ſelfe to be drawne away: the ſecond is *ineſcation*, when the mind receiveth a worſe thought for the committing of ſinne, as when the fiſhes delight themſelves to play with the baite. *Iob* compareth this to *a little poyſon which a man keepeth under his tongue, cap.*20,17. he keepeth it for a little while, and then ſpitteth it out againe; the third is *conception*, when there is a will to commit the evill, the *full conſent* is oftentimes put for the action, as *Exod* 12,48, *and when a ſtranger ſhall ſojourne with thee, and will keepe the paſſover*, that is, hath a deſire to keepe the paſſover. So *Gen.*37,21, *& Ruben heard it, and he delivered him out of their hands*, that is, he would have delivered him; the fourth degree is the action it ſelfe; and the laſt is the *perfection*, and this is the habite of ſinne.

The will put for the action.

This *abſtraction* which is the firſt degree, is condemned in this Commandement, and ſo *ineſcation* which is the ſecond degree, but the third degree when there is a will and a purpoſe to commit this ſinne, and the action it ſelfe and the habit, all theſe are without the liſtes of this Commandement.

What degree of ſinne is condemned in this commande.

Theſe degrees and proceedings in ſinne may be cleared by this example. *David* beholding *Bethſhabe*, he had but a confuſed love to her, this was *abſtraction*: ſecondly, there commeth *ſuggeſtio prava or ineſcatio*, what if I could get ſuch a woman. Thirdly, it commeth to

conception, it were good to have this woman. Fourthly, to the action, but it never proceeded to the habit; all these degrees were sinne in *David* before it came to the full consent. The Church of Rome granteth that the full consent is mortall sinne. Secondly, that the delight is a veniall sinne, because it is but *semiplena deliberatio*, but they deny *motum suggestionis* to be a sinne.

If concupiscence it selfe were not a sinne, it would never tempt a man to sinne, for nothing bringeth out sinne formally, but sinne: *Iames* in the place cited distinguisheth diverse sorts of sinne, there are some sinnes consummated & finished, and these bring forth death, but it followeth not that other sinnes bring not forth death, *he that calleth his brother foole is worthy of Gehenna*, but it will not follow, that he that calleth his brother *Raca*, is not worthy of *Gehenna* simply, but onely that hee is not worthy of *Gehenna* in that same degree. So concupiscence consummated bringeth forth death, therfore concupiscence not consummated bringeth not forth death, this will not follow, but onely this, it bringeth not forth that same sort of death which concupiscence consummated bringeth forth.

Ob. They say that concupiscence is sinne onely, because it draweth men to sinne.

Answ. This word *sinne* is diversly taken in the Scriptures. First, for the transgression of the Law it selfe. Secondly, for the guilt of sinne, *Gen.*4,7. Sinne lyeth before the doore, that is, the guilt or punishment; sometimes for the occasion of sinne, as *Deut.* 9.20,21. *I burnt your sinne in the fire*, that is, the golden calfe which was the occasion of your sinne. So *Rom.* 7.7. The Law is sinne, that is, it stirreth up men to sinne through their corruption. Fourthly, it is taken for the Sacrifice for sinne, as *Hos.* 2.4. *they eate the sinnes of the people*, that is, the sacrifice for sinne, but here concupiscence is taken properly for sinne.

The divers exceptions of sinne.

Some-

Sometimes *concupiscence* is put for our corrupt desires concupiscence bringeth forth death, that is, the concupiscence of our appetite bringeth forth actuall sins, and sometimes *concupisence* is put for the effect of sinne brought forth in the acte by our corrupt desires, *per metony miam effecti*; as *Ro.* 7.7. *Sin wrought in me all manner of concupiscence*, here it is put for the effect of sinne brought fourth by our corrupt desires, but howsoever it be taken, it is still sinne.

Concupiscence how sometimes taken.

The Church of Rome holdeth that these first cogitations in the heart of man are not sinne; & they read these words. *Gen.* 8,21. *I will not curse the ground any more for mans sake, because the heart of man is prone to evill even from his Youthhead. Phygius* the Papist reasoneth out of this place, perversly translating it this wayes, that for which God spareth a man is not sinne, but God spareth a man for the thoughts of his heart, therefore they are not sinne in themselves, for that which is sinne in it selfe, provocketh the Lord more to anger still.

The Church of Rome holdeth concupiscence not to be sinne.

But this reason ariseth out of a false translation, for the word *Ci*, should be translated *quamvis*, although the cogitations of his heart be evill. So it is taken *Gen.* 47.15. *why should we dye in thy presence, although the mony faileth.* As though the Lord should say, although the cogitations of his heart be evil, and I might be justly angry with him, both for his originall & actuall sins, & destroy him, as I did in the deluge, yet in my mercy, I will not do this to him. Againe, they translate *Rangh* badly here, *prona in malũ*, where as it should be translated, altogether evill, and so they translate *Min nagnora* badly, *ab adolescentia*, for the child is called *Nagnar*, as soone as he stirreth in his mothers belly. And lastly they say, *omne figmentum cogitationis est intentum tantum ad malum*, and so they passe by all the degrees, how the Lord exaggerateth this sin that is in the heart of man. For it is more

כִּי *quamvis.*

רָע

מִן בַּעֲרוֹ

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to be evill than to encline to evill, and *figmentum cogitationis cordis* is more, than *cogitationes cordis*, *jetzer lebh* signifieth *completas cogitationes cordis, & incompletas:* the vulgar Latine taketh it onely for the actuall imagination of the heart, as if there were some good in the heart it selfe; and they make two shops, as it were, in the heart of an unregenerate man, one of *concupiscence*, and another of *vertue*, it is in mans choyse, saith he, either to worke in the one, or in the other, and to chuse the good if he please, being assisted by God; as though there were some power in him to concurre with God; but this word *rak* taketh away all this.

Cornelius a Lapid in Gen. 8.

דק *Obj.*

They reason this wayes, where there is no condemnation or matter of condemnation, there is no sinne, but in those who are justified, there is no matter of condemnation, therefore there is no sinne in them.

Answ.

These who are justified, there is nothing in them worthy of condemnation, by grace; but the sinn it selfe is worthy of condemnation: and as in an unregenerate man, the fact may passe and the guilt remaine, *Iosh.* 10. *We are under the sinne of Baal-peor unto this day*, here the fact was past, and the guilt remained; So the guilt is taken away from a regenerate person, and yet the concupiscence remaineth. There is *materiale* and *formale in peccato*; the formall part, which is the obligation to the punishment, is taken away, although the materiall part may remaine, *Iere.* 50. 20 *In those dayes, and at that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Iuda, and they shall not be found: for I will pardon them whom I reserve.* And *Rom.* 8. 1. *There is therefore now no condemnation to them which are in Christ Iesus, who walke not after the flesh, but after the spirit.* A land-marke removed out of the land, the materiall part remaineth still, to wit, the stone, but not the formall part which is a relation to be such a marke;

What part of sinne is taken away in a regenerate man.

marke; when a Magistrate giveth over his place, *formale respectivum deest hic*, that is, men respect him not as he is a Magistrate no more, but yet he is a man still; so this ἀνομία, or *concupiscence* which remaineth in the children of God after Baptisme, is sinne in it selfe, but this relation, the guilt which is the obligation to the punishment is taken away, *manet vitium, sed tollitur judicium, cessat κρίμα sed restat ἀνομία.*

Againe, there is an *actuall guilt*, and a *potentiall guilt* in sinne; the actuall guilt is taken away from the sinnes of those who are justified; but the potentiall guilt is still in them; there were serpents in the Wildernesse which stung the Israelites, *Num.* 21. and there was a viper on *Pauls* hand which hurt him not, *Act.* 28. 5. The sinnes of the wicked are like the Serpents in the Wildernesse which stung the Israelites to death, but the sinnes of the children of God are like to the viper upon *Pauls* hand, although it had a sting in it, yet it was restrained by the power of God that it could not hurt him; so the guilt of the sinnes in the children of God have no power to sting them; but in heaven there shall be neither *politicall* nor *actuall guilt* to hurt them, as there is no sting in the brasen Serpent at all.

Reatus { *Actualis, potentialis.*

Secondly, they say that *secundo-primi motus* are veniall, because men resist them, and fight against them, they are more worthy of praise than of punishment; and they adde that sinne is said to be veniall three manner of wayes, first, *veniale ex causa, secundo ex forma; tertio, veniale ex eventu.*

That the second first motions are mortall.

Veniale ex causa, as when a man doth a thing of ignorance, here they say his ignorance maketh his sinne veniall, but this is false, for there was a sacrifice under the Law for sinnes of ignorance, to teach us that ignorance must be purged by the blood of Christ as well as other sinnes.

Veniale ex { *causa forma eventu.*

No sinne veniall in respect of the cause.

Secondly,

Secondly, they make these motions which are with strife, to be *veniale ex forma*, but every sinne is the transgression of the Law, whether they be great sinnes or lesser, that sinne which made *Paul* to cry out, *O wretched man that I am, who shall deliver me from this body of death*, was this a veniall sinne of it selfe. We acknowledge then, sinnes onely to be veniall, *ab eventu*, that is, through the merits of Christ, which purgeth all sort of sin, from *Adams* originall sin, to the habite of sin and to the idle and flying motion, to the sinne with reluctation, to the full consent and act.

Sinne is onely veniall from the event.

Object. They say, as the Physitian is not angry with him who is thirstie, but with him who drinketh contrary to his commandement, so God is not angry for concupiscence, but if the man contrary to his commandement, give the will and consent to the sinne, then he breaketh the commandement, and God is angry with him.

Answ. The comparison is altogether faulty here, for God findeth fault with those first motions which arise in the heart with a certaine delight; and although they arise in the heart before the consent of the will, yet they are not altogether against the will, for otherwise the heart would not take delight in them. The Physitian is not angry with his sicke patient because he is thirsty, because the sicke man hath no delight in his thirst, as the man doth in his very first thoughts.

Obj. But they say, *actiones sunt suppositorum*, sinne is committed by the person in whom it is, *Rom. 7. Not I, but the sinne that dwelleth in me.*

Ans. *Paul* representeth a double person, first, the unregenerate, when he saith, *I allow not that which I doe*; than of the regenerate, *I serve the law of God in my minde*, the actions of the regenerate part, are not the actions of the unregenerate part, yet they are both actions of the whole person. Example, if a Gardiner should ingraft

Paul representeth a double person.

graft in the ſtocke of a tree, ſome grafts of the Apple tree, and ſome of the Crab tree, none can ſay that the graft of the Apple tree beareth Crabs, or that the graft of the Crab tree beareth Apples: ſo we cannot ſay, the regenerate part bringeth forth ſinne, or the unregenerate part bringeth forth good, and yet wee ſay *Paul* bringeth forth both.

ſinn.

It is a queſtion which much exerciſeth our Divines, what it is which is condemned in this laſt Commandement, whether it be the firſt motions of the heart, before they come to conſent, and in the reſt of the Commandements, whether it be the full conſent.

Others hold that they are diſtinguiſhed thus: the habituall ſinnes are condemned in the former Commandements, and the concupiſence condemned in this Commandement, are not onely the firſt motions of the heart before they come to full conſent; but alſo when concupiſcence burſteth forth into act, although they be not conſummate ſinnes and habituall. Now that thoſe ſinnes are condemned in this laſt Commandement which are not habituall, but actuall onely; they goe about to proue it out of *Mark.* 10. 19. *thou knoweſt the Commandements, doe not commit adultery, doe not kill, doe not ſweare, doe not beare falſe witneſſe, defraud not, honor thy father and mother.* In this enumeration of the Commandements, they ſay, that, *to ſteale*, and *to defraud* here, are two diverſe Commandements, *to ſteale*, belongs to the eight Commandement, and *to defraud* to the tenth; and this *defraud* they make to be the act manifeſted, but not the habituall act onely, which is condemned in the former Commandement, but of this we have neede to enquire more.

Whether concupiſcence before it come to conſent, or after it come to act, be condemned in this commandement.

How ſhall we know when concupiſcence is condemned in the laſt Commandement, and when it is forbidden in other Commandements.

Queſt.

How we may know what concupiſcence is within the laſt commandment, and what is condemned in other commands.

When we reſiſt the Temptation, and fight againſt it, then it is within the liſts of the laſt Commandement, the Temptation ſometimes *aggreditur, ſed non ingreditur*, as when the devill tempted Chriſt, here the temptation becauſe it tooke no hold upon Chriſt, it was not a breach of any of the Commandements, and here it was in him true, *ſcire malum non eſt malum*. Secondly, *ingreditur ſed non progreditur*, when the devill layeth the tentation before the regenerate, although hee oftentimes reſiſt the temptation, yet it taketh ſome hold upon him, but grace ſuppreſſeth it againe, and this is within the laſt Commandement, and it hath ſome inclination to conſent.

Lucta { *Ethica.* / *Theologica.*

Every ſort of ſtrife about ſinne is not within this Commandement, there is *Lucta Ethica*, and *Lucta Theologica*; this *Lucta Ethica* ſuch as was in *Medea*, is not forbidden in this laſt Commandement: for the conflict was betwixt her mind and her affection, and not betwixt ſinne and grace in the ſame affection. She may be compared to that cake which the Prophet, *Hoſ.* 7.8. ſpaketh of, which was raw on the one ſide, and bak't on the other ſide, but the child of God is like to the Cake ſomewhat bak't on both ſides and ſomewhat raw on both ſides, the will of *Medea* is onely Satans, although there was ſome light in her underſtanding, but the underſtanding and the will of *Paul* are partly regenerate and partly unregenerate; the underſtanding of *Medea*, was like a glaſſe repreſenting to the will what it ſhould doe, but the will was unwilling to follow it; a ſinne is perfected more by the perverſneſſe of the will then by the darkeneſſe of underſtanding, an unregenerate man is compared to *the wilde Aſſe which ſnuffeth up the wind, Iere.* 2.24. that is, who followeth the ſwinge of his affections altogether, therefore we ſee thougha man by a generall ſort of knowledge confeſſe that

A difference betwixt the will of *Medea* and *Paul's* will.

that God should be loved above all things; yet in his particular judgement and practise hee thinketh it a hard thing to follow Gods will rather than his owne, and from this sort of knowledge there followeth an imperfect sort of will which the *Schoolemen* call rather *velleitas* than *voluntas*; but from the latter sort of understanding, there followeth a full consent which is properly called the will: by the generall sort of judgment, the unregenerate man judgeth that hee should rather love God than his base lusts, but when he commeth to his particular practise, he had rather offend God than want his base lust. When the eyes of *Balaam* were opened, there were some glimpses of light in his understanding which made this *velleitas* in him, but not *voluntas*.

A great difference betwixt a mans generall knowledge of God, and his particular judgement.

Where there is a sharp conflict betwixt the flesh and the spirit, that is within this Commandement, as when two opposite things meete together, cold *salt Peter*, and hote *Brimstone* make a great noise; so when grace and sinne meete together in the child of God, they make a great stirre, and make him to cry out, *O miser ego*, hence come these words of warre, *To pull downe holds*, 2 *Cor.* 10. 4. *to buffet* ὑποπιάζειν, 1 *Cor.* 9. 27. but where there is a little glimpse in the understanding, and faint desires in the will, *they are like the crackling of thornes under a pot*, *Eccles.* 7, 6.

The conflict betwixt the flesh and the spirit, is like salt Peter and brimstone.

The faint desires of the will of the unregenerate are soone quenched againe, they are but, *Lucida intervalla furiosis*, & they see worse after the glimpse is gone than before, as those who see with a flash of lightning, see worse then they did before.

Againe we may discerne when concupiscence is within the lists of this last Commandement, and when not, thus; he that willeth the end, and willeth not the means, this conflict is not within the lists of this Commande-

How to know when concupiscence is within this command.

ment, as *Prov.* 13. 4, *piger vult et non vult.* he willeth the end, but he willeth not the meanes tending to the end, *Hos.* 10. *Ephraim delighted in threshing, but not in plowing*; here *Ephraim* would have commodity of Religion, but he will not take the paines to mortifie his sinnes, here he willeth, and he willeth not when men wish heaven, but wish not the meanes, wch lead to it, this conflict is not with in the lists of this last cõmandement; for in the conflict of the Child of God, he willeth both the end and the means but he is defective in them both.

Grace is like a Prince to the soule, and the soule like a rebell.

Grace is the Prince in the soule, the will in the Child of God may sometimes be drawn away from the King, and flye to the enemy, as *David* fled to *Achus* for feare, yet when he went abroad to fight he killed the *Philistimes* in the South-country, and he carried still a loyall heart to his King: so when the Child of God is taken Captiue, yet he hath ever a loyall heart to his King; but the wicked are rebels against their King, take armes against him, draw away his subjects from him, as *Ieroboam* did to *Rehoboam.*

Ethi. 1 cap. 9 l. The faculties of the soule like the two sides of man in moving.

The Philosopher compareth the two faculties of the mind to the two sides of man, to the right side, and to the left side, when a man moveth the one slowly, he inclineth more to the other; so saith he, those who use reason and follow her, they are more hardly caried after their appetites, and they who follow their appetites, follow reason the lesse; and he calleth reason the right side, which is the strongest, and the appetite the left side; this may be said fitly of the Christian soule, grace the right side, and sinne the left side, if sinne prevaile, then the left side draweth the right, but if grace prevaile then the right side draweth the left.

There hath been a great question disputed of old, concerning the body and the soule, whether the soule did more harme to the body, or the body to the soule?

more

Theophraſtus ſaid that the ſoule was bound to pay a great hire to the body, becauſe it lodged ſuch an unruly gueſt in it, but the other ſaid that the body ſhould pay ſo much to the ſoule, becauſe it was defective and performed not its duty to the ſoule, but if the ſpirit ſhould intend action againſt the fleſh, as the ſoule did againſt the body, what great complaint might be given in againſt the fleſh? for ſometimes the fleſh bringeth the ſpirit ſo low that the ſpirit ſcarcely ſtirreth in a mā; as in that *inceſtuous Corinthian*, there was the fleſh and the ſpirit in that great fall, *Let him be delivered to Satan to the deſtruction of the fleſh, that the ſpirit may be ſafe*, 1 *Cor.* 5.5. Here there was the fleſh and the ſpirit in him, but the ſpirit was at a low ebbe; a tyrannous maſter did never ſo tread upon his ſlave, as the fleſh doth upon the ſpirit. Secondly, when the ſpirit beginneth to creepe out of the fetters, and to ſerve God, how unwilling is the fleſh, *Cant.* 5.2. *My heart waketh, but I am a ſleepe.* So, *the ſpirit is ready, but the fleſh is weake*, *Matth.* 26. 42. Thirdly, when the ſpirit is in the beſt eſtate, yet the fleſh hangeth on ſtill, *Heb.* 12. And, *theſe who are waſhen have need that their feet be waſhen*, *Ioh.* 13.10.

What comforts the children of God have in their ſpirituall combat, firſt in the aſſurance of victory.

The comforts which the childe of God hath in this combat, are theſe, firſt, he hath the commandement of God to goe on in the combat. In other combats men are not certaine of the event, and therefore, *hee ſhould not boaſt who putteth on the harneſſe, but he that layeth it aſide*, 2 *King.* 20. but in this combat, no ſooner put we the ſpirituall armour upon us, but we may be perſwaded of the victory. *Iacob* had three mighty wreſtlings; firſt, he wreſtled with *Eſau* in his mothers belly. Secondly, when he pleaded with him for the bleſſing. And thirdly, when he ſtrove with the Angell. In the firſt conflict he perceived not what it meant; in the ſecond conflict he got a great aſſurance of the victory;

but in the third conflict he got a full assurance of the victory, *if thou hast prevailed with God, much more shalt thou with men, Gen.* 32, 28. So in the conflict betwixt the flesh and the spirit, the childe of God at the first scarcely perceiveth this conflict, then the flesh beginneth to stirre more against the spirit, and then the child of God getteth some more certainty of the victory; at last he getteth a full assurance as *Israel* did, and he shall prevaile as a prince of God.

2 In our second the holy spirit.

Againe, in this conflict betwixt the flesh and the spirit, we have a good Second, *the spirit helpeth our infirmities, Rom.* 8, 26. Grace is very weake in the children of God, it is like smoaking flaxe, or a bruised reede, but here is our comfort, that we have a strong helper, and there are more with us than against us 2 *King.* 6. 16.

3 In our Iudge Iesus Christ.

Thirdly, we have a favourable Iudge in this combat, when *Moses* saw an Egyptian and an Israelite striving together, he killed the Egyptian, but saved the Israelite; So the Lord in the conflict, he favoureth the regenerate part, and will kill the flesh, the unregenerate.

4 In our reward.

Fourthly, wee have a rich reward, *I have fought a good fight, and hence is laid up for me a crowne of glory, which the Lord the righteous Iudge shall give me at that day,* 2 *Tim.* 4 8.

Conclusion.

The conclusion of this, when the children of God feele this conflict betwixt the flesh and the spirit, they thinke it very grievous, and they say with *Rebecka*, that it had been better for them that they had never conceived; but let them imitate *Rebecka* in this, that had recourse to the Lord by prayer, and she got this answer, *The elder shall serve the yonger*, so shalt thou get this answer, the old man, sinne, which molesteth and troubleth thee, shall serve the new man, grace. If violence had been offered to a Maide that was betrothed under the Law, if she held her peace and cry'd not, then shee was

Theophraſtus ſaid that the ſoule was bound to pay a great hire to the body, becauſe it lodged ſuch an unruly gueſt much to the ſoule, becauſe it was defective and performed not its duty to the ſoule, but if the ſpirit ſhould intend action againſt the fleſh, as the ſoule did againſt the body, what great complaint might be given in againſt the fleſh? for ſometimes the fleſh bringeth the ſpirit ſo in it, but the other ſaid that the body ſhould pay ſo low that the ſpirit ſcarely ſtirreth in a man; as in that *inceſtuous Corinthian*, there was the fleſh and the ſpirit in that great fall, *Let him be delivered to Satan to the deſtruction of the fleſh, that the ſpirit may be ſafe*, 1 *Cor.* 5.5. Here there was the fleſh and the ſpirit in him, but the ſpirit was at a low ebbe; a tyrannous maſter did never ſo tread upon his ſlave, as the fleſh doth upon the ſpirit. Secondly, when the ſpirit beginneth to creepe out of the fetters, and to ſerve God, how unwilling is the fleſh, *Cant.* 5.2. *My heart waketh, but I am aſleepe.* So, *the ſpirit is ready, but the fleſh is weake*, *Matth.* 26. 42. Thirdly, when the ſpirit is in the beſt eſtate, yet the fleſh hangeth on ſtill, *Heb.* 12 And, *theſe who are waſhen have need that their feet be waſhen*, *Ioh.* 13.10.

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was to dye the death, but if ſhe cryed out, then ſhe was not to dye, *Deut.* 22.23. So when theſe violent temptations are offered to the ſoule, if we hold our peace and harbour them, then we are the children of death, but if we cry out for violence offered to the ſoule, as *Paul* did, *Rom.* 7.24. *O wretched man, who ſhall deliver me from this body of death,* then we are not to dye.

EXERCITAT. II.

That the tenth Commandement is but one, and ſhould not be divided in two.

Commandement X.

Exod. 20.17. *Thou ſhalt not covet thy neighbours houſe, thou ſhalt not covet thy neighbours wife, nor his, &c.*

THe Lord expreſly ſaith, that there are ten Commandements, *Exod.* 34.20. but the Church of *Rome*, becauſe the ſecond Commandement toucheth them ſomewhat neere to the quicke, there they would ſhuffle in the ſecond Commandement with the firſt, and make them all one, and to make up the number of ten, they divide this laſt Commandement in two parts, and they make the ninth Commandement to forbid *the coveting of our neighbours wife*, and the tenth to forbid *the coveting of our neighbours houſe and goods.*

The Church of *Rome* numbreth up the commandements falſely.

But if theſe were two Commandements, we ſhould not know in what order they ſhould ſtand, for *Exod.* 20 it is ſaid, *Thou ſhalt not covet thy neighbours houſe*; but *Deut.* 5.20. *Thou ſhalt not covet thy neighbours wife,* is put firſt, which was in the laſt place before.

The laſt commandement cannot be divided in two.

Secondly

Secondly, the Apostle, *Rom.* 7. calleth it ἐντολὴ, in the singular number, and not ἐντολαὶ *commands* in the plurall number; *Oleaster* upon *Exod.* 20. refuseth this division of theirs, and plainly sheweth that the last Commandement is but one, *desiderium uxoris non constituit unum præceptum, & desiderium Asini aliud præceptum, sed ambo unum præceptum faciunt.*

Ob.

Sicut se habet actus ad actum, sic concupiscentia ad concupiscentiam, but the act of adultery and the act of concupiscence are diverse, therefore the concupiscence should be diverse.

Answ. There is not a twofold concupiscence, but divers acts of one concupiscence.

There is a difference betwixt the conception of sinne and the birth and perfection of it; when it is brought forth and branched out, then it appeareth what kind of sinne it is; it being in the seed it cannot be so distinguished, and if every particular act of *coveting* doth make a diverse Commandement, then the number of them should be more then ten.

Obj.

But the Hebrew Text, *Exod.* 20. and *Deut.* 5, includeth these which we make the first second and Commandement in one, by the Letter ס, so *Deu.* 5. that which we make but one Commandement, the Hebrewes make it two, *thou shalt not covet thy neighbours Wife,* ס *thou shall not covet thy neighbours house, to be the tenth.*

Answ. How the Hebrewes signifie the commands to cohere and to be distinguished.

The Scriptures are distinguished by ס, called *Semucha*, noting continued sentences; and by פ which signifieth *Petucha*, the beginning of a new, but of a lesse section; and these *Semuchoth* are set downe in the Commandes to signifie that there is a cohesion amongst them, for there is a greater cohesion betwixt the first and second Commandement than betwixt the second and the third, and therefore *Semucha* is added to them.

Deuteronomy to be interpreted by *Exodus.*

Againe, although the last Commandement be distinguished by *Semucha*, *Deut.* 5. yet *Exod.* 10. it is set downe

downe without any *Samuch*, and we must interpret rather *Deuteronomy* by *Exodus*, than *Exodus*, by *Deuteronomy*. For *Exodus* is the first setting downe of the Law, and *Deuteronomy* is but the repetition of the Law, and we are to observe that the Commandements are otherwayes pointed then any of the rest of the Scriptures. The Commandements are pointed and distinguished two wayes. First, in respect of the sentences, and next in respect of the verses. In respect of the sentences they are but lightly distinguished, because they joyne and couple the Commandements together which have greatest affinity, but in respect of the verses, they are fully distinguished.

The Hebrewes have foure sorts of distinctions. First, they have *Hypostigma*, or *semi-incisum*; this is their meanest sort of distinction, and this they use in a continued speech, this distinction they call *Tiphha*, which is lesse then our *Comma*, their second distinction which is *incisum*, distinguisheth somewhat more then *semi incisum*, and they call it *Rebhiang*, it answereth to our *Comma*, and they have two of these, *Rebhiang*, and *Zakephkaton*, the third is the more perfect distinction, distinguishing the whole member of a verse, and yet continued: and this they call *Atnahh*, answering to our Colon, the fourth distinction is the shuting up of a verse fully; and this they call *Silluk* answering to our *punctum*; example, the seventh Commandement is distinguished frō the eighth, both lightly, and fully, it is fully distinguished by this point *Silluk* (׀) from the eight Commandement, and it is lightly distinguished from it by the point *Atnahh* (׃) So the eighth is both fully and lightly distinguished from the ninth; and so the first and second Commandements, which the Church of Rome would make but one, are distinguished both fully and lightly as the rest are, they are *lightly* distingui-

The poynts of distinction among the Hebrewes.

טִפְחָא

רְבִיעַ

אַתְנָח

סִלּוּק

לֹא תִנָּאֵף

What way the commands are distingnione from another.

How they are distinguished lightly, and fully.

shed to teach us that they must be joyned together in our obedience, therefore they are set down with a conjunction copulative, *thou shalt not kill, & thou shalt not commit adultery*; and they are *fully* distinguished, to note that they are diverse Commandements: but these two *thou shalt not covet thy neighbours wife, thou shalt not covet thy neighbours house*, which they would make two Commandements, are onely lightly distinguished by the point *Atnahh* (^) and are not fully distinguished as the rest are, to teach us that they are but one Commandement; and here we must not regard the distinction so much which is marked by ס, as the pointing it selfe.

Conclusion.

The conclusion of this is, as no man may conjoyne that which God hath separated. So no man may separate that which God hath conjoyned; God hath distinguished the first and the second Commandement, therefore they should not conjoyne them; he hath conjoyned the tenth Commandement, therefore they should not separate nor divide it.

Errata.

PAg 4. *l.* 1. *r.* and spirituall adultery, *p.*18. *l.*6. for man, *r.* woman. *p.* 27. *l* 6. for parents, *r.* parties. *p.* 39. *l.*32. for borne, *r.* begotten, *p.* 69, *l.* 34, blessed *r.* kissed, *p.* 78. 16, stoned *r.* scorned, *p.*30, 12, *r.* blessing of the fathers are strong, *p.*88. 33. for to God, *r.* of God. *p.*48. 19. *animam*, *r. animum. p.* 163. 19, *dele* for. *p.*170. 19, with, *r.* by, *p.*88. 2. for first *r.* fift, *p.*243. 24. sixth *r.* sixtieth, *p.*251. 2. for they *r.* he, *p.*257, 24, children *r.* child. *p.*272. 10, *r.* why did God, *p* 278, 35, indefinitely, *r.* definitely, *p.*285, *r.* might not make bold, *p.*288. 35, *r.* not a little, *p.*300. 35 *dele* onely, *p.*337. 3, for *prædividento*, *r. prædividente. p.*340, for to his King, *r.* to the King, *p.*307, 28, highest, *r.* fourth.

FINIS.

Additions.

*Pag.*73.24.

The conſcience bindeth more than the Law of the ſuperiour, *Let every ſoule be ſubject to the higher power*, *Rom.*13. 1. the ſupreme power hath a Commandement above inferiour powers, and this Commandement bindeth all men both in ſoule and body, and *Iames* giveth the reaſon, becauſe *There is one lawgiver who is able to ſave and deſtroy*, *Iam.*4.12. and Chriſt ſaith, feare not them which kill the body, but are not able to kill the ſoule; but rather feare him which is able to deſtroy both ſoule and body in hell. *Matth.*10. 28, it is onely contempt of the Magiſtrats Law which defileth the conſcience, *primario* it is this, becauſe he diſobeyeth Gods Law which commandeth obedience to the Magiſtrate, but the Commandement of the Magiſtrate, *non influit primario & per ſe in conſcientiam.* The Commandement of an inferior Magiſtrate, obligeth as well as the Commandements of the ſuperior Magiſtrate, but the conſcience is the immediate Deputy alwayes under God for the internall obedience, but here we muſt put a difference, &c.

*Pag.*77. *L.* 17.

In the age before Chriſt, the Doctors of the Iewes tooke titles to themſelves to be called *Rab*, *Rabbi*, and *Rabban*; and they ſay *Rabbi* was leſſe than *Rabban*, for they called few of the Doctors *Rabban*; *Rabbi* was their common Title, but *Rabban* was their higheſt Title.

Queſt. But why doth Chriſt forbid to call any man Maſter.

Anſw. This Title is not condēned ſimply by Chriſt, but this kind of *Rabbi*, or Maſter-ſhip, ſo to be called Maſter, as the Schollers to have their faith pinned upon their ſleeve, and their faith to reſt ſimple upon them, where-

as the Lord will have our faith immediatly depend upon him, and if an Angell from heaven should preach another Gospell let him be accursed, *Galath.* 1. 8.

Pag. 182: 8.

The Innocent blood when it was shed, was not expiated but by the blood of him who killed, but he who casually killed, the blood which he shed did not bring on guilt properly; but rather a ceremoniall pollution, because it defiled the Land; and therefore it was purged by the death of the high priest.

Pag. 174. *L.* 33.

Polygamy in a large sense is called adultery, and so inceſt is called fornication, 1 *Cor.* 5. 1. *it is reported commonly that there is fornication among you*, the fathers make it a middle sin betwixt adultery and fornication; having a respect to their knowledge and the times wherein they lived; but respecting the first institution, it was adultery.

Pag. 182.

The bill of divorce was permitted to be given by *Moses*, to obviate their unjust divorces; but for adultery there was death, for suspition of adultery there was the bitter water.

Pag. 313.

To praise men in that which they are most defective, is vile flattery, *Paul* was farre from this, when he said to the *Corinthians*, *what shall I say to you*; *shall I praise you in this*; *I praise you not* 1 *Cor.* 11. 22. So to humor them in their ambition, such was *Tertullus* to *Felix*, *Act.* 24. 2. *Seeing that very worthy deeds are done unto this Nation by thy providence, we accept it alwayes, and in all places, most noble Felix, with all thankfullnesse.* Such flatterers are like a false Glasse which makes things to seeme more than they are.

FINIS.